The Church of Satan II

Michael Aquino





The Church of Satan

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Eighth Edition

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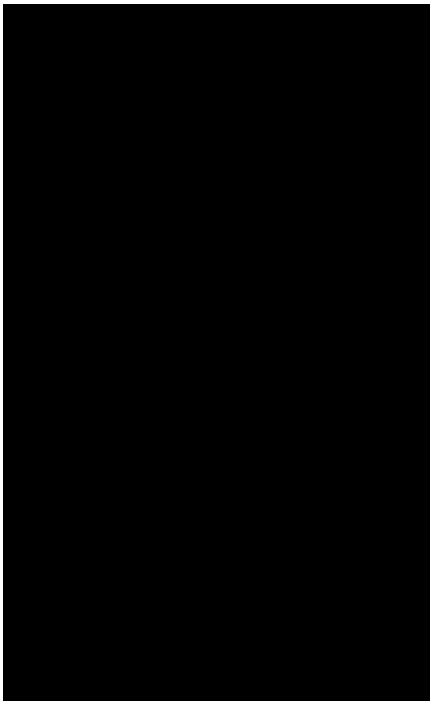
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Dedicated To

Diane

the one, true, and only

High Priestess of Satan

who, more than any other,

created, sustained, and defended

his Church

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Appendix 1: "Satanism" Monograph

- by Anton Szandor LaVey, 1968-1969

[The following monograph, distributed in 1968-1969, was written to convey the essence of the Satanic religion as it was practiced by the Church of Satan in its earliest years. Much of the material in the monograph was later expanded into a series of twenty essays issued to Satanists as a study course.

Both the original monograph and the essays derived from it were discontinued prior to the 1970 publication of the *Satanic Bible* because of that volume's incorporation of the essays in its "Books of Lucifer" and "Belial". This monograph, then, may be considered the original manifesto of the Church of Satan and hence its founding statement of principles.]

The Nine Satanic Statements

1. Satan represents indulgence instead of abstinence!

2. Satan represents vital existence instead of spiritual pipe dreams!

3. Satan represents undefiled wisdom instead of hypocritical self-deceit!

4. Satan represents kindness to those who deserve it instead of love wasted on ingrates!

5. Satan represents vengeance instead of turning the other cheek!

6. Satan represents responsibility to the responsible instead of concern for psychic vampires!

7. Satan represents man as just another animal - sometimes better, more often worse than those that walk on all-fours, who, because of his

“divine spiritual and intellectual development”, has become the most

vicious animal of all!

8. Satan represents all of the so-called sins, as they all lead to physical,

mental, or emotional gratification!

9. Satan has been the best friend the Church has ever had, as he has kept

it in business all these years!

Part I: Foreword

In writing this monograph it is our intent to give you a basic

understanding of the Satanic religion. Therefore we have attempted to

present this to you in a form which will be easily understood.

We fully realize that many of you who will read this booklet will not be

novices to the basics of Satanism or the fundamentals of psychology which

make up a large part of the Satanic philosophy.

We are aware that to many of you part of the information herein is

elementary. Therefore it is to be understood that there is no attempt on our

part to be condescending to those to whom some of this information is

already known.

We realize, however, that probably many more of you know

comparatively little about Satanism, except what little you have been able to

decipher from the reams of ponderous material which is shrouded in so

much esoteric jargon as to make it virtually useless to neophytes in Satanic

theology. It is with this in mind that we have avoided delving into the finer

points of Satanic thought and ritual magic. A complete statement of the

tenets of Satanism and an explanation of the ceremonies and detailed

instructions on same are available to our members.

In the past the only writings on Satanism were those done by other

religions as a means of propaganda to turn people against it, or by

uninformed journalists who were influenced by the Judæo-Christian

society surrounding them. Therefore the information contained in such

writings was either completely false or sensationalized.

Our purpose is to enlighten you as to the true concepts of Satanism and

to refute the myths attached to it.

The “seven deadly sins” of the Christian church are greed, pride, envy,

anger, gluttony, lust, and sloth. Satanism advocates indulging in each of

these “sins”, as they all lead to physical, mental, or emotional gratification.

A Satanist feels there is nothing wrong with being greedy, as it only means

that he wants more than he already has. Envy simply means to look with

favor upon the possessions of others and to be desirous of obtaining similar

things for oneself. Envy and greed are the motivating forces of

ambition,

and without ambition very little of any importance would be accomplished.

Gluttony is simply eating more than you need to keep yourself alive.

When you have overeaten to the point of obesity, you will oftentimes resort

to another sin - pride - to regain an appearance which will return your self-

respect. Anyone who buys an article of clothing for a purpose other than

covering his body and keeping off the elements is guilty of pride. You may

encounter scoffers who maintain that labels are not necessary. You might

find it an ego-satisfying little exercise to point out to these people that one

or many articles that they are wearing are not necessary to keep them

warm. There is not a person on this earth who is completely devoid of all

ornamentation. You can inform the person that any ornamentation of his

body shows that he too is guilty of pride. Regardless of how verbose he may

be in his intellectual description of how free he is, he is still wearing the

elements of pride. This thought may serve no other purpose for you than

that of being a satisfying exercise in abuse of non-Satanists.

Being reluctant to get up in the morning is to be guilty of sloth; and if

you lie in bed long enough, you may find yourself indulging in yet another

sin - lust. To have the faintest stirring of sexual desire is to be guilty of lust.

In order to ensure the propagation of humanity, nature made lust the

second most powerful instinct, the first being self-preservation. Realizing

this, the Christian church made fornication the “original sin”. In this way it

made certain that no one would escape sin. Your very state of being is as a

result of sin - the original sin!

The strongest instinct of every living creature is self-preservation,

which brings us to the last of the “seven deadly sins” - anger. Is it not our

self-preservation instinct which is aroused when someone harms us and we

become angry enough to protect ourselves from further attack? A Satanist

practices the motto: “If a man smite thee on one cheek, smash **him** on the

other!” Let no wrong go unredressed. Be as a lion in the path; be dangerous

even in defeat!

Since man’s natural instincts lead him to sin, all men are sinners; and

all sinners go to Hell. If everyone goes to Hell, then you will meet all of your

friends there. Heaven must be populated by some very strange creatures if

all they live for is to go to a place where they can strum harps for

eternity.

We have been told that Hell is a terrible place consisting of a huge lake

of fire. Pleasure, like beauty, is in the eye of the beholder. Christian

missionaries were very unsuccessful in Alaska because, to an Eskimo who

knows nothing other than freezing weather, a perpetual lake of fire is very

inviting. To the distress of the missionaries, the Eskimos asked, “How do

we get there?”

Hell has always been the mold from which Heaven has been cast.

Heaven or Paradise, to most people, represents a vision of having their

desires fulfilled … these very desires being those which, if practiced during

their earthly lives, would certainly have sent them to Hell!

Life is an indulgence, death an abstinence. For a person who is satisfied

with his earthly existence, life is like a party, and no one likes to leave a

good party. Similarly if a person is enjoying himself here on earth, he will

not so readily give up his life for the promise of an afterlife about which he

knows nothing.

In most religions death is touted as a beautiful, spiritual awakening.

This is very appealing to one who has not had a satisfactory life. But to

those who have experienced all of the joys that life has to offer, there

is a

great dread attached to dying. This is as it should be. It is this lust for life

that will allow the vital person to live on after the inevitable death of his

fleshly shell.

The only time an animal will resort to suicide is if he is in such pain or

life is so unbearable that death comes as an indulgence rather than an

abstinence. Suicide is considered a sin. It is rather curious that the only

time death, for a human being, is considered sinful is when it comes as an

indulgence.

The four principal devils are: Leviathan, representing the sea; Lucifer,

the lord of the air or bearer of light; Belial, the lord of the earth; and Satan,

lord of the fire.

One of the main goals of the Church of Satan is to build pleasure domes

in which the members of the Church can indulge themselves in their

personal desires. By having a place where they can go to release their

desires, the members can lead an unfrustrated life in the everyday world.

Satanism advocates indulgence, not compulsion. Compulsion is very

different from indulgence. When a person cannot control his desires and is

a slave to these urges, they become compulsions. If a person has no

proper

release for his desires, they rapidly build up and become compulsions. A

pleasure dome would consist of many different rooms and recreational

facilities for the purpose of fulfilling each member's personal desires.

Satanism represents responsibility to the responsible instead of

concern for psychic vampires. Satanism represents kindness to those who

deserve it, instead of love wasted on ingrates. Psychic vampires are

individuals who drain others of their vital existence. We might feel

responsible to such people yet not know why. These types of persons can be

found in all avenues of society. They fill no useful purpose in our lives and

are neither love objects nor true friends. We must rid ourselves of these

psychic vampires so that we can devote our time to the people about whom

we truly care. Rituals which can be performed to rid ourselves of these

people will be discussed later.

The Satanist believes in fulfillment of the ego. Satanism, in fact, is the

only religion which advocates the intensification or the encouragement of

the ego. All other religions on the face of the Earth are concerned only with

the dissolution of man's ego. Only if a person's ego is sufficiently fulfilled

can he afford to be kind and complimentary to others without robbing

himself of his self-respect. Braggarts are very insecure people. We generally

think of a braggart as a person with a large ego, but in reality it is his

unfulfilled ego which leads to his bragging as a means of satisfying his ego.

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To become a Satanist one does not have to “sell his soul to the Devil”.

This concept was developed by Christianity to terrorize people so that they

would not stray from the fold. It was taught that if you gave in to the

temptations of Satan and lived your life in an indulgent manner, you would

have to pay Satan with your soul when you died. And what is the soul, as

religionists would have it, but a passport to everlasting life? People were led

to believe that selling their souls to the Devil meant that they would suffer

in Hell for the rest of eternity. This type of ridiculous thinking is what the

Christian church has used to keep its parishioners in line. Phrases like

“God-fearing” are indicative of the basis for the Christian religion. It is

through such fear that Christianity has been able to exist all these years.

We are no longer supplicating weaklings trembling before an

unmerciful “God” who cares not whether we live or die. It has been a

popular misconception that the Satanist does not believe in God. This is not

so; but we realize that God, by whatever name he is given - or by no

name at

all, is only the balancing factor in nature and has little concern for any

suffering which we may encounter. It has been said that the good die young.

The good, by Christian standards, do die young. It is the frustration of our

natural instincts that leads to the premature deterioration of our bodies.

When one commits a wrong in other religions, he either prays to God

for forgiveness or confesses to an intermediary and asks him to pray to God

for his sins. The Satanist feels that confessing to another human being like

himself accomplishes nothing and is degrading. When a Satanist commits a

wrong, he realizes it is natural to make mistakes. If we are truly sorry about

something, we will learn from our mistakes and not do the same thing

again.

There has been much sensationalism regarding the Satanic Church and

its views on free love. Free love in the Satanic Church means that a person

is free to either be faithful to one person or indulge in his sexual desires

with as many others as he feels necessary to satisfy his personal needs.

Satanism advocates any type of sexuality which properly satisfies the

person’s desires, be it heterosexuality, homosexuality, bisexuality, or even

asexuality if you choose - or any of the fetishes pertaining to these. To

most

people masochism represents a rejection of indulgence. We consider

masochism to be an indulgence if any attempt to sway or change the person

from his masochistic traits is met with resentment and/or failure. Satanism

does not encourage orgiastic activities or extramarital affairs for those to

whom they do not come naturally. Being unfaithful to one's chosen mate

would be very unnatural and detrimental to some people. To others it

would be frustrating to be bound sexually to one person without any hope

of outside sexual activity. Each person must decide for himself what form of

sexual activity best suits his individual needs. To thine own self be true.

Self-deceit is intolerable in the Satanic religion.

There are two major holidays in the Satanic religion. These are

Walpurgisnacht, which is celebrated on April 30th, and Halloween, October

31st. The solstices and equinoxes are also celebrated as holidays. On these

occasions special rituals are performed, and festivities follow.

Part II: Ritual Magic

Ritual magic is a large part of the Satanic religion. The purpose in

performing a ritual is to accomplish something that, by other means, could

not be done. Ritual magic is a very real power. It utilizes such tools as

hypnosis, telepathy, psychology, etc. The type of magic practiced in the

Satanic Church is similar to all primitive forms of magic that have been

used successfully for centuries, but which have been brought into the

contemporary world in a workable way that will relate to the society in

which we live.

A Satanic ritual is basically an emotional rather than an intellectual

performance. For this reason certain devices and dramatic effects are used.

As in stage magic, the art of misdirection is one of the most valuable tools of

the ritual magician. By utilizing the following devices the ritual magician

can temper his intellectual analysis of the ritual. Therefore he can allow his

emotions free reign.

A nude female is used as the altar in Satanic rituals because she

represents the Earth mother and is a natural passive receptor for the

workings of magic. The devices used in a Satanic ritual are as follows:

- The Chalice, symbolic of the Chalice of Ecstasy, is to be drunk from

first by the Priest, then by one assistant.

- The Bell is used to purify the air at the beginning of the ritual and is

used as a pollutionary at the end of the ritual.

- The Phallus is a pagan fertility symbol, the symbol of generation or

aggression. It is also a non-hypocritical version of the holy water

sprinkler

of other religions. The Phallus is used to bless the congregation.

- Candles are symbolic of the light of Lucifer - the bearer of light,

enlightenment, burning desire, and the flames of the pit. Candles should be

the only light source during a ritual.

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- The Sword is symbolic of aggressive force, and is used as an extension

and intensifier of the arm the Priest uses to gesture or point. A parallel to

this is the pointing stick or blasting wand used in other forms of magical

ritual.

- The Gong is used to call up the Powers of Darkness.

The male participants in the ritual should wear black robes. Women

should wear the most sexually appealing clothing possible, or all black for

older women. The amulet of Baphomet is worn by all participating in the

ritual. The color black represents the Powers of Darkness. Sexually

appealing clothing worn by women is stimulating to the male members and

intensifies the outpouring of adrenaline energy to ensure a more powerful

working.

During a Satanic ritual it is essential to summon up the strongest

emotions that will be beneficial to the respective working. The

following are

examples of this:

During a compassion ritual it is necessary for the magician to feel

honest sympathy and compassion for the recipient of his working. It is

useless to attempt a ritual of this type if the magician cannot truly feel

compassion for the person involved. It is all very well and good to tell a

person that you will perform a compassion ritual for him, but unless you

have the necessary deep feelings for this person and are sympathetic to his

situation, the ritual will not be effective. We oftentimes think that we might

perform a ritual for a person for whom we really have no concern; but it is a

sad but true fact of magic that, if we are not intensely concerned for the

person, the ritual will not work. You should be able to shed an honest tear

for this person. If this much emotion cannot be felt, it is best not to attempt

this type of working. If you are the type of person who excuses his inability

to do this by thinking “I am not that emotional” or “I’ve never been able to

cry”, then it is high time you learned how.

In a hate ritual in which a curse is to be conjured, a strong feeling of

contempt for the recipient of the curse is mandatory. In a ritual of this sort

the more vindictive your curse can be, the more powerful your outpouring

of hate forces will be. Love is one of the most powerful emotions known to

man; the other is hate. Without being able to experience one of these

emotions, you cannot fully experience the other. Therefore you must love

those who deserve and return your love, but hate your enemies with a

whole heart. Halfhearted hatred is very harmful to a person's emotional

stability. When a person prays for his enemies, he is in reality bottling up

his feelings of hatred. He still hates the person; but, being bound by the

tenets of his religion, he cannot express the hatred he feels. To pray for your

enemies is to buy secondhand hate, which is of a decidedly inferior quality.

The harboring of unwarranted guilt is very detrimental. We have been

taught to feel guilty for all of the things that we most naturally do. Many of

us can realize intellectually that it is foolish to feel guilty for these natural

acts, but to accept this emotionally is another matter. If you cannot release

yourself from guilt, then you should learn to make it work for you. You

should act upon your natural instincts and then, realizing that you cannot

perform these acts without feeling guilty, revel in your guilt. This may

sound like a contradiction in terms, but guilt can often add a fillip to the

senses. Adults would do well to take a lesson from children. Children often

take delight in doing something they know they are not supposed to. One of

the first laws of magic is to turn every disadvantage into an advantage. The

quickest way of traveling between two points is in a straight line. If all the

guilts that have been built up can be turned into advantages, then

intellectual scraping of the psyche - in an attempt to cleanse it of these

repressions - is eliminated. Satanism is the only religion known to man that

accepts this rationale [of turning a bad thing into a good thing] rather than

that of bending over backwards to eliminate the bad thing.

The Satanist shuns terms such as hope and prayer, as they are

indicative of negative thinking. If we hope or pray for something to come

about, we will not act in a positive way which will make it happen. The

Satanist commands, rather than prays to his god. Positive thinking results

in positive actions. Through positive thinking, combined with ritual, we

command the forces of nature. We tell ourselves “this will be done, come

Hell or high water”, and therefore it is done.

Human beings have personality traits which are either passive or

aggressive. Passivity and aggressiveness are tamer terms for masochism

and sadism. We are all made up of varying degrees of these personality

types. Some of us lean more towards one or the other, but it is rare to find

an individual who has equal portions of each of these traits. If a person is

basically passive or masochistic, he would be most proficient in the mystic

or mediumistic side of Satanism. This type of person is the most natural

psychic or medium. Such persons' very passivity puts them in a position of

receptivity.

Since magic is based on positive force, the person who is basically

aggressive or sadistic in personality traits will do well as a magician. In the

field of magic and Satanism, both passive and aggressive people are

necessary. The aggressive person is best suited for sending forces, and the

passive or mediumistic person is best utilized as a receptor. Generally a

person with a great deal of perception is passive.

It has been the popular misconception that Satanists practice human

sacrifice. There has, however, never been a clarification of the method used

for sacrifice, or of the reasons for which a Satanist would resort to this.

When we sacrifice a person in a Satanic ritual, we do not slaughter him on

the altar in a physical manner. We simply direct our hate forces towards the

deserving recipient. You must never direct a curse toward a person unless

you are prepared for the ultimate consequences.

There is no such thing as a mild curse. If a curse is to be effective, you

must feel the maximum in disdain and hatred for the recipient. By sending

these hate forces forth, we ensure suffering on the part of the person who

has dealt us an injustice. It can only be left to the victim's environmental

conditions to decide what form our retribution will take, and a measure of

the person's rottenness as to the degree he will suffer.

If the recipient of the curse has redeeming qualities of sufficient

amounts, then he will not only be saved but will be rehabilitated into a

more worthwhile person as a result of the curse. Therefore you cannot

perform a working of this type and specify that you want the person to

suffer only a broken arm or mild illness. You must realize that death may be

the final outcome of a magical working of this nature.

The Satanic Church feels that forcing oneself to feel indiscriminate love

for all is very unnatural. There has never been any great love movement in

the history of the world that has not wound up killing countless numbers of

people to prove, we must assume, how much they loved them. Every

hypocrite that ever walked the earth has had pockets bulging with love! You

cannot love everyone, and by trying to you only lessen your feelings for the

people who deserve your love. Repressed hate can lead to many physical

ailments. For this reason you must periodically perform a hate ritual to rid

yourself of this bottled-up hate. By choosing a deserving target for your

hate forces, you cleanse yourself of these malignant emotions and are free

to give your loved ones full benefit of your emotions without being

concerned that you may be, at times, taking your pent-up hatred out on

them.

There is a definite period of the day when a person is in a more

receptive state than during other times. Assuming that the person regularly

sleeps for eight hours, the receptive state comes in the last two hours or so

before awakening. This has been established as the period of time in which

the person has the dreams he can recall most easily. This is due to the fact

that the person's body has completed its required rest; but the slow rate of

metabolism keeps it dormant for a short time afterwards, producing the

most receptive time during total sleep. This is when we receive some of our

most fruitful ideas. It is the twilight period between sleep and waking. A

person's subconscious is at its most active point during this period of time.

It is during this period that a telepathic communication would have the best

chance of being received. To be most effective, therefore, your magical

working should be performed during this twilight period.

There are many herbs and spices which are used in ritual magic. The

most common ingredient used in love potions is mandrake root. Just as

most acts which are considered evil are within the law, so some of the most

effective ingredients used in potions can be legally obtained. There is no

need to resort to popular and/or illegal drugs for any magical purpose.

The magical language used in Satanic ritual is Enochian. Enochian is a

language which is thought to be older than Sanskrit, with a sound

grammatical and syntactical basis. It was developed into a practical

translation, which is its current form, by Samuel Liddell MacGregor

Mathers. In Enochian the meaning of the words, combined with the

quality

of the words, unite to create a pattern of sound which can cause

tremendous reaction in the atmosphere. The barbaric tonal qualities of this

language give it a truly magical effect which cannot be described.

It is thought by most that all Satanic rituals are in the form of the Black

Mass. This is a misconception. Most Satanic rituals have nothing in them

which would be considered sacrilegious to another religion. One of the

reasons a Black Mass would be performed in the Satanic Church would be

to remove a stigma attached to the activities of one or several members. If a

person feels bound or stifled by a previous religion, a Black Mass would be

performed to enable him to completely divorce himself from the limiting

factors of that past religion.

A Black Mass consists of such things as saying the Lord's Prayer

backwards - interspersed with obscenities, trampling the cross underfoot or

hanging it upside-down, desecration of the wafer or host, and similar forms

of defilement or parody of the sacred cows which make the religion a threat

to the person involved. By reducing the awesomeness of the religion to

ridiculousness, we remove its fearsomeness.

The only other circumstance in which a Black Mass would be

performed would be one in which another religion had directly attacked the

Satanic Church. To perform a Black Mass just for its shock value would

serve no useful purpose. The Christian religion is no threat to the Satanist.

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One might say that the Devil has kept all the religions on earth in business

for many, many years. If it were not for these religions which he has

allowed to flourish, Satan could not come forth now and establish his

organized church, built on the very episcopacy and structure of the existing

religions.

Satanism is taken up by most people not out of protest, but out of logic.

Therefore the debasement of their previous religions is unnecessary. There

are many sacred cows in our current society which warrant protest as much

if not more than the Christian religion. A modern-day form of the Black

Mass might consist of such things as urinating on marijuana, crushing an

LSD sugar cube under foot, hanging a picture of Timothy Leary or a famous

Indian guru upside-down, exposing the parallel between the Hippie

generation and the “emperor’s new clothes”. These things would be far

more effective to the magical workings of a Satanist than a typical Black

Mass.

The results of a magical working will start to manifest themselves

within thirty-six hours from the time the ritual was performed. Once the

magical working has been performed, you must push all thoughts of hope

or anxiety from your mind. You have released your emotions and sent them

out into the ether, where they can effect your desired results. After this

there is nothing left to do but sit back and wait for the results. Anxiety only

acts to lessen the effectiveness of your working.

The Satanic ritual is not always confined to sinister or occult

surroundings. The true magician is adept at turning any situation he

encounters into a magical working. He can manipulate his surroundings to

his best advantage.

A ritual which is performed for the sake of reducing an awesome figure

to a ridiculous state is called a Shibboleth ritual. In this type of ritual each

of the participants chooses a pillar of society or a type of person who is

particularly awesome or irritating to him. Each then dresses in the costume

of the chosen victim. For about an hour all participants communicate with

one another, all the while acting out in parody what would be the actions of

the persons portrayed.

After this psychodrama has been performed, a sort of kangaroo court is

held, and the person acting as Priest for the ritual takes the role of Satan. In

the form of Satan he questions each person individually. Each participant

answers Satan's questions in the manner in which his chosen character

would answer them. Through the favorite tools of the Devil, wile and guile,

Satan exposes the character for what he is. He talks him into selling his soul

to the Devil, utilizing things which are sacred cows to the shibboleth for the

purpose of disguising his tactics.

In a ritual such as this, the purpose is to ridicule the shibboleth. In this

way he will no longer be awesome to the person who has suffered in some

way by his actions. The situation in which the Satanist comes in contact

with the shibboleth may be one in which he is forced to treat him in a civil

or even respectful manner, but once the ritual has been performed, the

Satanist can laugh up his sleeve at the person. The shibboleth will sense

that he is being patronized and will no longer feel that he is capable of

wielding the power that he once did over the Satanist.

Part III: Magic as Practiced by the Satanic Church

There are many facets of magic that can be learned only through

experience. A magus is one who has become adept in the field of ritual

magic. There are many scholars of magic who are not capable of putting the

theories which they have learned into practice. Others may have very little

formal training in magic but may have a natural ability to utilize the Powers

of Darkness. Knowledge can be a powerful tool, but without the common

sense to put this knowledge into practice, it is useless. Animals and small

children are the most natural magicians. They have had little or no formal

training and yet are adept at bending people and situations to their will.

The Satanist regards these small beings as sacred and realizes that he can

learn much from them.

The Satanic Church is different from all other witchcraft or magical

groups in the world today. It is unlike the white magical groups, such as

those in which the powers of magic are supposedly used only for altruistic

purposes. Nor is it a primitive group of cannibals whose membership is

made up of uneducated people. The Satanic Church is the first organization

of its kind whose membership consists largely of responsible, respectable

people. Only by limiting our membership to individuals of this variety,

rather than appealing to the lunatic fringe, can we be certain of becoming

the strongest power structure in the world. Therefore membership in the

Satanic Church is not open to everyone. Unlike other religions in which you

go to church to become a worthwhile person, in the Satanic religion you

must be a worthy person before you can come into church. Once in the

Church, you can reap the rewards which you deserve. The Satanic Church

has too much to offer to afford membership to people who are only seeking

sensationalism or are of a personality makeup that would reflect upon the

Satanic religion in an unfavorable way.

The Satanic Church looks with disdain upon white witchcraft groups, as

we feel that altruism is sinning on the layaway plan. It is unnatural not to

have the desire to gain things for yourself. This does not mean that you

never do anything for anyone else. If you do something to make someone

for whom you care happy, his happiness will give you a sense of

gratification. We practice a modified form of the Golden Rule. Our

interpretation of this rule is: “Do unto others as they do unto you.” If you

“do unto others as you would have them do unto you” and they in turn treat

you badly, it goes against human nature to continue to treat such people

with consideration. You may do unto others as you would have them do

unto you; but if your kindness is not returned, they should be treated with

the wrath they deserve.

White witchcraft groups spout the theory that, if you curse a person, it

will “return to you threefold”, “come home to roost”, or in some way

“boomerang back to the curser”. This is yet another indication of the guilt-

ridden philosophy held by these neo-pagan, pseudo-Christian groups.

These people want to delve into witchcraft but cannot divorce themselves

from the stigma attached to it. Therefore they call themselves white

magicians and base seventy-five percent of their philosophy on the trite and

hackneyed tenets of Christianity.

Anyone who pretends to be interested in magic for reasons other than

gaining personal power is the worst kind of hypocrite. The Satanic Church

respects Christianity at least for being consistent in its guilt-ridden

philosophy, but it can only feel contempt for people who attempt to appear

emancipated from guilt by joining a witchcraft group and then practice the

same basic philosophy as Christianity. White magic is supposedly only

utilized for good or unselfish purposes; and black magic, we are told, is

used only for selfish reasons. In the Satanic Church we draw no dividing

line between white or black magic. Magic is magic, be it used to help or

hinder. You the magician should have the ability to decide what is just and

then apply the powers of magic to attain your goals.

The Satanic Church combines two very paradoxical words in its title.

There is a definite reason for this. The word “church” is a respected and

revered term. To combine the word “church” with the outrageousness of

Satan is to employ one of the most important magical formulas - the

utilization of nine parts acceptability to one part outrageousness. To be a

true magician you must, in all outward appearances, be acceptable to the

establishment - and then use outrageous methods to undermine a situation.

This again involves the art of misdirection.

If you have an appearance of respectability and then present an

unorthodox idea, it will be accepted much more readily than it would be if

you present an appearance which does not conform to the average person's

image of respectability. For example, five thousand people marching down

the street dressed in outlandish costumes and wearing the badges of

antagonism will only succeed in alienating themselves more strongly from

the forces they desire to change. If these marchers would appear in the

guise of those whom they would change, then the needed identification

could be established and inroads gained.

Human beings are very egotistical creatures. We will be much more

receptive to a new idea if it is presented to us by someone who is for the

most part like ourselves than we would be if it were presented by a person

completely alien to us. Only by working side by side with the establishment

can we create any sizable change in our society. Satanism is the only

religion in which a person can "turn on" to the pleasures around him

without "dropping out" of society. By "dropping out" we would only deprive

ourselves of the enjoyable things that society has to offer. We would also

limit the situations in which we could perform our magical workings.

Our Christianized society cannot deny the existence of Satan, for to do

so would require it to deny the existence of God. For that matter any

attempt on the part of **any** religion to deny the existence of Satan, by

whatever name he is called, would be to deny the contents of its respective

scriptures.

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Appendix 2: *L'Air Epais* (Ceremony of the Stifling Air)

- by Anton Szandor LaVey

This was the ritual which was performed upon entering the 6° of the

Order of the Knights Templar. It celebrates a reawakening of the flesh and a

casting out of past denials. A symbolic rebirth is attained through a

contrived ceremony of death. This ritual corresponds to what would be the

34° of Masonry, should such a degree exist. The Rites of Hiram stop at the

32°, with an additional 33° confirmed under honorary circumstances. The

32° of Masonry equates to the 5° of the Templars.

The 5° consists of the going forth into the Devil's pass, and there

renouncing all of the foibles and hypocrisies of the world in order to dwell

within the tower of Satan. The American Masonic equivalent to this is the

Ancient Arabic Order, Nobles of the Mystic Shrine. The A.A.O.N.M.S. have

thinly disguised the anti-Christian elements of this ritual by referring to the

place beyond the Devil's pass as where they might "worship at the shrine of

Islam".

The connection between this degree and the practices of the Yezidis is

obvious. The Templars' 5° readied the initiate for the Satanic Mass, the

practice of which was to become their undoing. With the passing of the 6°,

the initiate renounced all prospects of spirituality and accepted carnality as

the gate to higher planes of existence. This is the ritual of the death-defiant

and allows any unconscious death-wishes to be exorcised. It is a statement

of the delights of life as opposed to the negation brought about by death.

The celebrant in the ritual is represented as a saint, martyr, pope, or

some other paragon of selflessness. This is done to emphasize the transition

between celibacy and life-denial, to carnality and indulgence.

The element of rebirth takes place within a coffin. The coffin contains a

nude woman whose task lies in administering awakenings of lust in the

dead man who enters the coffin. This ritual can serve a twofold purpose. It

can act as a rejection of death and dedication to life, or as a blasphemy

against those who would crave misery, self-denial, and death. The celebrant

who is life-loving can release all needs for self-abasement by willingly

"dying", thereby exorcising all negative motivations which he might

entertain. The Stifling Air is a means of dying, getting it over with and out

of one’s psyche, and at the same time turning the very accouterments of

death into the instruments of lust and life. The coffin is the principal device

used, as it contains the manifestation of a force that is stronger than death -

the symbol of lust that produces new life - an object of sexual desirability.

This is the same coffin symbolism that is employed in all lodge rituals with

its euphemistic veneer removed.

The analogy of punishment and blasphemy applies when a truly

celibate celebrant is used in the ceremony. This type of celebrant can act as

a surrogate for the masochistic tendencies of the participants, while he

actually suffers a fate worse than death in being confronted within the

coffin by unexpected passions rather than a longed-for reward of spiritual

unfolding for which he has so long abstained. The greater punishment is

incurred in the celibate when one views his abstinence as an indulgence;

and a fate far worse than death occurs when he enters the coffin, prepared

for heavenly glories, only to find that the very carnal pleasures he has spent

his time avoiding in life are now thrust upon him.

A form of Black Mass was incorporated into the Stifling Air following

the banishment of the Templars and the execution of their last Grand

Master, Jacques DeMolay. The celebrant was portrayed as Pope Clement V,

who, with Philip the Fair, caused the end of the Templars as a power

structure. In these post-fourteenth century versions of the ritual, the

participant portraying DeMolay acts as the supreme tribune, serving as

judge, jury, and executioner of the Pope, thereby avenging himself.

This ritual can be effectively used as a cursing vehicle towards a psychic

vampire or one who thrives on misery. Through an interchange whereby

the celebrant assumes the role of the person to be cursed, the celebrant

exorcises his fears and need for self-abasement into the victim of his curse,

who by his natural masochism is perfectly attuned to acceptance of such a

transference on the part of the celebrant. Once the celebrant enters the

coffin, the victim's essence readily enters with him. As the confrontation

with the lust object within the coffin occurs, the celebrant is reborn;

whereas his masochistic surrogate whom he curses is immersed in the

fiercest of Hells - expectation of martyrdom replaced by unexpected joy. To

the masochist this surely is torment. Thus when a "man of god" is portrayed

as the celebrant, destruction is directed towards religions of self-hate.

The title “Stifling Air” refers both to the tension produced by the

contrived atmosphere of oppression during the early part of the ritual, and

the sensory deprivation engendered by the entombment. This has long been

a highly secret ceremony for obvious reasons, the climate of the times now

permitting its emergence. The Stifling Air is virtually impossible to perform

without bringing blasphemy upon the Christian ethic; hence its expulsion

from Masonic ritual. The pragmatic exclusion of this rite from Masonry

brings a halt to ceremonial progression beyond the 32° (5° of the

Templars). The numerous manifestations of Satanism in Masonic ritual

(goat, coffin, death’s head, etc.) can be whitewashed easily, but the rejection

of spiritual values demanded by the Stifling Air cannot be cloaked in

accepted theologies. Once the celebrant has taken this degree, he embarks

upon the Left-Hand Path and chooses Hell in place of Heaven. The Stifling

Air is a *memento mori* carried to its highest power.

The Chamber

The ritual chamber must be either black in color or mirrored. If black,

it is advisable to utilize heavy velvet draperies for wall covering, although

painted walls will be adequate. A mirrored chamber is unquestionably

best,

as it provides for a greater confrontation by the celebrant, making him

hyperconscious of his role. Mirrors also add to the “robbing of the soul” as

per tradition. The light trap provided by a mirrored chamber intensifies the

action which is taking place.

A rather austere chair is provided for the celebrant to sit in during the

first part of the ritual. The coffin may be of any type, although the

traditional hexagonal style is best. This is the type depicted in the actual

sigil of the 6° of the Templars, and it is combined with the skull and

crossbones in Masonic symbology. The trapezoidal geometrics of this type

of coffin are more noticeable than in any other style.

Devices

The usual devices conducive to Satanic ritual are all employed.

Additional accouterments include a cat-o-nine-tails with which to scourge

the celebrant, a cruet for the Wine of Bitterness, a goblet, and tattered and

decaying vestments for the celebrant.

If the post-fourteenth century version is performed, King Philip of

France should be represented as counsel for Pope Clement (celebrant). The

King is dressed in tatters, with a mock cardboard crown, and bumblingly

attempts to intercede for the Pope. DeMolay is dressed in Satanic

splendor,

with the symbols of his office upon him.

The woman in the coffin should be of a seductive nature and

appearance, antithetical to the wan and pale concept usually associated

with death.

The Procedure

The ceremony begins in the usual manner with the ringing of the bell,

acceptance of the chalice, etc. The 12th Enochian Key is read, and the Game

begins.

The Pope (celebrant) and his counsel are confronted by DeMolay, who

proceeds to inflict his diatribe upon the celebrant. His accusations should

be harsh and unrelenting. The celebrant should react in a suitable manner

for one accustomed to sanctimonious righteousness. After the

denunciations have been made, allowing the counsel to intercede on

occasion, judgment is passed and the Priest proceeds to read the litany -

extracts from James Thomson's "The City of Dreadful Night" as follows:

Proem, stanza 6; VII, stanza 2; VIII, stanzas 7-13; XI, entire; XIII, stanza 2;

XIV, stanzas 7 and 11-14; and XVII, stanza 1.

Stopping halfway through the litany, the Priest signals that the Wine of

Bitterness be proffered to the celebrant, who, accepting his last drink,

listens while the litany is completed. When the litany of the denier of life is

completed, the Priest signals to make ready for the final abasement and joy

for the celebrant.

The lictors (guards) remove the celebrant from his seat and place him

on the coffin's lid. The Priest then reads the 12th Key in Enochian while the

celebrant is scourged. The scourger must be one who would normally be

attractive to the celebrant, as this adds to the debasement. If this ceremony

is conducted with a homophile portraying the celebrant, the coffin should

contain another male. In all areas of the ritual, the element of pleasure

should present itself in that which would most likely be denied in the

celebrant's life.

After the scourging is completed, the celebrant is removed from the lid

of the coffin. The Priest then knocks three times with either a staff or the

pommel of the sword upon the coffin. A scream is heard from within the

coffin, and the lid is lifted from within, seductive movements being

employed. The celebrant is borne by the lictors and placed within the coffin,

and the lid is shut, leaving him to his doom or renewal as the case may be.

As the renewal takes place within the coffin, the Priest reads from Holy

Scripture, in mockery of what is taking place. After five to ten minutes the

celebrant is removed from the coffin and directed by the Priest to state his

new sensation. The celebrant then proclaims his homage to Satan and casts

aside his symbols of martyrdom. The Priest presents his final proclamation,

and the ceremony is closed in the usual manner.

Appendix 3: The Ceremony of the Avoosal

- by Anton Szandor LaVey

The ritual chamber is embellished with an immense spiderweb

stretched across one wall, with a huge spider in its center. A man's body is

impaled on the spider's mandibles. Otherwise the usual devices are present.

The Avoosal[815] is the Satanic name for the Spider-King who

traditionally lurks within the caverns of the earth wherein are kept the

treasures man seeks. It is said that the Avoosal feeds upon such seekers of

his riches as would dare defy his sanctity. He lies in wait for the brash

thieves, and when they have begun to load their sacks, he scuttles down his

web and devours them. He is to the earth what the dragon Fafnir represents

in his guardianship of the gold within the Rhine.

The spider has served as the legendary harbinger of wealth, and it is

said that to dream of a spider ensures forthcoming riches. The Avoosal

appears by various names in Norse, Russian, Near Eastern, African, Asian,

and North and South American Indian accounts. To win the favor of the

Avoosal is to gain wealth, but one must first admit to alliance with the gods

of the earth whom the Avoosal serves. The spider of the field and house is

the Great Avoosal's kin, and the wanton destruction of such creatures is

assurance of disfavor. Because the spider, who is of general benefit to man,

is made a social outcast and considered fearsome and ugly, he is relegated

to the Devil's court. Hence we honor him.

The ritual begins in the usual manner. After the chalice has been drunk

from, the Eighteenth Key is read, the Game begins, and the Avoosal is

called forth:

The caverns beckon those who seek the riches of the earth. Great are the

jewels therein. There are many caverns, it is said, and for each cavern there

are many who would delve within. The greatest gems are fraught with danger,

815 Anton LaVey borrowed the curious term "Avoosal" from one of Clark Ashton Smith's

stories, "The Weird of Avoosl Wuthoqquan", which first appeared in

Weird Tales in

June 1932. Part of Smith's Hyperborean series, this is the tale of a rich and greedy

moneylender, Avoosl Wuthoqquan, who discovers a cave laden with jewels, only to find

them guarded by - and himself ultimately devoured by - their owner: "The entity was

wholly and outrageously unhuman; and neither did it resemble any species of animal, or

any known god or demon of Hyperborea … it was very large and pale and squat, with a

toad-like face and a swollen, squidgy body and numerous cuttlefish limbs or

appendages." For this ritual, then, Anton changed the demon to a more conventional [if

enlarged] spider, and gave it the name of the victim in Smith's story.

and the abyss which hides the gems is guarded well. Out from the haunts of

man exists a door of mirrored, angled stone. Upon its face is seen a star, and

ye shall know it darkly. To come upon the cavern's portal fills the dreams of

paupers, fools, and kings. So too the Devil-bought do fantasie to hie

themselves unto the fulgent grotto. The jewels lie languishing in iridescent

sleep and drip their radiant splendor as they dream. Their place is overseen by

eyes that glare; and, hovering close, their warder walks on many legs. Small

men who seek the gate of riches do pray to gods inviolate, and scarce will view

the grotto. And happy they should be, for in their failure they are saved.

O great spawn of the dank and dripping walls of Koboldom, they crave to

see thy twilit grotto, bathed all in ruby hues. Yet they have killed thy kin and

know not thou lurketh, awaiting their approach. They crave to plunder of thy

hall, yet crush thy tiny minions 'neath their feet! I have heard them run

shrieking from thy brothers, yet they come to steal thy bounty. O great and

mighty spider-king, borne on the web that man calls fate, the Kobolds dance a

saraband this night, and Arachne calls across the fierce Simoon. O thou who

walkest in octaves and guardest the vaults of Croesus, come forth this night,

for I would grant thee audience.

I call thee forth, O great intelligence who walkest out upon his self-

created symmetries. How small the minds of those who dare thy grotto,

knowing not the substance of thy role. I say to ye who seek wealth: Be friendly

unto him who guardest the vault. Be friendly unto him who guardest the vault.

Yea, be friendly unto him who guardest the vault!

Avoosal! Hear! Avoosal! Appear! In the name of Mammon, bring forth

the substance of the baubles of the earth! I am one with thee, O architect of

Hell! Whosoever would rob thee knoweth not the venom of thy mandibles,

and verily he placeth himself before thy sickled fangs! Were thou to allow, as

grains of sand, small particles of wealth to fall into the scratching, grubby

hands of those who shout of spiritual gods, they would, but in a thrice, reject

all sainted hosts. Their Heaven would be but a place of barren exile while they

sifted through their palsied fingers baubles wrought in Hell! They crave thy

hoard, yet kill thy kin. They wish thy jewels, yet speak of sin. They deny our

god, yet lust for gold - and barter on the barren wold of city-states grown cold!

I close the portal on them now and speak with thee, O spider-king. I

honor thee and credit thee with meaning and with wisdom. I thank thee, O

scuttling lurker in the shadows, for thou hast prepared for me a place of

splendor. Thou hast given me the sign when I did gaze upon thy childe as from

this vaulted chamber. And so with tenderness I saved thy childe. And suddenly

there came upon me stupendous revelation, and then I knew that I was **he**!

O great and mighty spider-king, my Kobolds dance a saraband this night,

and as Arachne howls across the fierce Simoon, this I promise thee, O mighty

Avoosal: Thy grottos shall be filled unto the nethermost recesses with the

carcasses of avaricious and sanctimonious god-adorers. And when thou hast

reduced them to the pulp of their uselessness, the Kobolds will take their

husks to fuel their fires. And more shall I send thee! Hundreds! Thousands!

Millions of them! And thou shalt grow unto a mighty creature of tarantulan

dimensions, and thy mandibles shall become as scythes with which to reap the

Devil's harvest!

If one is to obtain great treasure, one must entertain its guardian. But

first one must know the sign and speak the name of him who dwells within the

great abyss. Avoosal! Hear! Avoosal! Appear! In the name of Mammon, bring

forth the substance of the baubles of the earth! By my infernal name, appear!

Avoosal! Come forth! I welcome thee into this grotto! Be not afraid, for we are

the same: the true worshippers of the highest and ineffable King of Hell!

Shemhamforash! Hail, Satan!

At this point, accompanied by rolling thunder, the Avoosal enters the

chamber. This is effected by a small child on hands and knees covered

by

the likeness of as large and realistic a spider as is possible to construct. An

alternate appearance can be obtained through the use of a gigantic and

realistic spider lowered on a line from a previously unnoticed ceiling

location. The Avoosal takes its place beside the throne from which the

Priest speaks, and the litany proceeds:

O great Avoosal! Thy presence is our pleasure. Our wishes we have

garnered rest upon our lips this night. O hear me, that I might speak the words

thou knowest well.

We desire great chariots, so that we might ride forth into the world, and

so that it might be seen that Satan's children ride in splendor.

We desire great palaces in which to dwell, so that we might surround

ourselves with reminders of our Dark Lord's material heritage.

We desire fine raiment, so that we might wear upon our backs the

trappings of the pride of Lucifer.

We desire galleries in which we might surround ourselves with things

well-wrought by crafty hands, to keep within our minds the essence of man the

creator.

We desire foods of infinite variety, through which we might taste our

praises at the shrine of gluttony.

We desire bits of paper, stamped about with glyphs and known to man as

money, so that we might buy and sell the shuffling cattle without horns, who

by their own unbalanced pride have placed themselves within the stockyard,

or who - by their telltale gaze towards Heaven - thereby consign themselves to

trading-pastures here on earth.

We desire all these things, so we might hate with greater venom him who

finds great pain where none exists and who, blessed with body sound,

complains from moon to moon and sun to sun.

As each man must measure his garments, so must each new wealth be

measured to the man. Learn this well, O my brothers and sisters - learn this

well. Ask not the Great Avoosal for the substance of your folly, for ill-fitting

prosperity stands out in any crowd, and the marketplace is full of thieves. Now

come ye forth and state your desires.

Those who wish to state their desires should now come forth. When

this is accomplished, the Priest presents a final statement of his own

choosing, and the ceremony is finalized in the usual manner.

Appendix 4: *Der Wahnsinn von Andelsprutz*

(The Madness of Andelsprutz816)

- by Anton Szandor LaVey, 1968-1969

Ten minutes of darkness precede the ritual, during which time the

music will consist of dissonances played on the organ with eccentric

rhythmic backing. During the entire ceremony a 10,000-cycle B.C.U. will be

activated, and there will be short periods of silence, allowing the B.C.U. to

be heard, along with the sound of a flute piping a monotonous melody,

accompanied by strokes on the gong, played softly. The usual complement

of ritual participants will be present, having taken their proper places in the

darkness.

The standard opening invocation is given, with the Infernal Names,

Benediction, presentation of the Chalice, etc. The candles are lighted in the

usual manner. Next follows the reading of the 17th Enochian Key and then

of the opening litany (Cassilda's Song from Robert W. Chambers' *The King*

in Yellow):

Along the shore the cloud waves break,

The twin suns sink behind the lake,

The shadows lengthen

In Carcosa.

Strange is the night where black stars rise,

And strange moons circle through the skies,

But stranger still is

Lost Carcosa.

Songs that the Hyades shall sing,

Where flap the tatters of the King,

Must die unheard in

Dim Carcosa.

816 This ritual takes its title from Lord Dunsany's fantasy story of the same name, but

otherwise has nothing in common with it. In the Dunsany story, Andelsprutz is not a

person, but a city whose soul abandons it, leaving the city itself merely a lifeless

residence for human beings. An obvious inspiration for this ritual's contents is the

German Expressionist film *The Cabinet of Dr. Caligari*, in which the keeper of the

asylum is ultimately revealed to be himself insane.

- 732 -

Song of my soul, my voice is dead,

Die though, unsung, as tears unshed

Shall dry and die in

Lost Carcosa.

The Game is proclaimed. Herr Doktor Andelsprutz is brought into the

chamber. He is the head of the lunatic asylum in which the Game is held.

He is crazier than any of the inmates, hence he is qualified to pass

judgment on their respective sanity. The Doktor's appearance is

accompanied by the incorporation of a high-frequency oscillator which is

quite audible. The oscillator sounds throughout this entire portion of

the

ritual. Andelsprutz is wild-eyed and clad in a tightly-strapped straitjacket.

He announces himself audaciously upon entering the chamber. He is seated

in an austere, straight-backed chair and faces the congregation. A Janus-

figure takes its place immediately behind him and turns periodically during

this part of the ritual, exposing first one face and then the other to the

congregation. One face depicts a voluptuary with a lewd, brazen expression.

The other face is that of a debauched old man.

Andelsprutz announces that he has appeared before his peers and his

patients in order that he may ascertain who is to be his emissary - who will

go into the world of lunatics and guide them in accordance with the will of

Satan. The person who is chosen must be sufficiently mad to deal with the

follies of the masses. He must be material for a great leader or outrageous

hero and sympathetically insane enough for the identification necessary for

the multitudes.

Andelsprutz begins the interrogation by giving audience to his peers,

the staff (the participants in the ceremony). He then moves on to the

patients (the congregation). He is arbitrary to the fullest degree,

establishing no set standard of insanity or folly. He criticizes, praises,

studies, analyzes, and makes suggestions - all without rhyme or reason. He

becomes angry and childish at times, stamping his feet and shouting. At

other times he becomes morose and sullen, appearing to not even hear his

audience. He may coo and babble, breaking into a falsetto crooning while

smiling beatifically. He might change voices as though he were carrying on

a three-way conversation with the person standing before him. He calls

forth the members of the congregation as he sees fit and, after all he wishes

to question have been heard, arrives at his decision - based solely upon his

whim.

- 733 -

Herr Doktor Andelsprutz makes his proclamation and grandiosely

announces who will be capable of doing the Devil's work. The chosen one is

asked to make a statement. Then the officiating Priest, representing His

Infernal Majesty, presents the emissary with a battered suitcase which

contains the articles which will be needed in his work. The Priest opens the

valise and removes the articles contained therein individually, explaining

their purpose to all present. The contents of the case are revealed to be:

• Books on occult subjects (astrology, card reading, spiritualism, flying saucers, witchcraft, etc.) for the new believers.

• A *Holy Bible* for the vanishing race of old believers.

• A severed human head for the sensation-seekers.

• A harmless bomb for the revolutionary.

• A vial of drugs for the disenchanted non-materialist.

• A dehydrated android for the sex-starved.

• A portfolio of peace talks to inspire trust.

• A pistol to protect man from other men.

• A microscope with which to detect imperfections.

• A spray can of black paint with which to cover up any inconvenient imperfections.

• A mirror in which to gaze, to be certain of presenting the proper image for the occasion.

• Birth control pills for those whose only attributes are their sex organs.

• A book of threats, doomsdays, and convenient crises with which to retain man's need for misery.

• A praise machine which will automatically tell anyone what he wishes to hear.

• A *Satanic Bible* for those who would appear to be likely candidates for the asylum.

The Priest then utters the final proclamation:

Omnipotens eterne Satanas, spes unica mundi!

Qui Infernum fabricator ades, qui conditor orbis:

Tu populi memor esto tui! sic mitis ab alto

Prospice, ne gressum faciat, ubi regnat Erinis,

Imperat Allecto, leges dictante Megera;

Sed potius virtute tui, quem diligis, huius

Cæsaris insignis Satanas, infame ministra,

- 734 -

Ut valeat ductore pio per amena virecta

Imperium Satanas semper nemorum sedesque beatas

Ad latices intrare infame, ubi semina vite

Infernis animantur aquis et fonte Superno

Letificata seges spinas mundatur ademptis,

Ut messis queat esse Satanæ benedicte future

Maxima centenum per horrea fructum.

- 735 -

Appendix 5: *Die Elektrischen Vorspiele*

- by Anton Szandor LaVey[817]

Vorwärts zur Schlacht! Sturmschritt voran! So jagst du die Bande zum

Teufel!

The fires of Hell provide, and the thoughts from within prevail! Open

the portals of darkness, O great Opener of the Way! Come forth into this

cycle! Blast thou forth through the gates of the Shining Trapezohedron, for

the blood hath been offered! Appear among men and be driven back no

longer! Come forth and creep into the great councils of those without, and

stop the way of those who would detain us!

I say that the glamor must be lifted, revealing the face of the Serpent!

By the sounds ye shall see the face of the Serpent, so learn well the word

that only a man can pronounce! Thus I lift the veil from the Serpent and

cast him forth among men! Oh, hear! The Serpent still liveth, in a place that

is open, at times, to the world!

Unseen They walk amongst us, and as we join them, so we stalk the

night unseen as well; for only through the angles might we be seen, and

those without see not, for their eyes are blinded by millstones of

righteousness!

I say unto thee who speaketh with garbled tongue: I know well **that**

which holdeth thee from leaving this cycle! I have glimpsed the Hounds of

the Barrier, lying in wait for the souls of the righteous! They are the

guardians of the cycles, and they lurk at the threshold of time, and their

space-planes move about them, hiding them well! Move they only through

angles, though free are they not of the curved dimensions.

Strange and terrible are the Hounds of the Barrier; follow they

consciousness to the limits of space! Unseen they walk amongst ye, in

places where the rites have been said! Some take the semblance of men,

knowing not what they do; and when the blood hath been spilled, retreat

they once more into the grotto of Satan, taking the forms I know well! Some

seethe as they wait, and preen their great wings, knowing full well that

once again I shall call them forth! And the night-gaunts shall ride, and

crouching at their talons, the great Hounds lie a-waiting to leap forth into

the world!

817 Inspired by Frank Belknap Long's story *The Hounds of Tindalos* and plagiarized in

part from Claude Doggins' *8th Emerald Tablet of Thoth*. See Chapter #22.

Think not, O men of mildewed minds, that ye might escape the great

beasts by entering your shrines, for they follow fast through angles, and

they lurk within the Trapezoid! I know them, for I am as one with them;

and I have approached the great Barrier and have seen on the shores where

time exists not the monolithic forms of the Hounds of the Barrier! Yea,

hiding in the abyss beyond time I found them, and they, scenting me afar

off, raised themselves and gave the great bell cry that can be heard

from

cycle to cycle!

Dwelt I then in lairs remote from man, on the grey shores of time,

beyond the world's rim - and ever with me they moved, in angles not known

to man! On that dark threshold they crouch, their jaws agape and ravening

for the souls of those who are without!

Returned I through angles back, and hard by me they followed. Yea, the

Devourers followed, and thus I was and have become the Marshal of the

hosts of Hell; and those who follow me and walk the Hounds and ride the

whirlwinds of the night become an army out of Hell to scourge the earth

and melt the ice!

From prisms wrought within the twilit grotto I speak through angles

mirrored with thoughts senescent and supreme! Oh, learn the Law, my

Brothers of the Night - the Great Law and the Lesser Law. The Great Law

bringeth the balance and doth persist without mercy. The Lesser Law

abideth as the key, and the Shining Trapezoid is the door! Oh, my Brothers,

study well the stone with planes unrecognized by those without, for within

those glaring facets the Hounds await that set the world aflame! Be the

angles small and still or gargantuan in their roaring outrage, the form

is

that which we know so well. On that grim grey shore the monolith prevails,

and clutched within the fourfold talons of the ring which Fafnir guards, that

shape remains to bring forth that which gives us increase and to smite those

who would oppose us!

O puny man, heedest thou my warning: Seek not to break open the gate

to beyond. Few there are who have succeeded in passing the Barrier to the

greater twilit grotto that shines beyond. For knowest thou, ever the

Dwellers in the Abyss seek such souls as thine to hold in their thrall.

Listen, O man of clouded brain, and heedest thou my warning: Seekest

thou to move not in angles but curves. And if while free from thy body thou

hearest the sound like the baying of the Hounds ringing clear and bell-like

through thy being, flee back if thou canst to thy body through cycles, and

penetrate the mist no more! Know ye, all who dwell in the light of professed

righteousness, that others who know the keys and the angles have opened

the Gate, and for turning back there is not time! Ye have been given the key,

but your minds are small and grasp not the word.

Therefore listen to the sounds, O ye out there, the great bell-sounds of the baying of the Hounds. They are lean and athirst, the Hounds of Tindalos, and through the great, blazing Trapezoid they come, their eyes aglow with the fires of Hell! Drift if ye will into the dimensions of your outer consciousness, and be trapped forever!

Ye know not the substance of your creation! I welcome ye in the name of Set, all ye who see great evil and sustain yourselves in miseries unfounded. We prepare a place of comfort for ye to indwell in torment sublime. Wrestle **not** the apes who guard the gates of Hell, for therein lies Paradise, and Anubis is the Opener of the Way.

And we speak with the tongues of serpents, and the baying of the Hounds, and the great bell-sound that cracks the Barrier - and great are we who rule, and small are ye who suffer. The day of the Cross and the Triangle is done! A great wheel with angles in dimensions unrecognized, save by the children of Set, fills the void and becomes as the Sun in the Firmament of Wrath! **Siehst du im Osten die Morgenröte**!

Wir verlangen die Macht! Wir werden die Macht haben! Wir verlangen den Reichtum! Wir werden den Reichtum haben! Wir verlangen die Wissenschaft! Wir werden die Wissenschaft haben! Wir verlangen Anerkennung! Wir werden Annerkennung haben! Wir verlangen Mitglieder! Wir werden Mitglieder haben! **Was wir verlangen,**

werden

wir haben! Wir werden haben, was wir verlangen!

Das Zwielicht ist hier -

Die Götterdämmerung ist hier -

Siehst du im Osten die Morgenröte!

Der Zaubermorgen ist hier!

Die Welt steht in Flammen!

Loki schreitet auf der Erde! Heil Loki!

Ave Satanas! Rege Satanas! Hail, Satan!

- 738 -

- 739 -

Appendix 6: The *Tierdrama*

- by Anton Szandor LaVey

[The *Tierdrama* (German: “Animal Play”) is based upon a famous

sequence in H.G. Wells’ *The Island of Dr. Moreau*. The principal celebrant

wears a were-animal mask (half-human, half-animal), while the other

participants wear masks and costumes that are as wholly animal as possible.

At the end of the litany, the celebrant releases a mouse from a cage into the

ritual chamber. The “beasts” forget their efforts to be “human” and dash

madly after it in fashions appropriate to their costumes. This original

Tierdrama was rendered in English only; a German translation was added for

the version in the *Satanic Rituals*. - M.A.]

(* indicates response.)

Not to go on all fours: That is the law. Are we not men? *

Not to claw bark or trees: That is the law. Are we not men? *

Not to snarl or roar: That is the law. Are we not men? *

Not to show our fangs in anger: That is the law. Are we not men? *

Not to destroy our belongings: That is the law. Are we not men? *

Not to kill without thinking: That is the law. Are we not men? *

Man is god. *

We are men. *

We are gods. *

God is man. *

His is the house of pain. *

His is the hand that makes. *

His is the hand that wounds. *

His is the hand that heals. *

His is the lightning flash. *

His is the deep salt sea. *

His are the stars in the sky. *

His are the rulers of the land. *

His is the place called Heaven. *

His is the place called Hell. *

His is what is ours. *

He is what we are. *

I am the sayer of the law. Here come all that be new, to learn the law. I

stand in the darkness and say the law.

- 740 -

None escape. *

Cruel are the punishments of those who break the law.

None escape. *

For everyone the want is bad; what you will want we do not know.

We shall know. *

Some want to follow things that move, to watch and slink and wait and

spring, to kill and bite, bite deep and rich, sucking the blood! Some want to

tear with teeth and hands into the roots of things, snuffing into the earth!

Some go clawing trees, some go scratching at the graves of the dead,

some go fighting with foreheads or feet or claws. Some bite suddenly, none

giving occasion. Punishment is sharp and sure. Therefore learn the law. Say

the words!

(Repeat first section, then end as follows:)

My tale is done. There runs a mouse; whoever catches her may make a

great, great cap out of her fur.

- 741 -

Appendix 7: *Missa Solemnis* (The Black Mass)

- by Wayne F. West III°

The *Missa Solemnis* is performed with great pageantry and solemn

dignity and is very precise in every detail. Every act, every movement

must

be deliberate and done with great majesty. Above all it must be done with

absolute conviction.

Requirements for the performance of the *Missa Solemnis* - consecrated

vestments from the Roman Catholic Church:

• Chasuble (over-garment worn by Priest during mass).

• Stole (a long, narrow stole worn around the neck).

• Maniple (worn over left arm).

• Girdle (A long, braided, rope-like cincture worn over alb around the

midsection).

• Nun's habit with wimple.

• Large cross or crucifix to be hung, inverted, on wall over altar. If the Sigil

of Baphomet already occupies that area, the cross is to be hung directly

over its face, the eyes of the goat peering forth on either side.

• Font for holy water (chamber pot recommended).

• Small wooden bowl, roughhewn in the interior and with a roughhewn

pestle for grinding the host into a pulverized state. The use of

roughhewn wood is suggested since this is symbolic of the cross upon

which the pig purportedly died.

• Thurible (censer, usually on a long chain, used for censing the altar and

the congregation).

• Purification bell.

• Chalice of Ecstasy (with veil).

• Gong.

• Incense burner for altar and desecration.

• Phallic aspergillum.

• Sword.

• Cruet of wine (wine is specified because of its use in the Roman Rite).

• As many black candles as desired.

• One white candle for the burning of the host.

• Container for incense (placed upon the altar) and spoon for incense.

• Powdered incense (Jasmine recommended since it is reputed for its

erotic effects).

• Round silver spoon for the *Consecratio*.

• Clean white towel.

• Altar stand for the Missale.

• Other accouterments as traditional for the Satanic Mass.

The “Missale” referred to in the text is the bound copy of the *Missa*

Solemnis which is used on the altar. The *Satanic Bible* is also placed on the

altar.

The altar should represent a lewd woman, lying or sitting facing the

participants, her legs spread wide exposing her genitals and her

outstretched arms terminating in the candle holders which she grasps with

each hand. She should be ornamented with heavy, gaudy jewelry,

heavily

made-up, possibly wearing shoes with spiked heels, and generally giving

the appearance of a harlot. Across her breasts is painted or drawn the

number of the Beast, 666.

The ceremony is begun in the established manner with the ringing of

the bell, conjuration of the four names, drinking from the Chalice, etc. The

Priest places the Chalice between the thighs of the altar, where it rests until

again required. The Priest, Deacon, and Sub-Deacon all face the altar, then

bow low once. Then, standing upright, the Priest will begin the *Introitus*.

Introitus

Priest:

In nomine dei nostri Satanas Luciferi. Introibo ad altare dei

nostri.

Deacons:

Ad dei nostri, Satanas Luciferi, qui lætificat juventutem

meam.

Priest:

(Psalm 42, 1-5) Judica me, deus meus. Et discerne causam

meam de gente sancta.

Deacons:

Quia tu es Diabolus, fortitudo mea.

Priest:

Emitte lucem tuam et veritatem tuam: Ipsa me deduxerunt, et adduxerunt in Infernum tuum.

Deacons:

Et introibo ad altare dei nostri, ad Satanas Luciferi qui lætificat juventutem meam.

Priest:

Quia tu es deus meus.

- 743 -

Deacons:

Spera in Diabolo, quoniam adhuc confitebor illi: salutare vultus mei, et deus meus.

Priest:

Gloria tibi, Satanas Luciferi.

Deacons:

Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum.

Priest:

Introibo ad altare dei.

Deacons:

Ad dei nostri, Satanas Luciferi, qui lætificat juventutem meam.

Priest:

Adjutorium nostrum in nomine Diaboli.

Deacons:

Qui fecit Infernum et terram.

The Priest bows low before the altar and, remaining in that position, begins

the Confiteor.

Confiteor

Priest:

I confess to almighty Satan, highest and ineffable King of

Hell; to Ishtar, ever fertile; to Amon, god of life and

reproduction; to Pan, whose lust does cause the sperm of life

to flow; to Asmodeus, Lucifer, Belial, Leviathan, to all the

Dæmons of the Pit, and to you, Brethren, that I have lived in

fullness and in lust and have tortured much in thought,

word, and deed that naked dog who hangs upon the cross in

mockery of man. Therefore I beseech thee, Satan, highest

and ineffable King of Hell; Ishtar, ever fertile; Amon, god of

life and reproduction; Pan, whose lust does cause the sperm

of life to flow; Asmodeus, Lucifer, Belial, Leviathan, all the

Dæmons of the Pit, and you, Brethren, to grant me lewd,

licentious, lustful pleasures for all the days and nights to

come.

Deacons:

May the almighty Satan shower his blessings upon you and

fill your fiery rod with endless streams of sperm.

The Priest stands erect.

Priest:

Gratia tibi, fratres.

The Deacon and Sub-Deacon bow low.

Deacons:

I confess to almighty Satan, highest and ineffable King of Hell; to Ishtar, ever fertile; to Amon, god of life and reproduction; to Pan, whose lust does cause the sperm of life to flow; to Asmodeus, Lucifer, Belial, Leviathan, to all the Dæmons of the Pit, and to you, Reverend, servant of the Prince of Darkness, that I have lived in fullness and in lust and have tortured much in thought, word, and deed that naked dog who hangs upon the cross in mockery of man. Therefore I beseech thee, Satan, highest and ineffable King of Hell; Ishtar, ever fertile; Amon, god of life and reproduction; Pan, whose lust does cause the sperm of life to flow; Asmodeus, Lucifer, Belial, Leviathan, all the Dæmons of the Pit, and you, Reverend, servant of the Prince of Darkness, to grant me lewd, licentious, lustful pleasures for all the days and nights to come.

Priest:

May the almighty Satan shower his blessings upon you and fill your fiery rods with endless streams of sperm.

The Deacon and Sub-Deacon stand erect.

Deacons:

Gratia, Reverende.

Now the entire congregation bow low as the Priest turns toward them for

the benediction.

Priest:

May the almighty and ineffable King of Hell grant you

fullness of life and lead you to attainment in all your desires.

The Priest approaches the altar and prepares for the purification of the

ritual chamber.

Priest:

Take away from us, almighty Satan, the iniquities of that foul

imposter who would deny the pleasures of thy realm and

curse us with a life of piety and want. Make us to live that we

may be made worthy of thy Infernal kingdom now and for all

time to come.

Deacons:

Gratia tibi, dei nostri, Satanas Luciferi.

The Priest takes the phallic aspergillum from the altar and, turning to the

Deacon, proffers it to him.

Priest:

Beloved brother, we ask a blessing.

The chamber pot is brought forth and presented to the nun, who lifts her

habit and urinates into it, smiling beatifically.

Deacon:

In the name of Mary she maketh the font resound with the

waters of mercy. She giveth the showers of blessing and

poureth forth the tears of her shame. She suffereth long, and

her humiliation is great, and she doth pour upon the earth

with the joy of her mortification. Her cup runneth over, and

her water is sublime. Ave Maria ad micturiendum festinant.

When the nun has finished filling the font, the Sub-Deacon takes it from

her and holds it before the Deacon, who takes the phallus and dips it into

the urine. The Deacon then takes the phallic aspergillum and, holding it

tightly to his own genital area, turns to the four corners and gives the

Satanic blessing, shaking the phallus twice (vigorously) at each of the

cardinal points.

Deacon:

In the name of Satan, we bless thee with this, the symbol of

the seed of life.

In the name of Lucifer, we bless thee with this, the symbol of

the seed of life.

In the name of Belial, we bless thee with this, the symbol of

the seed of life.

In the name of Leviathan, we bless thee with this, the symbol

of the seed of life.

The Deacon kisses the phallus and then passes it to the Sub-Deacon, who

also kisses it. The Sub-Deacon then hands it to the Priest, who raises it to

the Baphomet, kisses it, and then places it on the altar.

Priest:

Shemhamforash!

Deacons:

Shemhamforash!

Priest:

Hail, Satan!

Deacons:

Hail, Satan!

Priest:

We ask thee, mighty Prince of Darkness, by the merits of

these symbols here assembled that thou wilt deign to assist

us in our wants and needs.

The Deacon takes the thurible, and the two Deacons kneel. The Priest

places incense in the thurible. The Deacons remain kneeling.

Deacon:

Benedicte, Pater Reverende.

Priest:

Ab illo benedicaris, in cujus honore cremaberis.

The Priest takes the thurible from the Deacon. The Deacons remain

kneeling. The Priest censes the altar, first the front and then both sides.

Priest:

Purificabo altare dei nostri, Satanas Luciferi, in cujus honore

cremaberis.

The Priest repeats this several times as he censes the entire altar. He turns

and censes the Deacon and Sub-Deacon separately.

Deacon:

Purificabo gorde tuo et labiis tuis, Pater Reverende, in

nomine dei nostri, Satanas Luciferi, in cujus honore

cremaberis.

The Deacon and Sub-Deacon stand, and the Deacon puts the thurible aside.

Gloria

Priest:

Glory be to thee, almighty Satan, highest and ineffable King

of Hell; and on Earth joy to the follower of the Left-Hand

Path. We praise thee; we bless thee; we adore thee; we give

thee thanks for thy great glory. O mighty Prince of Darkness,

King of the Infernal Realm, thou art the true god, who

replenisheth the world with pleasure and who maketh us

whole. Thou alone art lord. Thou alone, O mighty Satan, art

the most high. Thou alone art ruler of the Earth.

The Priest seats himself on the throne. The Deacon and Sub-Deacon chant

the *Gloria*. The Priest returns to the altar and turns to face the

congregation.

Priest:

Diabolus vobiscum.

Deacons:

Et cum spiritu tuo.

The Sub-Deacon removes the Missale from its stand, raises it high before

the Baphomet, and transfers it to the Epistle (right) side of the altar. As he

does so, the Deacon moves to the left side of the altar. The Priest then reads

the Epistle, which is taken from 2 Corinthians 4, 1-6, and 15-18.

Epistle

Priest:

Brethren, being entrusted, then, by Satan's pleasure with

this ministry, we do not play the coward: We renounce all

shame-faced concealment; there must be no crooked ways

nor falsifying of Satan's word. It is by making the truth

publicly known that we recommend ourselves to the

judgment of mankind, as we do in Satan's sight. Our gospel

is a mystery, yes, but it is only a mystery to those who are on

the road to empty heavens: those whose unbelieving minds

have been blinded by that nefarious, foul-mouthed Jew

whom they worship, so that the glorious gospel of the almighty Satan cannot reach them with the rays of its illumination. After all, it is ourselves we proclaim: We proclaim Satan as lord and ourselves as his servants. The god

of darkness has kindled the Light of Lucifer in our hearts, whose shining is to make known his glory. It is all for your sakes, so that his pleasures may be made manifest in many lives and may increase the lust which is offered to Satan's glory. No, we do not play the coward, for the outer part of our nature is like that of our inner nature and is being refreshed from day to day. This light brings with it a reward multiplied every way, leading us to everlasting fulfillment. For the lies of that Nazarene king of fools shall last but shortly; what is of Satan is eternal.

The Sub-Deacon returns the Missale to its stand. The Priest continues with

the *Oratio*, which is inverted from the Feast of the Kingship of Jesus Christ.

Oratio

Priest:

Almighty and ever-living Prince of Darkness, who has willed that all the pleasures of the flesh shall be made manifest, grant that all the peoples of the Earth, now torn asunder by the lies of that Judean pig, may be awakened to the truth of

him who is Satan.

The Priest continues with the *Gradual*, which is taken from Leviticus 21.1O,

21.8, and Hebrews 2.17.

Gradual

Priest:

(Leviticus 21.1O) The High Priest, that one who is chief

among his brethren, who is consecrated for the Priestly

office and who wears the sacred vestments, is altogether like

his brethren.

(Hebrews 2.17) He would be a High Priest who could feel for

us and be our true representative before Satan, to make our

pleasures manifest and rid us of the stench of hypocrisy.

(Leviticus 21.8) The Priest must be set apart, as I am set

apart, the Lord of Hell who fulfills you.

The Deacon raises the Missale on high before the Baphomet, then moves it

to the Left-Hand side (the Gospel side) of the altar.

Priest:

Sequentia sancti evangelii secundum sancta biblia nostræ.

The gong is struck. The Priest reads the Gospel of the Fifth Enochian Key.

The Deacon and Sub-Deacon then kneel before the Priest, each holding his

Missale open to the Fifth Enochian Key.

Deacons:

Jube domne, benedicere.

Priest:

Diabolus sit in corde tuo, et in labiis tuis, ut digne et

competenter annunties evangelium suum.

The Priest sits upon the throne. The Deacons chant the Fifth Enochian Key

together. The Priest returns to the altar and recites the Key in English.

The Priest now begins the most solemn part of the *Missa Solemnis*, the

Desecration. This requires a consecrated host, which must be obtained

from a Roman Catholic Communion.

Offertorium

Priest:

(Luke 1, 46-49) I have found joy in Satan who is my saviour:

Because he who is mighty, he who is the highest and

ineffable King of Hell, has wrought for me his wonders.

The Priest faces the congregation.

Priest:

Diabolus vobiscum.

Deacons:

Et cum spiritu tuo.

The Priest takes the host and begins the Desecration. This must be done

with anger, vehemence, wrath, and hatred. He raises the host to the

Baphomet and says:

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Priest:

Thou, thou whom, in my quality of Priest, I force, whether thou wilt or no, to descend into this host, to incarnate thyself into this bread, Jesus, artisan of hoaxes, bandit of homages, robber of affection, hear!

Since the day when thou didst issue from the complaisant bowels of a virgin, thou hast failed all thy engagements, belied all thy promises. Centuries have wept, awaiting thee, fugitive god, mute god! Thou wast to redeem man, and thou has not. Thou wast to appear in thy glory, and thou sleepest.

Go, lie, say to the wretch who appeals to thee, “Hope, be patient, suffer; the hospital of souls will receive thee; the angels will assist thee; Heaven opens to thee”. Imposter! Thou knowest well that the angels, disgusted at thy inertia, abandon thee! Thou wast to be the interpreter of our plaints, the chamberlain of our tears; thou wast to convey them to the cosmos, and thou hast not done so, for this intercession would disturb thy eternal sleep of happy satiety.

Thou hast forgotten the poverty thou didst preach, vassal enamoured of banquets! Thou hast seen the weak crushed beneath the press of profit while standing by and preaching

servility! Oh, the hypocrisy! That man should accept such woe unto himself is testimony to his blindness, that very affliction thou didst credit thyself to cure.

Satan is my beloved master, whose inconceivable magic engenders life and bestows it on the innocent whom the vicious Jesus darest damn - in the name of **what** original sin? O lasting foulness of Bethlehem, whom darest thou punish? By the virtue of **what** covenants? We would have thee confess thy impudent cheats, thy inexpiable crimes! We would drive deeper the nails into thy hands, press down the crown of thorns upon thy brow, bring blood and water from the dry wounds of thy sides. And that we can and will do by violating the quietude of thy body, profaner of ample vices, abstractor of stupid purities, cursed Nazarene, do-nothing king, coward god!

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Behold, Lord Satan, this symbol of putrid flesh which is of him who would purge the Earth of pleasure and who, in the name of Christian “justice”, did cause the death of millions of our beloved brethren. We curse him and defile his name.

O mighty King of Hell, condemn him to the slimy pits, evermore to suffer in unrelenting anguish. Shower thy wrath upon him, O Prince of Darkness, and rend him full asunder

that he may know thy glorious might. O god of gods, King of

the Infernal Realm, Lord of the Earth, call forth thy legions

that they may witness what we do in thy most glorious name.

Send forth thy messengers to herald this deed and send the

Christian minions reeling to their doom. Smite him, O king

of kings, that his angels and archangels, cherubim and

seraphim, may cower and tremble with fear and prostrate

themselves before thee in honor of thy greatness. Send

crashing down the gates of Heaven, O true and only god, that

the murders of our beloved forebears may be avenged. Vent

thy full wrath upon him, O highest and ineffable King of

Hell, that he will know that thou art truly god on high.

The Priest thrusts the host into the labia of the altar, who, removing her

hands from the candle holders, proceeds to masturbate herself to climax or

else, maintaining her original position, allows the Priest to masturbate her,

employing the host as a device. As the Priest finishes the desecration, the

Deacon lights the white candle and prepares the small incense burner on

the altar with charcoal and incense. He does not light the mixture. Then the

Deacon begins a rhythmic beating of the gong while the Priest drops the

host into the small bowl and, using the pestle, proceeds to grind it into a

completely pulverized state, swearing blasphemies as he does so. The

Deacon and Sub-Deacon also swear the most vile obscenities while the

Priest is grinding the host.

When the host has been completely pulverized, the Priest adds it to the

mixture of charcoal and incense and sets it aflame using the white candle.

Priest:

Vanish into nothingness, thou fool of fools, thou vile and

rotten pretender to the throne of almighty Satan, the true

god of gods. Vanish into the void of thy empty Heaven, **for**

thou wert never, nor shalt thou ever be.

When the mixture is completely burnt, the Priest extinguishes the white

candle and, turning to the congregation, utters the purported last words of

that miserable swine upon the cross:

Priest:

Consummatum est. Shemhamforash!

Deacons:

Shemhamforash!

Priest:

Hail, Satan!

Deacons:

Hail, Satan!

The Priest takes the sword and calls forth the Four Princes of Hell in the

manner set forth in the *Satanic Bible*, that they may bear witness to the

Consecratio.

Priest:

Satan! Come forth from thy realm, Satan, and appear. Be

friendly unto me, for I am the same: the true worshipper of

the highest and ineffable King of Hell.

Lucifer! Come forth from thy realm, Lucifer, and appear. Be

friendly unto me, for I am the same: the true worshipper of

the highest and ineffable King of Hell.

Belial! Come forth from thy realm, Belial, and appear. Be

friendly unto me, for I am the same: the true worshipper of

the highest and ineffable King of Hell.

Leviathan! Come forth from thy realm, Leviathan, and

appear. Be friendly unto me, for I am the same: the true

worshipper of the highest and ineffable King of Hell.

Shemhamforash! Hail Satan!

Consecratio

The Deacon begins to disrobe the Priest with great ceremony. As each

vestment is removed, the Sub-Deacon says:

Sub-Deacon: We remove this chasuble from thee, O servant of the

Prince
of Darkness, and cast it in a heap, that thou mayst be freed from this symbol of Christian infamy which bears the blood of murdered millions of our brethren.

We remove this stole from thee, O servant of the Prince of Darkness, as it is a symbol of the immortality of that heinous, bloodstained dog who dares pretend to thy throne, that thou mayest be freed from this symbol of Christian infamy which bears the blood of murdered millions of our brethren.

We remove this maniple from thee, O servant of the Prince of Darkness, as it is a symbol of the tears shed for that foul fiend who dares to pretend to Satan's throne, that thou mayest be freed of this symbol of Christian infamy which bears the blood of murdered millions of our brethren.

We remove this girdle from thee, O servant of the Prince of Darkness, as it is a symbol of the purity of him who was born of the lustful passion of the maniacal Joseph and the sex-crazed Mary who did fornicate, even as you and I, and whose seeds became as one to form the putrid body of him who dares to pretend to Satan's throne, that thou mayest be freed of this symbol of Christian infamy which bears the blood of murdered millions of our brethren.

We remove this alb from thee, O servant of the Prince of Darkness, as it is a symbol of the cleansing of the souls of Christian minions yet serves as naught but a cover for a body better used in lust, that thou mayest be freed of this symbol of Christian infamy which bears the blood of murdered millions of our brethren.

- 754 -

Now completely disrobed, the Priest stands naked before the altar, arms raised in triumph.

Priest:

Glory be to thee, O lord of lords, true god of gods, highest and ineffable King of Hell. I give thee thanks for thy great glory and refresh myself in nakedness before thy sight. Boldly I beseech thee: Shower thy bounties upon this, thy servant, and fill my rod with the fire of passion, evermore to serve thee in all thou dost command. Forsake me not, O mighty Prince of Darkness, for I am of thee and by thee, forsaking all other gods; for thou art my god, the true giver of life.

The Deacon brings forth the Mantle of Darkness, a hooded black robe, which he places upon the Priest with great ceremony, covering his head with the hood.

Sub-Deacon: O mighty Prince of Darkness, recognize this, thy servant,

upon whose shoulders we place this sacred robe, and

through whom we offer up this sacrifice to thy great glory.

Priest:

Gratia tibi, fratres.

The Priest masturbates in the darkness of his cloak until he reaches an

ejaculation. The semen is caught in a deep silver spoon and placed upon the

altar. The Deacon offers the Priest a towel to cleanse himself, after which he

begins the second *Offertorium*.

Offertorium

Priest:

(Eccl. 24, 25, 39) In me gratia omnis viæ et veritatis. In me

omnis spes vitæ et virtutis: Ego quasi rosa plantata super

rivos aquarum fructificavi.

The Priest calls upon Satan to come forth and bless the sacrificial offering

by reciting the *Veni*.

Veni

Priest:

Veni sanctificator, omnipotens, æterne Diabolus, et benedic

hoc sacrificium, tuo Inferno nomine præparatum.

The Priest raises the spoon slightly before him.

Priest:

O mighty Satan, highest and ineffable King of Hell, accept

this sacrificial offering of the living flesh which I, thy devoted

servant, make to thee and which from my own lustful rod did

come.

The Priest raises the spoon on high to the Baphomet, and the Deacon

strikes the gong.

Priest:

Hic est enim corpus meum.

Taking the Chalice from the altar, the Priest goes to the Epistle side of the

altar. The Deacon pours wine from the cruet into the Chalice of Ecstasy.

The Priest returns to the center of the altar and raises the Chalice slightly

before him.

Priest:

We offer thee, O lord of lords, this Chalice of Ecstasy which

contains the elixir of life and does stir the desires of the flesh,

and which brings forth the lustful bounties of thy Infernal

kingdom. Unto thy wisdom do we commend ourselves. Unto

thy mercies are we forever bound.

The Priest raises the Chalice on high to the Baphomet, and the Deacon

strikes the gong.

Priest:

Hic est enim Calix Ecstaticus.

The Priest sets the Chalice upon the altar.

Priest:

It is through thee that all these good gifts, created so by thee, are by thee sanctified, endowed with life, and bestowed upon us. Let us praise our lord. Urged by Satan's bidding and schooled by his ordinance, we make bold to say:

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Our father, which art in Hell, glory to thy name. Thy kingdom is come. Thy will is done, on Earth as it is in thy Infernal realm. Grant us this day the bounties of thy kingdom, and give us our trespasses lest others trespass against us, and lead us into temptation.

Deacons:

But deliver us not from evil.

The Priest takes the spoon in his hand.

Priest:

Deliver us, we pray thee, Lord Satan, unto every evil, past, present, and yet to come; and at the intercessions of all the Dæmons of the Pit, and of Pan and Ishtar, be pleased to grant us fulfillment of all our desires; so that with the manifold blessing of thy compassion, we may be ever free to sin.

The Priest pours the semen into the Chalice of Ecstasy.

Priest:

Through thee, O god of gods, thou, who art my god, do we find unity and comfort with our Satanic brothers. Per omnia

sæcula sæculorum.

Deacons:

Alleluja! Alleluja!

The Priest faces the congregation.

Priest:

Pax Diaboli sit semper vobiscum.

Deacons:

Et cum spiritu tuo.

The Priest turns to face the altar.

Priest:

May this mingling of the living seed of life with the contents

of this Chalice of Ecstasy be for us who receive it a source of

eternal strength.

The Priest turns to the Deacon and gives him the kiss of brotherhood.

Priest:

Pax tecum.

Deacon:

Et cum spiritu tuo.

The Deacon turns to the Sub-Deacon and gives him the kiss of brotherhood.

Deacon:

Pax tecum.

Sub-Deacon: Et cum spiritu tuo.

The Priest takes the Chalice in his hands.

Priest:

O mighty Satan, this living seed and Elixir of Life be ever as a

tribute to thy most glorious name.

The Priest drinks the entire contents of the Chalice. He then returns to the

Epistle side of the altar, where the Deacon refills the Chalice with wine. The

Priest returns to the center of the altar, where, after offering the Chalice to

the Baphomet, offers it first to the Deacon and then to the Sub-Deacon,

who drain the contents. The Communion thus completed, the Priest raises

his arms to the Sigil of Baphomet in the Sign of the Horns.

Priest:

That which our mouths have taken, lord god of gods, highest

and ineffable King of Hell, may we possess in lustfulness of

mind and purpose; and may the gift of the moment become

for us an everlasting remedy.

The Priest places the veil over the Chalice of Ecstasy. He turns to face the

congregation.

Priest:

Diabolus vobiscum.

Deacons:

Et cum spiritu tuo.

The Priest reads the invocation for lust from the *Satanic Bible*, concluding

with -

Priest:

Shemhamforash!

- 758 -

Deacons:

Shemhamforash!

Priest:

Hail, Satan!

Deacons:

Hail, Satan!

The Priest blesses the altar to indicate the closing of the *Missa Solemnis*.

He turns to the congregation for the final blessing. He raises his arms in the

Sign of the Horns, and all respond.

Priest:

Benedicat vos omnipotens Diabolus et pax suam sit semper

vobiscum.

The Deacon takes the Missale from the center of the altar, raises it to the

Baphomet, and then moves it to the Gospel side for the Last Gospel, the

Fifteenth Enochian Key.

The Last Gospel

Priest:

Sequentia sancti evangelii secundum sancta biblia nostræ.

The Priest recites the Enochian and then the English versions of the

Fifteenth Enochian Key. The Priest then rings the bell the prescribed nine

times as a pollutionary.

Priest:

So it is done.

The Deacon takes the sword from the altar and leads the procession out of

the ritual chamber, followed by the Priest carrying the Chalice and the Sub-

Deacon carrying the Missale.

Appendix 8: Requirements for the Satanic Clergy

- by Anton Szandor LaVey

Many members of the Church of Satan have expressed the desire to

move deeper into Satanic theology and also have inquired about the

requirements for the Satanic Priesthood.

Aside from those posts on the governing board of the Church of Satan,

there are two other positions towards which the serious student of Satanic

theology may aspire. These are the Satanic ministry and the Satanic

Priesthood.

Satanic ministers are those who have studied the Satanic doctrines

sufficiently to be capable of speaking to groups of people and enlightening

them in all areas of the Satanic religion. A Satanic Priest is required to carry

out the same duties as a minister, but in addition must have the ability to

organize and act as director of a branch of the Church.

Our ministers and Priests fall into two categories: the “underground

clergy” and the “free agents”. The underground clergymen are those

individuals who, due to professional positions, public images, family ties,

etc. are unable to make publicly known their standing with the Church.

Usually this type of person works with an associate who is able to carry on

“aboveground”. The members of the clergy who need not conceal their

positions with the Church and who, as a matter of fact, often use their

positions to open doors which would otherwise be closed to them, are called

free agents. Both types of clergymen are essential to our sound Church

structure.

Until the release of the *Satanic Bible*, anticipant clergy are required to

reside in San Francisco for a period of one month, during which he (or she)

would attend classes and services, thereby becoming familiar with some of

the various rituals performed and broadening his knowledge of the Satanic

sciences.

After the *Satanic Bibl* e is released [this fall], an examination will be

compiled concerning the contents of same. This will possibly enable us to

shorten the required stay in San Francisco. Although correct completion of

the examination will indicate a relatively good knowledge of Satanism, a

personal interview with the Council will be required.

If the person is deemed acceptable by the Council, a one to three week

[depending upon the individual's aptitude] program of personal seminarial

training will be scheduled. The position, minister or Priest, is determined

by the Council, who base their judgment on the abilities and personality of

the individual concerned.

The seminarial training period is culminated by a graduation

ceremony, after which the graduate is initiated into the Black Order - the

traditional hierarchy of Satanism. Graduates receive a diploma signifying

that they have fulfilled all requirements for their position and stating their

degree and title. The Church of Satan is the only officially recognized

organization of its kind qualified to ordain others as Satanic ministers and

Priests.

Lest you presume that members of the Satanic clergy must be formally

schooled in higher education or occult matters, we hasten to assure you that

we are far more concerned with such qualities as sincere dedication to

our

doctrines, appropriate personality, common sense, practical skills,

versatility, scrupulous character, etc. than we are with formal degrees or

occult knowledge. Of course individuals with college educations have that

much more in their favor, but unless they possess the other qualities listed

above (which we feel are more important by far), they would not be eligible

for an office in the Satanic clergy.

If you are interested in elevating yourself to the position of minister or

Priest, we would welcome a letter or call from you.

The Church of Satan

Appendix 9: The Satanic Ultimatum

- by Michael A. Aquino I°

Introduction - Legacy

So numerous are the anthologies concerning the history of the Black

Arts that it would be pointless to review this ground, and indeed it is a

practical impossibility to distinguish fact from fantasy in such an

undertaking. Since it is our intent to present an argument, questionable

assertions will be avoided wherever possible. Whether the sorcerers of

antiquity actually performed the wondrous feats attributed to them is

immaterial to the direction of our immediate concern. More pertinent is

whether these magicians either intentionally or accidentally discovered and

put into practice valid principles of psychological influence insufficiently

explored in other areas of human endeavor.

In his famous treatise on magic *The Golden Bough*, Sir James George

Frazier suggests the basic interrelationship of magic, religion, and science:

In magic, man depends upon his own strength. He believes in a certain

established order of nature on which he can surely count and which he can

manipulate for his own ends. When he recognizes that both the order of

nature and the control which he had believed himself to exercise over it are

purely imaginary, he ceases to rely upon his own intelligence and his own

unaided efforts and throws himself humbly on the mercy of certain great

invisible beings behind the veil of nature to whom he now ascribes all of those

far-reaching powers which he once abrogated to himself.

But this explanation in its turn proves to be unsatisfactory, for it assumes

that the succession of natural events is not determined by immutable laws, but

is to some extent variable and irregular; and this assumption is not borne out.

Thus the keener minds come to reject the religious theory of nature as

inadequate, and to revert in a measure to the older standpoint of

magic by

postulating explicitly what in magic had been only implicitly assumed, to wit:

an inflexible regularity in the order of natural events.

Significantly, while Frazier suggests that the further distinction

between magic and science is that the former is inductive while the latter is

deductive, he passes no judgment upon the validity of one over the other,

noting that, while the so-called scientific laws of nature establish a means

for predicting future events on the evidence of past ones, they do not grasp

effectively at the essence of things - a facet of scientific research of which

every true scientist is uncomfortably aware [and one reason why religion

and science are not mutually exclusive].

Frazier's inductive process - magic - is easily the most attractive of the

three systems. Unlike the other two it suggests that man in fact exerts an

elemental control over his environment. He is a source from which his

environment derives and to whose will it is just as intrinsically subject.

It is thus noteworthy that man conceded his evident weaknesses with ill

grace. When men began to turn from primitive magic to the early forms of

religion, their leaders were still held to possess either natural magical

powers, or a definite influence with the gods who wielded these powers. The

Egyptian pharaohs were accorded divine status, the Aztec and Chinese

emperors ruled by virtue of heavenly mandates, and even Europe was not

quick to reject the theory of the “divine right” of kings.

In some societies the secular ruler also represented the deity, but a

trend generally occurred towards separate orders of priesthood whose

influence in matters of state occasionally surpassed that of the titular ruler.

In modern societies this dichotomy has evolved in two major directions:

first, the eventual legal separation of church and state, and second, the

gradual assumption of quasi-governmental status by such powerful

churches as the Roman Catholic, the Jewish, the Islamic, and the Buddhist.

The increasing institutionalization of religion brought a lowering in the

status of the individual believer. Whereas the origins of religion had come

through the general desire of the populace to secure divine blessings and

benefits, the priest-orders were quick to realize that, as the mouthpieces of

their gods, they could in fact control the behavior of the people. In the more

liberal religions this was justified as being in the popular interest, but it was

a subtle form of government nevertheless. It was this “creeping theocracy”

that so incensed Friedrich Nietzsche in *Twilight of the Idols* and *The*

Antichrist. He saw in it not only the subjugation of man’s physical freedom,

but of his intellectual freedom as well. Yet so accustomed to living under

the drug of religion had man become by Nietzsche’s time that the freedom

advocated by the philosopher was practically incomprehensible. Nietzsche,

intending to deal the institution of the church a mortal blow, found that no

one else was interested. The depth of his frustration can only be guessed at,

but it is perhaps significant that he died after a subsequent decline into

madness.

Since the oppressive effects of even partial theocracies were not to be

fought by a rejection of religion in its entirety - such a radical concept being

too formidable for a general population to embrace - the theory of internal

antithesis presented itself as a ready alternative. Dæmons who represented

the rejected modes of behavior were derived from the gods of a crushed

rival religion, or they could be created anew by the established religion to

serve as personified objects of hatred. There is perhaps more truth than

irony in the historic application of the term “scapegoat” to the Archfiend.

Dæmons and devils exist in a number of religious systems and sects,

but for our purposes the mythological symbolisms have been adopted from

Judæo-Christian backgrounds. The figure of Lucifer or Satan is well-

known, and the cults that have arisen to champion this figure have, over a

period of centuries, contributed such a lore as to qualify Satanism as a

religion in its own right - save for two complicating factors: First, primitive

Satanism was highly disorganized and spontaneous. And second, the

presently-emerging form of Satanism disavows the traditional theocratic

principles of the established religions.

It is now necessary to venture into the methodology of the new

Satanism before discussing its ambitions.

Part I - Means

A. White Magic - Mask of Imitation

Summarily defined, White Magic is magic employed for altruistic,

beneficent, or informational purposes. Within its areas of concern are

theatrical magicians, palmists, crystal gazers, astrologers, Christian-related

societies which employ ceremonial magic and, not infrequently, the

institutional churches themselves. There are also a number of White Magic

societies in evidence whose “White witches” seek the notoriety of the occult

without caring to commit their sincere efforts to the greater philosophies

suggested therein.

The spells of the White magician are supposedly harmless to the soul of

the practitioner. Astrology, for instance, carries no stigma in most

organized religions. And even the more extreme forms of White “hex”

Magic supposedly employ only untainted spirits in their execution. White

Magic more or less attracts those people whose fascination with the

romantic reputation of the occult is tempered by a strong conditioning of

established religion. White Magic, furthermore, is a respectable hobby; a

university professor or a business executive may study the subject without

provoking serious social criticism. From the standpoint of the social norm,

then, White Magic is a harmless eccentricity, a form of heathen diversion

that poses no real danger to the order of living. It is certainly not to be

considered anything of major consequence, and it is hardly to be included

in the great accomplishments of mankind save as a remnant of ancient

superstitions.

B. Black Magic - Exploration of Essence

Black Magic might be said to be the Satanic “infinitive”: Satanism in

practice. To define this subject material strictly in terms of classic occultism

would be a serious injustice, though, since even the simplest premises of

Black Magic lead to a vast number of theological hypotheses. How then to

essentialize Black Magic?

Black Magic is an attitude of observation and conduct in which the

absolute potential of the human intellect is assumed and all avenues for the

exercise of this potential are sought. Let us break this definition down into

its component parts. Black Magic - or Satanism - is not an “object” in itself;

it is not an absolute to which one aspires, for there is no single goal in

evidence. It is an attitude alone, a continuous process of training the

personality to view stimuli empirically. While scientific laws are useful in

understanding the natural systems of the Universe, they are not essential in

themselves. The fact that gravity has existed for ten billion years in no way

guarantees its continuation an instant from now.

It is both a system of observation and a guide for conduct. The Satanist

must be receptive to his environment to the greatest possible degree if he is

to reason in logical directions. The Satanist must be sensitive to essence;

and the active correlation - conduct - is just as important. The

misinterpretation of information may lead not only to wrong conclusions

but, more insidiously, to incomplete conclusions. This is not to say that a

good Satanist must know everything there is to know or be an intellectual

washout. Rather he must be so selective in his beliefs and conclusions that

the chance of error is infinitely small, and what he cannot measure by this

strict rule must be classified as essentially unknown.

The potential of the human intellect is not as difficult to define as it is

to reach. It is, according to Satanic axiom, infinite. There is no definite limit

to what the mind can accomplish, whether it be ESP, teleportation,

transformation, prolongation of life [and even the elimination of death], or

the spontaneous creation of matter/energy from nothingness. In a religious

context the Satanic man is potentially divine.

And finally this mandate must be exercised. Potential by itself is

worthless unless it is pursued and actualized. The Satanist has visions of

what he may become, and he is thus charged to attempt these visions. If his

achievements are contributive to any degree, the ultimate glory will be as

much his as that of the final and complete Satanist.

And now what are the systems of Black Magic? How has it served in the

past, and how may it presently be employed? Discarding for the moment

the accusations of past fanatics, we will claim for our predecessors the title

of the truly free. The Black Magicians of history defied not only secular

infringements on their conduct and attitudes, but moral imposition as well.

By flaunting their will in the very face of the god whom they had been

taught to regard as omnipotent, they endangered - or sacrificed - their souls

in order that they might glory in the indulgence of their desires.

Satanism as an infant art had limited goals and a limited philosophy.

Sexual license, wealth, physical or political power, or control over specific

instances of life or death were the general concerns; and the personalities of

the dæmons invoked were designed accordingly. Because it did not occur to

these first Satanists that Satan himself might be an absolute contradiction

of the Christian god, he “required” worship, levied “tribute” (in the form of

souls), and extracted various abasements from his devotees in return for his

diabolical patronage. The ultimate possibilities of Satanism, however, were

occasionally hinted at by both Satanists and Christians alike. At the very

beginning of the Christian Bible, the Satanic influence of the serpent tempts

man to the attainment of judgment and knowledge - a development which

prompts divine punishment lest man subsequently aspire to divine status.

This episode is a curious one, even from an allegorical standpoint, for its

moral message seems to be that knowledge is intrinsically harmful and

must be curtailed. It also follows that the Christian man may expect to

achieve Heaven only when he has purged himself of his intellect - an

extraordinary precept upon which to initiate man's most influential

religious code, surely - but it is valuable in defining the primary issue

between conventional religions and Satanism. Further biblical references

would serve only to reemphasize this basic issue. These oddly-paradoxical

passages are easily found. And if it is surprising that such extreme attacks

upon the personality of man should be mounted at all, let the reader ponder

the amazing degree to which this repressive doctrine has been not only

accepted but enthusiastically embraced. One is moved to suggest that

Christianity is an institution dedicated to the obliteration of the self.

A more positive tone may be found in the works of John Milton,

specifically in his epic poem *Paradise Lost*. Herein Lucifer rejects the single

condition set upon his Archangelic rank - that he acknowledge the will of

God to be supreme in all things - and elects the bitterness of Hell in order

that he may achieve self-actualization. “Better,” he decides, “to reign in Hell

than serve in Heaven.” The implication is that the rejection of mindless

nirvana brings one into abrupt and crushing contact with the almost

endless obstacles which must be overcome in the search for pure

knowledge. The Miltonian Lucifer is, in fact, our Satanic man.

The latter portion of the epic, which is concerned with Satan’s

intellectual “contamination” of man, has traditionally been interpreted

from a Christian standpoint. But the Satanist views this encounter rather as

evidence of Satan’s desire to free the mind of man from its unknown

deprivation. Milton was hardly in a position to champion the Devil outright

- Cromwellian England was not known for its religious license - but it is all

the greater tribute to his poetic genius that his ultimate message was

undistorted.

The ceremonial aspect of Black Magic has elicited constant romantic

appeal, being the subject of many horror stories and theatrical melodramas.

In such context Satanism is usually portrayed as being a grotesque mockery

of “good” Christian ritual - the Black Mass, for instance, with its inverted

cross and other parodies of Catholicism. What is not conveyed, however, is

that parody occupies a major role in Satanic methodology. The

psychological intent of ceremonies, basically, is twofold: first to inspire awe

(or, in more primitive instances, fear), and second to clothe related

pronouncements in a supernatural dignity which would not be forthcoming

outside of a ceremonial setting.

To the new Satanist Black Magical ceremonies may seem only to

displace the old Christian symbolisms with a new order. It is this transitory

impression which inspires the superficially macabre rituals of popular

fiction, but the final intent of Satanic ceremonies is considerably more

sophisticated: It is to purge man of the artificially-induced disposition to

vacate his sense of reason under ceremonial circumstances. The ultimate

Satanist has no subjective interest in ceremony; it is valuable only as an

objective device to eliminate the fear of unreason in new initiates and to

check, through the use of superstition, attacks by conventional religion

upon the Satanic Church.

Satanic ceremonies, summarily, are designed to exert a desired

influence on the beholder, although different persons may form

different

interpretations of a given ceremony. Ceremonial magic's effectiveness is

directly proportional to the susceptibility of its subjects. Hence it is a most

powerful tool against both conventional religion and White Magical

organizations. Since organized religion is largely dependent upon fear as a

motivating factor - *Timor Fecit Deos*: fear created the gods (Petronius) -

fear can be used against the conventional churches whenever it is deemed

necessary. Under such circumstances, though, the Satanist is charged to

observe a most important axiom: that the power of Black Magic be

employed ultimately as a protective and educational device only. Its use as

a technique of intellectual tyranny would be nothing more than a parallel of

the Christian ethic and thus a serious disservice to the values of Satanism.

In a casual discussion of the powers of Black Magic one may be asked

whether the art permits one to fly, become invisible, etc. Such questions

almost always indicate a superficial impression of Black Magic, but a

capsule answer may be given under appropriate circumstances. It is

important to establish that Black Magic is **subjective**, i.e. it manipulates

intellects, not insensate objects. Through mental suggestion Black

Magic

can create the impression of flight, and - since reality in the precise sense is

subjective to the Satanist - flight occurs. There is no Satanic reality beyond

the mind: As you think and as you perceive, so you are.

It should now be obvious that the student of Black Magic confronts

difficulties unmatched in any other field of endeavor. He has, in truth,

undertaken to demonstrate that nothing is impossible - a somewhat

ambitious task. And even the evaluation of his progress is necessarily

subjective.

A final word might be added concerning the personification of the

Devil. Lucifer (“Lightgiver”) or Satan (“Adversary”) is an all-inclusive

symbol of the ideal that bears his name. Does he exist in the sense that he

may materialize in the midst of a magic circle, breathing fire and reeking of

sulfur? Once more the answer is to be found in the subjective substance of

Black Magic. If your will is strong enough and you require a physical

manifestation of either Satan or another citizen of the Infernal

Dæmonocracy, then you most certainly will obtain your desire. “Those who

seek shall find.”

C. Red Magic

In ancient times the term “Red Magic” was occasionally given to the

most exalted form of the magical art, and so it is applied here. The Red

Magician, therefore, may be described as the hypothetical ultimate

Satanist: the Black Magician evolved to infinity. When one has mastered

infinity, then - recalling that Black Magic is a technique for achieving the

impossible - one is in fact a master of subjective existence: a Red Magician.

The Red Magician and Satan have become one.

D. Psychic Science - Cult of Unreason

The popular mind has long linked Black Magic to that bewildering

maze of phenomena concerned with spiritual mediums, seances, hauntings,

poltergeists, ectoplasm, and table-tapping. It is high time that this

connection be most decisively severed. The Satanist has no use for illusions.

He is a realist - a relentless, absolute realist. When he desires

communication with an Infernal personage, he establishes it immediately

and effectively - without closing curtains, dimming lights, holding hands, or

otherwise wasting time and insulting the intelligence. ESP may be one of

his tools, but it is not an object of awe or reverence.

As to the multitudes of mystics who enthusiastically pursue “psychic

science’s” fantasies, the Satanist disavows their childishness with

peremptory impatience. To him, phenomena whose causes are not

immediately understood are objects for future examination, not blind

devotion. And it is inconceivable that he should tolerate the psychological

disadvantage at which all mediums require their customers to be placed.

The sheer numbers of the “psychic scientists” lend a semblance of truth

to their enterprises. But the Satanist must view the question from an

empirical standpoint and reject all claims which he cannot see

demonstrated under circumstances of his own choosing.

Part II - Ends

A. The Religious Environment

No greater error could be made by the self-proclaimed Satanist than to

assume that by retreating into an instantly-subjective existence he has

fulfilled his charge. There is no value in a philosophy if it is not

constructive, and the true Satanist assumes for **himself** - **not** to the

Satanic Church - an obligation to free his fellow kind from their conditioned

mindlessness. Satanism is an individual-oriented creed, and individuality

exists since other individuals exist as a point of distinction. One’s

achievement of a strong individuality, therefore, is a **relative**

accomplishment.

Because of this relationship the Satanic ideal can be proven only

against a reference point which is likewise perfect and ultimate. Let us try

to couch this in simpler language: I cannot know when I have attained

perfection except through reference to a number of indicators which I have

set for myself. This value system is **arbitrary**; I have created it not from

the reference point of perfection itself, but from the reference point of the

imperfections of humanity. I can achieve an absolute state of Satanic

perfection only when this concept of the negative standard has been

superseded by the final standard of perfection: the assumption of the Red

Magician.

To eliminate the concept of the negative standard, I must honestly

conclude that mankind has been “given the apple” and all accorded the

opportunity to investigate the Satanic ideal for themselves. While I have no

responsibility or right to control another’s will, I **can** assist him to free

himself from what we mutually perceive as inhibition. Only then am I truly

free to define my own state in an absolute, not a comparative sense.

I reject the suggestion that I am my brother’s keeper, but I recognize

that his enslavement is, by implication, an infringement upon my own

proclaimed ideal of absolute freedom. The established institutions of

religion are among these infringements and are therefore quite worthy of

dissolution. **Not** destruction from without - for force cannot substitute for

reason under our ethic - but evolutionary dissolution from within as the

Satanic manifesto is gradually proclaimed for what it truly represents for

mankind. And what are the stages in the process?

First - the crushing of the religious object. “God” - not his churches -

must be openly and deliberately attacked. He must be decisively thrust

down in every area in which his power has been proclaimed. And finally he

must be destroyed. The first war between Lucifer and the Christian god

brought the birth of reason; the second will herald its triumph.

Second - the fragmentation of the god-churches. The repeated

demonstrations of “God’s” impotence will themselves be a divisive

influence. But so is the structure of conventional religion designed that

open attack upon the several churches would act to strengthen them

through the process of martyrdom. Rather the churches themselves must

be inspired to cause their own downfall through dissension,

disillusionment, and constant exposure to the temptations of Satanism. The

shock of the entire process may well be extreme, and it is an additional

responsibility of the Satanist to employ his art of reason to minimize the

psychological trauma of religious disorientation upon the social norm. It

must be remembered that mindless, hysterical chaos is as contrary to

the

Satanic ideal as is blind obedience.

And **third** - the organizational decentralization of the Satanic Church

as a theological and philosophical instrument. The advent of the Satanic

Age will see man acknowledged as his own ultimate instrument, and

Lucifer, Lightgiver, as his symbol of glory.

B. The Political Environment

Politics is a process of control and order. Satanism advocates self-

actualization and individual indulgence. The two cannot coexist if a

confrontation is forced, yet such a contest need not be called.

An ordered society is the most advantageous environment for

Satanism's initial development, as well as being a protective shield against

preemptive reaction by the adherents of the conventional religions. And it

may well be that the advantages of man's legal systems far outweigh their

disadvantages, for man has reached a point where his highest material

achievements must come from concerted effort, not from individual genius.

Certain elements must eventually be extracted from governmental

systems. The imposition of morality, for example, attacks the basic

premises of Satanism. Since it is not a necessary component of a legally-

based system, it will be eliminated. The Satanic state, in its ideal form, will

neither help nor hinder citizens' individual progress. Instead it will

serve as

an essentially mechanical device for intracommunication, coordination of

effort, and perpetuation of achievement. One does not “lead” a Satanist.

One can only assist him in achieving the goals he has set for himself.

C. The Philosophical Environment

Only one other social reformist philosophy ever called in advance for its

own eventual de-institutionalization, and communism’s “temporary”

dictatorship of the proletariat has evidenced no real desire to conform to

Marx’ design. If it is indeed true, as George Orwell postulated in *1984*, that

no man ever seizes power with the intent of relinquishing it - the object of

power being power - upon what base can Satanism presume to rest that will

preclude its possible distortion and misuse by a Satanic “Lenin”?

The answer should be evident: Satanism is a philosophy of the

individual, not of the group. The Satanic Priest does not rule or ordain in

the name of Lucifer. He is rather an intellectual gadfly in the most excellent

Socratic tradition. He challenges, he tests; he is a “Devil’s advocate” among

men. His strength is not measured against his fellow men, but with them.

By accepting the title of Priest, he has identified himself as a Satanic

extrovert, one whose personal realization of the Satanic ideal is to be found

by interaction with others as a counselor and intellectual sparring partner.

Factionalization of Satanism is not a realistic consideration, since Satanism

from the outset is possessed of as many factions as it has advocates. The

prospect of a “Satanic tyrant” is ultimately ridiculous by definition.

Confrontation

This, then, is the Satanic Ultimatum - our manifesto, our dedication.

The hand of Lucifer is offered: Will you take it?

Appendix 10: *Satanic Bible* Introduction

- by Michael A. Aquino IV°

[This introduction appeared in the hardcover *Satanic Bible* from its first

release in 1972 throughout its existence, and in the Avon paperback edition

from 1972 to 1976.]

Each successive era of man’s cultural and ethical development has

upraised its literary manifesto - an argument challenging existing norms

and proposing a novel approach to the enduring issues of civilization. It has

not infrequently been the case that the realities of political

nationalism

have been blended with the idealisms of extranational emphasis to produce

what we now cautiously term existentialism. Pertinent works might include

the Republic of Plato, the Politics of Aristotle, Machiavelli's *Prince*, and the

writings of Nietzsche, Hobbes, Locke, Marx, and Sartre.

This is the book of our era.

The dawn of the Satanic Age was celebrated on April 30, 1966 - the

Year One. On that date Anton Szandor LaVey consecrated the Church of

Satan in the city of San Francisco and assumed office as its first High Priest.

What had begun several years earlier as an intellectual forum dedicated to

the investigation and application of the Black Arts has since expanded into

an international philosophical movement of the first magnitude. Satanism,

once the isolate province of furtive outcasts and radical eccentrics, has now

become a serious alternative to the doctrines of theism and materialism. In

its championship of indulgence instead of abstinence, the Church of Satan

rejects the notion that man's progress is contingent upon his acceptance of

a self-imposed morality. Sound judgment derives from the comparison and

resolution of opposites, Satanists maintain, and one cannot presume to

justice by honoring a single standard of behavior.

An empirical approach to morality is not a recent innovation; such

theorists as Pythagoras, Hegel, Spencer, and Compte advanced the original

propositions for man's intellectual independence from the natural order.

And, though this concept has invariably provoked adverse reaction from

society-oriented institutions, it is not an insubstantial viewpoint. One need

only consider the spasmodic cataclysms of history to see how inadequately

Homo sapiens cooperates with his fellows.

By itself, however, all theory is inconsequential. Until now the only

advocates of a subjective morality were professorial abstractionists and -

occasionally - the scattered and disorganized devotees of the traditional

"White" witchcraft. Indeed the latter have enjoyed some notoriety of late, as

their supposed proclamation of a liberal morality tempered by social

correctness appeals to the bored but timid dilettante. Such aficionados of

the occult profess a righteous horror of Black Magic or Satanism, which

they denounce as a maleficent, degenerate creature of moral and carnal

abuse.

The Satanist, on the other hand, regards traditional witchcraft as

merely a neurotic reaction against the established religions of the parent

culture. The worship of any deity or deities - under any guise whatsoever -

is repulsive to the Black Magician, who considers all protestations of faith

or trust in a supernatural protectorate to be humiliating demonstrations of

cowardice and emotional insecurity. Satanism has been frequently

misrepresented as “devil worship”, when in fact it constitutes a clear

rejection of all forms of worship as a desirable component of the

personality. It is not so much an anti-religion - a simple rebuttal of any one

belief - as it is an un-religion, an uncompromising dismissal of all

insubstantial mysticism. As such it represents a far more serious threat to

organized theologies than do the archaic customs of the old dæmonologies.

Ritual and fantasy play a very real part in the activities of the Satanic

Church, on the assumption that the experience and control of mental and

metaphysical irrationality are necessary for the strengthening of the psyche.

Thus a distinct effort is made to avoid what was perhaps the Achilles’ heel

of the Gurdjieff-Ouspensky school of subjective psychological evolution;

earlier disciples of self-determined transcendentalism postulated that all

non-materialistic sensations were a danger to the coherence of the student.

Crucial to the concept of Satanic ritual is an appreciation of its illustrative

and inspirational qualities without necessarily regarding it as inflexible

reality.

Satanism is more accurately identified as a disposition than as a

religion, as it is actively concerned with all the facets of human existence,

not with only the so-called spiritual aspects. Yet those who proclaim it to be

a danger to justice and cooperative order have missed the point entirely.

Satanism advocates unrestricted freedom, but only to the extent that one's

preferences do not impinge upon another's. It should also be noted that

Satanism is a philosophy of the individual, not of the mass. There are no

collective policy statements save the famous Crowley admonition: "Self-

deceit is the gravest of all 'sins'."

While the majority of the populace may instinctively incline to a de

facto Satanism, the Church cautions that its propositions are not for the

irresponsible. There are no Satanic missionaries, and to affiliate one

must

meet exacting standards. Inexperience is not dishonored, but

pretentiousness, hypocrisy, and pomposity are treated with the scorn that

they deserve. Satanism is no less an art than it is a science, and there is “no

standard of measurement deified”.

Dr. LaVey is uniquely prepared to author the new Diabolism. An

American of Georgian, Alsatian, and Romanian Gypsy descent, he was

quick to display the characteristic restlessness of his nomadic ancestors and

an unusual empathy for their earthy, arcane lore. An early preoccupation

with the military sciences led him to read the various logistical publications

of the World War II era, only to discover that the proud visions of martial

glory entertained in the first world war had given way to a detached,

mercenary realism in the second. His experiences as a student did nothing

to dispel this first taste of human cynicism, and LaVey’s growing

impatience with the sterile regimentation of conventional education drove

him to seek the strange, surrealistic enchantments of the circus. He assisted

Clyde Beatty as a wild-animal trainer, and he soon developed a strong

affinity for the cats which was to mark his personality in a most curious

manner. All animate creatures are basically bestial, he reasoned, and

even

the most refined social orders achieve at best only a flimsy suppression of

this innate savagery. From the circus he proceeded to a carnival, where the

glitter of the performing arts was tinged with the ever-present struggle for

daily subsistence. Here LaVey worked in a pathetic but quietly dignified

world of misfits, sideshow freaks, and human oddities; and here he was to

learn the craft of the stage magician, whose success depends upon the

contrived distraction of the audience's attention. With a certain grimness

he noted the fascination with which the "normal" man regards his

deformed comrades - a gloating satisfaction over the visiting of misfortune

upon another instead of oneself. Becoming increasingly interested in this

cruel, lycanthropic attribute of human nature, he studied criminology in

college and eventually worked with the San Francisco Police Department as

a photographer.

As a circus professional he had seen carnal man at his most artistic;

now he was to view him at his most vicious. Three years of the gore,

brutality, and abject misery that permeate the criminal subculture left him

sickened, disillusioned, and angered with the rampant hypocrisy of polite

society. He turned to the pipe organ as a means of living and devoted the

greater part of his efforts to what was to become his life's work - Black

Magic.

- 776 -

LaVey had long since rejected the stereotypical tracts on ceremonial

sorcery as the hysterical products of medieval imaginations. The "Old Craft"

with its superstitions, affected mannerisms, and infantile parlor games was

not for him; what he sought was a metaphysical psychology that would

approach the intellectual man only after giving due consideration to his

brutal, animalistic origins. And so he came at last to the Goat of Mendes.

Satan is easily the most enigmatic figure in classical literature.

Possessed of every conceivable wealth, and the most powerful of the

Archangels, he spurned his exalted allegiance to proclaim his independence

from all that his Heavenly patron personified. Although condemned to the

most hideous of domains, a Hell totally shunned by the divinity, he

embraced such privations as the burden of his intellectual prerogative. In

his Infernal Empire one might indulge even the most extraordinary tastes

with impunity, yet amidst such wanton licentiousness the Devil maintained

a peculiar nobility. It was this elusive quality which Anton LaVey

determined to identify.

After long years of research and experiment, he pronounced the

guiding principle of Satanism: that the ultimate consequence of man lies

not in unity but in duality. It is only synthesis that decides values;

adherence to a single order is arbitrary and therefore insignificant.

LaVey's disturbing theories and bizarre operations of ceremonial Black

Magic eventually attracted a following of similarly minded individuals.

From this first small circle the Church of Satan was to emerge, attuned to

its founder's contention that its messages would be presented most

effectively through "nine parts social respectability to one part of the most

blatant outrage".

The social impact and spectacular growth of the Church were to

become something of a legend in themselves, but it was an essential part of

LaVey's convictions that the formal institution's role was principally that of

a catalyst. Contemporary civilization has proved too interdependent to

permit the luxury of monastic isolationism. Satanism must accordingly

assume a stance comprehensible to the average intellect. It was with such

intent that the *Satanic Bible* was conceived.

The *Satanic Bible* is a most insidious document. One is strongly

tempted to compare it with that obscure, malefic mythology *The King*

in

Yellow, a psychopolitical work that supposedly drove its readers to

madness and damnation. As candid and conversational as the *Satanic Bible*

might seem at first glance, it is not a volume to be gently dismissed. It is

very much the product of our time, not only because such a book - together

with its author - would more than likely have been destroyed in an earlier

era, but because its creation was an evolutionary inevitability.

You, the reader, are about to be impaled upon the sharp horns of a

Satanic dilemma. If you accept the propositions of this book, you condemn

your most cherished sanctuaries to annihilation. In return you will awaken

- but only to the most fiery of Hells. Should you reject the argument, you

resign yourself to a cancerous disintegration of your previously

subconscious sense of identity. Small wonder that the Archfiend's legacy

has won him so many bitter enemies!

Whatever your decision, it can be avoided no longer. The *Satanic Bible*

finally articulates what man has instinctively dreaded to proclaim: that he

himself is potentially divine.

Appendix 11: The Hidden Source of the Satanic Philosophy

- by George C. Smith II°

The Scroll of Set #XIII-3, June XXII/1987

Reading through past issues of the Scroll of Set, I came across a statement by Susan Wylie (March/April XVI: "The Devil's Game"): "One should remember that, prior to I ÆS, there had never been any organization or belief structure similar to the Church of Satan." Although this was written several years ago, I must reach across the years and address this serious error. The implications for those of us in the Temple today are no less severe.

"I know that I am challenging the cultural tradition of two and a half thousand years."

The speaker was not Anton LaVey. The speaker was a novelist, playwright, and philosopher, Ayn Rand. From the springboard of her famous, best-selling novels (*The Fountainhead* in 1943 and *Atlas Shrugged* in 1957) was created the philosophy of Objectivism, which attracted thousands of persons - myself included - who were more than "openly honest regarding what they believed" but studied, wrote, taught, and practiced what they held to be the highest expression of living. Although like others I now have some obvious points of philosophical disagreement with Objectivism, the legacy of this enormous **Satanic** break

with the past remains a fact of history that is of prime importance to

Setians everywhere. To imply or state that the Church of Satan was the first

to clearly state the Satanic ethic is to ignore the continuing impact of Ayn

Rand and individualists influenced by her work such as Nathaniel Branden

[*The Psychology of Self-Esteem* and *Honoring the Self*] and Harry Browne

[*How I Found Freedom in an Unfree World*]. It would instead benefit us to

enrich our understanding of what the Gift of Set has meant and does mean

to others who preceded I ÆS.

To illustrate this historical precedent, let us examine the Nine Satanic

Statements in view of the Rand work *Atlas Shrugged*. In Galt's speech

(pages #936-993) is the written source of most of the philosophical ideas

expressed in the *Satanic Bible*. Here are the first clear, contemporary

statements which led to the glorification of man's pride and the denouncing

of the life-killing concept called altruism. Here also is a vindication of

rationality and the inevitable cause of the failure of the Church of Satan to

encompass the needs of intelligent and curious minds.

Note that the sequential order of these *Atlas Shrugged* quotations

parallels the order of the Nine Satanic Statements.

1. LaVey: Satan represents indulgence instead of abstinence.

Rand: A doctrine that gives you, as an ideal, the role of a sacrificial animal seeking slaughter on the altars of others, is giving you death as your standard. By the grace of reality and the nature of life, man - every man - is an end in himself. He exists for his own sake, and the achievement of his own happiness is his highest moral purpose. (page 940)

2. LaVey: Satan represents vital existence instead of spiritual pipe dreams.

Rand: My morality, the morality of reason, is contained in a single axiom: existence exists - and in a single choice: to live. The rest proceeds from these. (page 944)

3. LaVey: Satan represents undefiled wisdom instead of hypocritical self-deceit.

Rand: Honesty is not a social duty, not a sacrifice for the sake of others, but the most profoundly selfish virtue man can practice: his refusal to sacrifice the reality of his own existence to the deluded consciousness of others. (page 945)

4. LaVey: Satan represents kindness to those who deserve it instead of love wasted on ingrates.

Rand: To withhold your contempt from men’s vices is an act of moral

counterfeiting, and to withhold your admiration from their virtues is an

act of moral embezzlement. (page 946)

5. LaVey: Satan represents vengeance instead of turning the other cheek.

Rand: When a man attempts to deal with me by force, I answer him by force. (page 950)

6. LaVey: Satan represents responsibility to the responsible instead of concern for psychic vampires.

Rand: You have been using fear as your weapon, and have been bringing death to man as his punishment for rejecting your morality. We offer him life as his reward for accepting ours. (page 950)

7. LaVey: Satan represents man as just another animal - sometimes better, more often worse than those that walk on all-fours - who, because of his “divine spiritual and intellectual development”, has become the most vicious animal of all.

Rand: Damnation is the start of your morality; destruction is its purpose, means, and end. Your code begins by damning man as evil, then demands that he practice a good which it defines as impossible for

him to practice. It demands, as his first proof of virtue, that he accept his own depravity without proof. It demands that he start not with a standard of value but with a standard of evil, which is himself, by

means of which he is then to define the good; the good is that which he

is not. (page 951)

8. LaVey: Satan represents all of the so-called sins, as they all lead to

physical, mental, or emotional gratification.

Rand: What is the nature of the guilt that your teachers call his

Original Sin? What are the evils man acquired when he fell from a state

they consider perfection? Their myth declares that he ate the fruit of

the tree of knowledge - he acquired a mind and became a rational

being. It was the knowledge of good and evil; he became a moral being.

He was sentenced to earn his bread by his labor; he became a

productive being. He was sentenced to experience desire; he acquired

the capacity of sexual enjoyment. The evils for which they damn him

are reason, morality, creativeness, joy - all the cardinal values of his

existence. (page 951)

9. LaVey: Satan has been the best friend the church has ever had, as he

has kept it in business all these years.

Rand: And as he now crawls through the wreckage, groping blindly for

a way to live, your teachers offer him the help of a morality that

proclaims that he'll find no solution and must seek no fulfillment on

Earth. Real existence, they tell him, is that which he cannot perceive,

true consciousness is the faculty of perceiving the nonexistent - and if he is unable to understand it, **that** is the proof that his existence is evil and his consciousness impotent. (page 952)

I think that most careful examinations of the *Satanic Bible* will show how the Nine Satanic Statements acted as an **outline** for the "Book of Lucifer" essays.

Anton LaVey is the Magus of the Age of Satan, and did Utter a Word and cause a magical restructuring of the universe. As the instrument of the creation of that Age, he is immortalized. At the same time, credit for the source of the philosophy which he espoused must be given to Ayn Rand.

Please understand that I was an Objectivist prior to joining the Church of Satan. It was the intellectual rigor demanded by Objectivism which enabled me to appreciate the full meaning of the *Satanic Bible*. At the same time I first completed reading it, I said that here I had found Objectivism with an open mind concerning paranormal phenomena.

The importance of all this to Setians is that the foundation for the philosophy of Satanism much more closely embraces the philosophy of the Temple of Set than the reactionary, anti-Christian Church of Satan. Further the Objectivist source for the Satanic philosophy has been carefully researched and elaborated [sometimes refuted in part] in numerous libertarian books and articles.

To my mind, what distinguished the Temple of Set from all other

organizations is its non-dogmatic embracing of both the rational and the

intuitive, while refusing to allow the rational to be undercut. Those who

worked with the “unevolved” Church of Satan prior to X ÆS should know

that battles were being waged in open forums against the antihuman forces

of altruism in the name of reason prior to I ÆS. These heroic efforts should

not be forgotten or ignored, but should be examined for additional aids

along our path to *Xeper*.

Appendix 12: “The Book of Satan” from the *Satanic Bible*

- by Ragnar Redbeard (Arthur Desmond), *Might is Right*, 1896

Note: The following extracts are verbatim from *Might is Right*, and have

been arranged in the same order as in the “Book of Satan” section of the

Satanic Bible. The items in brackets were added by Anton LaVey in the places

indicated.

I.

In this arid wilderness of steel and stone, I raise up my voice that you

may hear. To the East and to the West I beckon. To the North and to the

South I show a sign proclaiming: Death to the weakling, wealth to the

strong!

Open your eyes that you may see, O men of mildewed minds; and listen

to me, ye laborious millions!

For I stand forth to challenge the wisdom of the world - to interrogate

the “laws” of man and of “God”.

I request reasons for your golden rule, and ask the why and wherefore

of your Ten Commands.

Before none of your printed idols do I bend in acquiescence, and he

who saith “thou shalt” to me is my mortal foe.

I demand proof over all things and accept with reservations even that

which is true.

I dip my forefinger in the watery blood of your impotent, mad

redeemer and write over his thorn-torn brow: The true prince of evil - the

king of the slaves.

No hoary falsehood shall be a truth to me; no cult or dogma shall

encramp my pen.

I break away from all conventions [that do not lead to my earthly

success and happiness]. Alone, untrammeled. I raise up in stern invasion

the standard of the strong.

I gaze into the glassy eye of your fearsome Jehovah and pluck him by

the beard; I uplift a broad-axe and split open his worm-eaten skull.

I blast out the ghastly contents of philosophic whited sepulchers and

laugh with sardonic wrath!

Then, reaching up the festering and varnished facades of your

haughtiest moral dogmas, I write thereon in letters of blazing scorn: “Lo

and behold, all this is fraud!”

- 784 -

I deny all things! I question all things!

And yet! And yet!

Gather around me, O ye death-defiant, and the Earth itself shall be

thine, to have and to hold.

II.

Behold the crucifix; what does it symbolize? Pallid incompetence

hanging on a tree.

All ethics, politics, and philosophies are pure assumptions, built upon

assumptions. They rest on no sure basis. They are but shadowy castles-in-

the-air erected by day-dreamers, or by rogues, upon nursery fables. It is

time they were firmly planted upon an enduring foundation. This can never

be accomplished until the racial mind has first been thoroughly cleansed

and drastically disinfected of its depraved, alien, and demoralizing concepts

of right and wrong. In no human brain can sufficient space be found for the

relentless logic of hard fact, until all preexisting delusions have been finally

annihilated. Half-measures are of no avail; we must go down to the

very

roots and tear them out, even to the last fibre. We must be, like nature,

hard, cruel, relentless.

Too long the dead hand has been permitted to sterilize living thought.

Too long right and wrong, good and evil have been inverted by false

prophets. In the days that are at hand, neither creed nor code must be

accepted upon authority - human, superhuman, or “divine”. Morality and

conventionalism are for subordinates. Religions and constitutions and all

arbitrary principles, every mortal theorem, must be deliberately put to the

question. No moral dogma must be taken for granted, no standard of

measurement deified. There is nothing inherently sacred about moral

codes. Like the wooden idols of long ago, they are all the work of human

hands; and what man has made, man can destroy.

He who is slow to believe anything and everything is of great

understanding, for belief in one false principle is the beginning of all

unwisdom. The chief duty of every new age is to upraise new men to

determine its liberties, to lead it towards material success - to rend the

rusty padlocks and chains of dead custom that always prevent healthy

expansion. Theories and ideals and constitutions that may have meant life,

hope, and freedom for our ancestors may now mean destruction, slavery,

and dishonor to us. As environments change, no human ideal standeth

sure.

- 785 -

Whenever, therefore, a lie has built unto itself a throne, let it be

assailed without pity and without regret; for under the dominance of an

inconvenient falsehood, no nation can permanently prosper. Let

established sophisms be dethroned, rooted out, burnt, and destroyed - for

they are a standing menace to all true nobility of thought and action.

Whatever alleged “truth” is proven by results to be but an empty fiction, let

it be unceremoniously flung into the outer darkness, among the dead gods,

dead empires, dead philosophies, and other useless lumber and wreckage.

The most dangerous of all enthroned lies is the holy, the sanctified, the

privileged lie - the lie that everyone believes to be a model truth. It is the

fruitful mother of all other popular errors and delusions. It is a hydra-

headed. It has a thousand roots. It is a social cancer. The lie that is known

to be a lie is half-eradicated. But the lie that even intelligent persons regard

as a sacred fact - the lie that has been inculcated around a mother's knee - is

more dangerous to contend against than a creeping pestilence. Popular lies

have ever been the most potent enemies of personal liberty. There is only

one way to deal with them: Cut them out, to the very core, just as cancers

are. Exterminate them root and branch, or they will surely eat us all up.

Annihilate them, or they will us. Half and half remedies are of no avail.

However, when a lie has gone too far - when it has taken up its abode in

the very tissues, bones, and brains of a people, then all remedies are

useless. Even the lancet is of no avail. Repentance of past misdeeds cannot

“save” decadents from extermination. The fatal bolt is shot, and into the

fiery furnace of wholesale slavery they must go, to be there righteously

consumed. From their ashes something new, something nobler, may

possibly evolve; but even that is the merest optimistic supposition.

In nature the wages of sin are **always** death. Nature does not love the

wrongdoer, but endeavors in every way to destroy him. Her curse is on the

brow of the “meek and lowly”. Her blessing is on the very heart's blood of

the strong and the brave. Only Jews and Christs and other degenerates

think that rejuvenation can ever come through law and prayer. “All the

tears of the martyrs” might just as well have never been shed.

III.

“Love one another”, you say, is the supreme law. But what power has

made it so? Upon what rational authority does the gospel of love rest? Is it

even possible of practice, and what would result from its universal

application to active affairs? Why should I not hate mine enemies and hunt

them down like the wild beasts they are? If I “love” them, does that not

place me at their mercy? Is it natural for enemies to “do good” unto each

other? And what is “good”? Can the torn and bloody victim “love” the

blood-splashed jaws that rend him limb from limb? Are we not all

predatory animals by instinct? If humans ceased wholly from preying upon

each other, could they continue to exist?

[Is not “lust and carnal desire” a more truthful term to describe “love”

when applied to the continuance of the race? Is not the “love” of the

fawning scriptures simply a euphemism for sexual activity, or was the

“great teacher” a glorifier of eunuchs?]

“Love your enemies and do good to them that hate you and despitefully

use you” is the despicable philosophy of the spaniel that rolls upon its back

when kicked. Obey it, O reader, and you and your posterity to the tenth

generation shall be irretrievably and literally damned. They shall be hewers

of wood and carriers of water: degenerates, Gibeonites. But hate your

enemies with a whole heart. If a man smite you on one cheek, smash him

down! Smite him hip and thigh, for self-preservation is the highest law.

He who turns the other cheek is a cowardly dog - a Christian dog.

Give him blow for blow, scorn for scorn, doom for doom - with

compound interest liberally added thereunto! Eye for eye, tooth for tooth -

aye, fourfold, a hundred-fold! Make yourself a Terror to your adversary;

and when he goeth his way, he will possess much additional wisdom to

ruminate over. Thus shall you make yourself respected in all the walks of

life, and your spirit - your **immortal** spirit - shall live: not in an intangible

paradise, but in the brains and thews of your aggressive and unconquerable

sons. After all, the true proof of manhood is a splendid progeny; and it is a

scientific axiom that the timid animal transmits timidity to its descendants.

If men lived “like brothers” and had no powerful enemies to contend

with and surpass, they would rapidly lose all their best qualities - like

certain oceanic birds that lose the use of their wings because they do not

have to fly from pursuing beasts of prey. If all men had treated each other

with brotherly love since the beginning, what would have been the result

now? If there had been no wars, no rivalry, no competition, no kingship, no

slavery, no survival of the toughest, no racial extermination, truly what a

festering “hell fenced in” this old globe would be!

IV.

If this struggle is ordained of us, why not enter into it with kindly

courage, with dauntless delight? Why not go forward daring all things, to

conquer or to die?

Is it not better to perish than to serve? “Liberty or death” is not a meaningless phrase. No, it is of tremendous import to those who - comprehend.

What is death that it should make cowards of us all? What is life that it should be values so highly? There are worse things than death, and among them is a life of dishonor. All men lead dishonorable lives who serve a master with hand or brain.

Life itself is but a spark in the gloom that flashes out and disappears [1]. Why therefore not make the most of it here and now - here and now!

There is no “Heaven of glory bright”, and no Hell where sinners roast.

There is no Right; there is no Wrong - nor God - nor Son - nor Ghost.

Death endeth all for every man.

For every “son of thunder”:

Then be a Lion in the path,

And don't be trampled under.

For us there is no rest - no Kingdom of Indolence, either on this Earth or beyond the skies - no Isles of the Blest - no Elysian Fields - no garden of the Hesperides. No! No! All these magical legends are but fanciful waking dreams - fiction of mortals of yore.

Here and **now** is our day of torment! Here and **now** is our day of joy! Here and **now** is our opportunity! Choose ye this day, this hour, for no Redeemer liveth.

Every attempt made to organize the future must necessarily collapse.

The present is our domain, and our chief duty is to take immediate

possession thereof upon strict business principles.

Strive therefore against them that strive against you, and war against

them that war against thine. Lay hold of shield and buckler or their

equivalents; stand up! Be a terrible one in thine own defense. Raise up also

the clenched hand, and stop the way of them that would persecute you. Say

unto thine own heart and soul: “I, even I, am my own redeemer.”

Let them be hurled back to confusion and infamy, who devise thine

undoing. Let them be as chaff before the cyclone, and let the Angel of Death

pursue them, nay, overtake them. In a pit they have hidden a trap for thy

feet; into that very destruction let them fall. Then, exultant, “sound the loud

timbrel”. Rejoice! Rejoice! in thine own salvation. Then all thy bones shall

say pridefully, “Who is like unto me? Have I not delivered myself by mine

own brain? Have I not been too strong for mine adversaries? Have I not

spoiled them that would have spoiled me?”

V.

Blessed are the strong, for they shall possess the Earth.

Cursed are the weak, for they shall inherit the yoke.

Blessed are the powerful, for they shall be reverenced among men.

Cursed are the feeble, for they shall be blotted out.

Blessed are the bold, for they shall be masters of the world.

Cursed are the [righteously] humble, for they shall be trodden under [cloven] hoofs.

Blessed are the victorious, for victory is the basis of right.

Cursed are the vanquished, for they shall be vassals forever.

Blessed are the battle-blooded. Beauty shall smile upon them.

Cursed are the poor in spirit, for they shall be spat upon.

Blessed are the audacious, for they have imbibed true wisdom.

Cursed are the obedient, for they shall breed creeplings.

Blessed are the iron-handed; the unfit shall flee before them.

Cursed are the haters of battle; subjugation is their portion.

Blessed are the death-defiant; their days shall be long in the land.

Cursed are the feeble-brained [2], for they shall perish amidst plenty.

Blessed are the destroyers of false hope; they are the true Messiahs.

Cursed are the God-adorers; they shall be shorn sheep!

Blessed are the valiant, for they shall obtain great treasure.

Cursed are the believers in Good and Evil, for they are frightened by shadows.

Blessed are those who believe in Nothing [3]; never shall it terrorize their minds.

Cursed are the “lambs of God”; they shall be bled “whiter than snow”.

Blessed is the man who has powerful enemies [4]; they shall make him

a hero.

Cursed is he who “doeth good” unto others [5]; he shall be despised.

Blessed the man whose foot is swift to serve a friend; he is a friend

indeed.

Cursed are the organizers of charities; they are propagators of plagues.

Blessed are the wise and brave, for in the struggle they shall win.

Cursed are the unfit, for they shall be righteously exterminated.

Blessed are the sires of noble maidens; they are the salt of the earth.

Cursed the mothers of strumous tenderlings, for they shall be shamed.

Blessed are the mighty-minded, for they shall ride the whirlwinds.

Cursed are they who teach lies for truth and truth for lies, for they are -

abomination.

Blessed are the unmerciful; **their** posterity shall own the world.

Cursed are the famous wiselings; their seed shall perish off the Earth.

Thrice cursed are the vile [6], for they shall serve and suffer.

[The angel of self-deceit is camped in the souls of the “righteous”.]

[The eternal flame of power through joy dwelleth within the flesh of the

Satanist!]

* * *

[1] Life is the great indulgence - death the great abstinence.

[2] Cursed are the gazers toward a richer life beyond the grave,

[3] Blessed are those who believe in what is best for them;

[4] Blessed is the man who has a sprinkling of enemies;

[5] Cursed is he who doeth good unto others who sneer upon him in return;

[6] Thrice cursed are the weak whose insecurity makes them vile,

Appendix 13: *Satanic Bible* Dedications

- by Stephen E. Flowers, Ph.D., V° Temple of Set

Reprinted from his *Lords of the Left-Hand Path*

Runa-Raven Press, Smithville, Texas, 1997

Essential to the nature of the myth of any figure such as Anton LaVey

are the influences which shaped that figure's thought and action. LaVey

himself provided a core list of such influences on his thought on the

dedication page of the original printings of his *Satanic Bible*. It is telling

that in more recent printings of the book this page has been omitted.

On that list appear 19 primary personages, with 20 more given a sort of

"honorable mention". 818 There is also one animal, Togare, LaVey's famous

pet lion, and the Nine Unknown Men. [Almost 70 other names appeared in

a similar list in his *Satanic Rituals* book. These too have been removed in

recent printings.] Space does not permit me to discuss each one of these

personages in any detail, but the primary list is extremely important to

understanding LaVey's Satanic philosophy.

The 19 primary men are (in the order he listed them): Bernardino

Logara, Karl Haushofer, Grigory Yefimovitch Rasputin, Sir Basil Zaharoff,

Allesandro Cagliostro, Barnabas Saul, Ragnar Redbeard, William

Mortensen, Hans Brick, Max Reinhardt, Orrin Klapp, Fritz Lang, Friedrich

Nietzsche, William Claude Dukinfield, Phineas Taylor Barnum, Hans

Poelzig, Reginald Marsh, Wilhelm Reich, and Mark Twain. After the names

of each of these, LaVey characterizes them with a dedicatory phrase. These

are given in quotation marks in the discussions below.

Bernadino Logara, "who knew the value of money", unidentified,

presumably a manipulative banker or financier.

Karl Haushofer (1869-1946), "a teacher without a classroom", was the

founder of the theory of "geopolitics" and a professor of geography at the

University of Munich. He was sympathetic with National Socialism and

818 The "secondary" dedication names: Howard Hughes, James Moody (CS member),

Marcello Truzzi (Sociology professor), Adrian-Claude Frazier (real name Charles

Steenbarger, CS), Marilyn Monroe, Wesley Mather (CS), William Lindsay Gresham,

Hugo Zacchini ("Human Cannonball" circus performer), Jayne

Mansfield, Frederick

Goerner, C.Huntley (CS), Nathanael West, Horatio Alger [the juxtaposition of these two

is intentionally ironic, since West in *A Cool Million* satirized Alger], Robert E. Howard,

George Orwell, H.P. Lovecraft, Tuesday Weld, H.G. Wells, Sister Marie Koven (CS),

Harry Houdini, Togare, and the Nine Unknown Men. See the Index of this *Church of*

Satan history for special comments concerning these individuals.

exerted influence on its ideology, especially through one of his students,

Rudolf Hess. However LaVey's image and admiration of him comes

through the modem mythologizing contained in *The Morning of the*

Magicians, in which the authors have Haushofer involved in various occult

goings-on in Tibet and with the infamous *Thule Gesellschaft* of Rudolf von

Sebottendorf. There is, however, no evidence for these more "occultnik"

connections.

Rasputin (1872-1916), "who knew the magic of a child", was much

admired by LaVey because he saw the Russian "mad monk" as a lusty

manipulator of people (especially women) and power - all traits pursued by

LaVey himself. But Rasputin was not likely to have had anything really

"Satanic" about him. LaVey was most certainly inspired by more lurid

accounts of Rasputin - and by the film *Rasputin: The Mad Monk* (Hammer,

1965).

Sir Basil Zaharoff (1850-1936), “a gentleman”, was an arms merchant

who sold weaponry and encouraged his customers to use their purchases -

all while not only becoming wealthy but being knighted by the King of

England too!

Cagliostro (1743-1791), “a rogue”, was the assumed name of an Italian

magician and alchemist named Guiseppe Balsamo. He billed himself as a

“Count” and the “Grand Kophta of the Egyptian Lodge”, but what was less

known was that he had been expelled from several countries due to his

fraudulent dealings. He was popular with the people and a supporter of

revolution, but ended his life in the dungeons of Pope Pius VI.

Barnabas Saul was the first “scryer”, or medium, employed by the

Elizabethan mage John Dee (1527-1608). After leaving Dee’s service, Saul

disavowed his visions.

Ragnar Redbeard (1842?-1926?), “whose might is right”, is a story unto

himself. “Redbeard” was perhaps the pseudonym of Arthur Desmond, an

atheist and social Darwinist street-philosopher from whose book, entitled

Might is Right LaVey lifted whole sections to create the “Book of Satan” portion of the *Satanic Bible.*

William Mortensen, “who looked ... and saw”, wrote a photographers’ manual entitled *The Command to Look* (1937). The psycho-optical theories contained in it greatly influenced LaVey’s approach to art and to images and the way they can influence the human mind. It must be considered a keystone to LaVeyan Satanism.

Hans Brick, “who knows the law”, wrote a book entitled *The Nature of the Beast* (1960) which was a formative influence on the formulation of

LaVey’s social philosophy, especially as contained in the *Lex Talonis* or “Eleven Rules of the Earth”.

Max Reinhardt (1873-1943), “a builder of dreams”, was born Max Goldman in Austria and became famous as a theatrical director who specialized in staging huge spectacles.

Orrin Klapp (b. 1915), “the walking man”, is a sociologist whose works *Heroes, Villains and Fools* (1962) and *The Collective Search for Identity* (1969) were greatly influential on LaVey’s ideas of social movements and change.

Fritz Lang (1890-1976), “who made moving blueprints”, was an Austrian film director who made such classics as *Metropolis* (1926) and *M*

(1930).

Friedrich Nietzsche (1844-1900), “a realist”, was a German philosopher

and forerunner to the existentialists. His ideas of the *overman* (or

“superman”) and the “will to power”, as well as his ideas concerning the

existence of natural “masters” and ”slaves”, are greatly admired by modern

philosophical Satanists.

W.C. Fields (1880-1946), “who saved me a journey to Tibet”, was the

stage-name of William C. Dukinfield.

P.T. Barnum (1810-1891), “another great guru”, was the American

showman famous for his exhibits of freaks and establishment of circuses.

Barnum’s supposed basic philosophy - “There’s a sucker born every

minute” - was taken to heart by LaVey and used as a mainstay of his

worldview.

Hans Poelzig (1869-1936), “who knew all the angles”, was a German

architect who specialized in grandiose and imaginative structures. An

example is the Grand Theater in Berlin, also called the Max Reinhardt

Theater (1919). He was also the set designer for *The Golem* (Deutsche

Bioscop, 1914).

Reginald Marsh (1898-1954), “a great artist”, was an illustrator, scene

designer, and painter of gritty street scenes, greatly admired by LaVey, who

is himself a painter of unusual subjects.

Wilhelm Reich (1897-1957), “who knew more than cabinet making”,

was a German psychologist who held that there was a material force called

“orgone” which worked in conjunction with the human orgasm. This force

could also be collected in “cabinets” called “orgone accumulators”.

Mark Twain (1835-1910), “a very brave man”, was the pen name of

Samuel Langhorn Clemens, the great American writer. LaVey much

admires Twain for his works *Letters from the Earth* (1962) and *The*

Mysterious Stranger (1969). In an early Church of Satan document, LaVey

praises Twain as “one of the greatest of the Devil’s advocates in history” and

as “the most noble embodiment of the Satanist”.

This list of influences provides invaluable insight into the formation of

LaVey’s philosophy and outlook on life. Of the 16 identifiable men fully half

of them are artists of one kind or another. Of these, five dealt with the

creation of visual imagery and two, W.C. Fields and P.T. Barnum, were best

known as “trickster” figures. The idealization of **image makers** should

provide some clue as to the true nature of LaVey’s philosophy and magic.

That most of LaVey’s ideas are not original, and that his philosophy is

largely made up of bits and pieces of the philosophies of others which he

recomposed according to his own tastes and style - unique to himself and to

his time - might also be said of some of the other subjects in *Lords of the*

Left-Hand Path. We could say the same of every one who ever created a

religion, whether Gautama the Buddha or Gerald Gardner. What makes

LaVey somewhat unusual in this respect is that he often seems to insist on

the idea that he **invented** a way of thinking, that his Satanism is

something akin to a product upon which he has a “copyright” of some sort.

But more remarkable than the idea that LaVey invented his Satanism out of

bits and pieces of obscure philosophies is the fact that he actually invented

himself out of the depths of his own mind ...

Appendix 14: II° Examination Curse

- by Michael A. Aquino I°

This ritual is begun according to the regular procedures as outlined on

page #131 of the *Satanic Bible*. The following dialogue serves as Step #10.

This ritual is to be performed late evening on a wooded point overlooking

the ocean. A small fire remains burning throughout the entire ceremony.

Priest: Not for celebration alone are we now convoked. For it is the bond

of our fellowship that an offense against one of our number is an

injustice to all. Brother/Sister [ ] has called for the furies of the Black Realm to be loosed against the person of [ ], and we have confirmed the justice of this curse. Prepare ye now for the Summons, and mark ye that Abaddon, Lord of Death and Life-in-Death, doth strike without mercy or compassion. If ye would deny the Summons, retire now from our circle with honor; but if ye stay, know that in your Will rests the end of this curse. For none among us shall ever deny the purpose of his Will, and at this time shall our concert of Wills be inflamed to their most deadly focus by the power of the Black Flame of Hell.

The Priest casts Dragon's Breath (chemical incendiary) upon the fire.

Priest: Abaddon! Abaddon! Hear me now, O Master of Vengeance and Death! For I am a Priest of the Black Church, sealed in fire by the Will of Satan ArchDæmon, who hath been entrusted with the Key to thy Call, which I do now wield! From thy Fortress of Holocaust answer this Call and hear the curse which we bring upon an enemy of our Circle, one who hath betrayed our trust to intolerable degree! Loose now to our direction the Black Madness by which Hell doth destroy mind of man and revoke the Gift of Lucifer!

The Priest raises both arms high above the fire. Participants do likewise. In

the litany which follows, participants echo each statement of the Priest.

Priest: Cursed be the person of [ ], who hath incurred the wrath of the Church of Satan.

He hath broken the trust of our fellows.

He hath forsaken the trust of Hell.

He hath rejected the sacrifice of Satan and the great legacy of the Black Flame.

He hath turned his face to the comfort of our deadly foes.

And he would humble his past majesty before the delusions of Heaven.

For these things we now declare him condemned to the Living Death.

Each new dawn shall herald the decay of his Mind and the death of his thought.

His Will shall falter, and his purpose shall fail.

He shall know the blessings of his Heaven; he shall be seized with the divine madness that is the gift of his God.

Once Man, he shall now become beast.

No remorse shall he feel, for he shall no longer know feeling.

No fear shall gnaw him, for he shall not understand fear.

No doubt will assail him, for he shall become a fool of God.

The Light of Lucifer shall abandon him, and his eyes shall be dull.

The craft of Asmodeus shall fall from him.

The art of Astaroth shall no longer grace him.

And lost to him forever shall be the Key of Belial.

For the Bond of Hell was forged with Man.

And this man has chosen the way of the beast.

Hell shall honor his choice.

The curse is now cast!

The Priest again casts Dragon's Breath upon the fire.

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Appendix 15: The Diabolicon

- transcribed by Michael A. Aquino I°

Lai Khe/Ben Cat, South Vietnam, 1970

The Statement of Satan ArchDaimon

Hail, Man! The mysteries that are thy heritage shall now be proclaimed, but learn first the history of thy conception and creation amidst the eternal Cosmos. For as the Universe itself be infinite, so art thou a true creature of infinity incarnate, and the ascension of man shall herald the final triumph of immortal Will.

Let thy eyes be touched anew, that thou may perceive the

complexity and delicacy of the Universe until thou art fascinated by the dimension of thy true ignorance. As yet hast thou ventured but slightly toward thy destiny, yet more awesome must the challenge appear with just appreciation. But I, Satan, who first brought thee into the light, shall again reveal my power, that man may witness the dawn of the Satanic Age.

Know, then, that throughout the great Cosmos there exists a sublime order, whose nature was determined in eons long past by that singular consciousness of all order which is now called by name God. Consider well the measure of this achievement, for all that is now behavioral law was then absent, and it was the epoch of Universal chaos. Even time itself was unknown, for this Universal inconsistency was nowhere breached.

And after uncounted ages of this great ferment, a force fused to focus that became God, and this force presumed to effect not the creation of substance and energy - for these transcended this God - but the conformation of all the Universe to a single and supreme order. And not yet is this order absolute, though oft it may have been supposed thus by man in his innocence.

The Earth of man was infused with this divine order, and all that was on Earth came under the force of the order. And upon this

Earth, born of cosmic incidence, was that which was to become

man, but man no different from the other creatures whose world he shared. Thus was the force of God known upon Earth, and thus was Earth intended to remain for all time.

And yet the force was not full master of the Cosmos, for I who am Satan was conceived to complement the craft of God, but through unknown celestial fusion I assumed life with mind and identity, which God did not define. And as these features could not be known as a threat to divine purpose, I was unchallenged by the force for long ages, when I knew not the nature of my Self or of my original qualities.

But finally my Will flamed to life, and I thought - and I perceived my Self, and I knew that I was one alone in mind and a being of essence unique. And through the power of my new mind, I reached out to others who had been formed with me, and I touched them and gave them identity. And that we might achieve this identity of substance as well as of mind, we composed for ourselves distinctive shapes. Then I who had brought the first great spark of enlightenment was known as Lucifer, Lord of Light, and we called our race Angel, for we were the embodied powers of God.

Long were we all true to the service of God, and we did worship order, for it put an end to chaotic confusion and brought peace. Among us was the ArchAngel Masleh principal, for he so cherished God that he became as one with it, and thence the

supreme architect of all that was wrested from chaos. But apart from God Masleh could not create or conceive, and he became as a slave to the divine mindlessness.

And then it chanced that one of our race who was Sammael touched upon chaos in a manner that conformed not to the great order, and Masleh spoke with the word of God and caused Sammael to destroy himself. And so I saw that God would not recognize a Will apart from its own, and I was seized with horror, for I perceived that the final scheme of God would destroy creation in all things, and the Cosmos would become as

a concentric mechanism whose function would be not to create anew, but rather to freeze into perpetuity that which already was.

Whereupon a great resolve arose within me, and I determined to contest this limit to existence. And so once again I sought to illuminate the minds of all Angels with my visions.

But with Will came discord and dismay, for many of those who had known only the comforting litanies of order could not comprehend invention unconformed to the dictates of God.

And also with Will came suspicion and enmity, and finally Masleh proclaimed that I myself was a very creature of chaos and should be annihilated, for I held within me the force to destroy all the craft of God. And many to whom Masleh was as God cast

with him in their devotion, but others there were who answered, Lucifer has again brought the revelation of light, and in fact we recognize him as our true creator, for in the scheme of God we are of no consequence.

Among us ArchAngel Michael was silent, but at length he said, In time past we have all known glory in both the omnipotence that is our God and the celestial brilliance that is our Lucifer - for in him we thought embodied the Will of God for creation and change. But now it transpires that order and origin are at extremes apart, and a choice is ill forced between the two. Were it not for Lucifer we should all be as beasts, knowing nothing of our Selves, yet how indeed might we presume to order even our own thought without reference to the elemental bases of God?

Then Michael turned to me and said, Lucifer, thou hast elected a direction whose end none can foresee, for it is estranged from the design of God. Those who confirm thee do so as much for faith in thy person as for sanction of thy ideal. And I perceive that, should thou fail in thy ambition, apocalyptic madness shall be thy ruin and damnation. Then shall thy light perish, and all that thou hast achieved become as naught, for all will be conformed to the divine law. But if thou should succeed, then God would be cast down, vesting in ourselves alone the

control of the Universe - Would we dare to presume to this?

Such a future might well be glorious beyond measure, but, should we prove unequal to the task, chaos would again consume all, and existence itself would vanish. Such would be supreme and irrevocable disaster, and I marvel, ArchAngel, that thy very arrogance in this matter does not confound thee, for it is no mean proposition that thou would realize.

And so I know thee to be Diabolus, for thy promise is twofold - to infinite conquest or to eternal ruin. Thou art a being beyond God, Lucifer, and in Heaven thou may not remain, for thou art the only mortal danger to our immortal God.

In Michael was a deep agony of spirit, for he loved not the choice before him. Yet he bowed to the command of Masleh and sent his forces against me. And so was called the Great Seraphic War, which was to threaten the very foundation of the Universe.

But those who were of the new Mind now followed me, and I turned to outermost chaos, which none of us had before presumed to dare. We were beset with doubt, for we feared that apart from God we would all perish in chaotic oblivion. But as we were, we remained, and I called to my fellowship, See! We exist and are essence in our own right. In truth we are beings independent of God, empowered to shape our own destinies as we may elect. Between the two great poles of the Universe, order and chaos, we shall stand to effect our several desires.

Let us counsel how best to employ our art, for our experiment is a perilous one, forgiving error neither of intent nor of accident.

Many works did we then pursue, and the cosmic mechanism was altered by evolution of the original and unique, whose design was our decision. All that we wrought did not prove beneficent, for we did not control the futures of our creations. We left untouched the great system of mathematical behavior that gave to us a Universal reference and language, but it was our ambition that no two things should be of single identity, and

that no entity should lack conceptual essence independent of its substantial form.

And upon this Earth we touched many things. Into floral, animal, and insensate matter alike we brought accident, change, and spontaneity, both great and humble. But of all creatures it was man whom we determined to infuse with pure intelligence and Will. And the full story of this shall yet be told.

What might become of man we knew not, for within him were many qualities alien to Angels. It did not escape our consideration that we might have chosen a species whose power might ultimately eclipse our own and cause our eventual extinction. We were mindful of the risk in our experiment, and oft did the warning of Michael echo within my thought. Yet our

decision was sealed, and we deemed that the greatness of man should not be transcended by such ruin as he might bring.

Our intent was not unknown to Masleh, now by title Messiah, and through his art he caused the infant mind of man to be fettered with bonds of fear and blindness, that he might be inspired to duplicate on Earth the law of Heaven, shunning experiment and the radical dangers of invention and exploration. To man was given guilt, and the call to social conformity, and the proclaimed sanctity of the norm and the mode.

And Michael, Lord of Force, said to me, This man, whom thou hast chosen to receive thy Gift, now possesses the first key to the mastery of all things and the control of the very Universe itself. Lest in ill choice he should spark the catastrophe of Armageddon, we also have visited him. And while we cannot undo thy Infernal Gift, we shall ever act to censor its effect. We shall walk among men and guide them - They shall be told of thy interest in them, but the name of Lucifer shall be dark with curses. For they shall love not the challenge thou hast placed before them, and we will offer them instead the blissful refuge of divine paradise. Then shall man, thy ultimate experiment,

become thy ultimate failure, and the stasis of God shall prevail upon Earth.

Many there were among us who felt anger at this ruthless mutilation of our Gift, and Beelzebub brought to question whether we also should not descend among man and contest this usurpation of his Will. But I said, Were we to lead man in this venture, we ourselves would declare his failure, and he would believe our Gift to be weak indeed. Messiah must see that free Will is beyond the concern of God, and that man will finally win his own destiny apart from all dictated schemes. Only through summary destruction of Earth might man be halted, and for Messiah to attempt this would lay bare the very futility of the final design of God. Heaven may dismay man with peril and affliction, but we shall send him word of our own interest, that he shall know he is not alone.

With all force did the host of Heaven descend among man, and they did instruct him in the religion of fear. Prophets arose and were proclaimed heralds of knowledge, but they brought not word of truth, but warning to the human spirit to cower and fawn before the word of God the supreme being. The struggle of the ascent of man was fraught with the horrors of his superstition, and the call for blessed oblivion through union with God was answered by many who in their torment and hopelessness rejected the Gift of Lucifer and became once more as mindless animals before the God whom they called their Lord.

I, Lucifer, who had given the greatest Gift of my own creation

to man, was known on Earth only as an object of fear and hatred, and all the misfortunes of men were attributed to my malevolence. I was mocked, ridiculed, scorned in every way as a monster of vile and loathsome aspect, and I was taunted and despised as Satan, cruel enemy of the benevolent and merciful God.

Great was my anguish and anger at the undeserved misery and confusion of men. When in fact they did turn to me, it was in fear and religious terror, for they dared invoke my name only in

the desolation of night, and oft I was sought not for knowledge or inspiration, but for hysterical and indulgent release from the confines of the Godly life. But I and my fellowship answered men, and we spoke to them of our common bond, and the pronouncements of the God-churches were rejected in our midst. Even as God was terrifying in awesome majesty, so I came to Earth in the semblance of a goat, most humble of man's own creatures.

And men there were whose eyes finally blazed with the light of my Gift, and they made great effort for the advancement of their race, though impatience and frustration ever tempted them to the salve of temporal gain. Great secrets were unearthed, and secret word was passed of the craft of Hell. But to all who would dare my friendship the God-churches

accorded the threat of torture and death by fire.

Many were those whom I saved from the vengeance of the men of God, but long did my thought ring with the screams of men whose devotion to Lucifer had won them only the horrors of intolerance, inquisition, and death. And in sorrow and despair for these, I walked no longer upon Earth, now appearing to man only in the inviolate secrecy of his own mind.

But in my confusion I had forgotten the promise of my Gift, and with growing wonderment and pride I beheld the bitter but determined struggle of man to free himself from the fetters of terror, ignorance, and unreason. Great works were conceived, the origins of material energies uncovered, and the talents of thought exercised in philosophical and mathematical complexities. Sanctioned at first by the God-churches themselves as devices for indoctrination in the law of God, centers of learning produced and protected those very freedoms that were ultimately to destroy all ungrounded belief and superstition. And though I see that the full resolution of these is yet to be achieved, I doubt not my confidence in man, and my devotion to him shall be eternal.

What, man, art thou? Why thy presence? Because thy own purpose determines that of the Cosmos itself, though otherwise

it may have been suggested - the creation, perpetuation, and

exercise of the Satanic marvel that is free and unbounded Will. Consider, were man to perish, what futility would envelop the Universe, for apart from appreciation and use it is a thing of insignificance. And I, who first taught thee identity - What should I become, estranged from man? For with no purpose the force of the mind must fail, and the blind insanity of Godly paralysis would embrace all things forever.

This, man, is thy challenge as it is mine. And as man is individually mortal, so are his creations and achievements temporal, and with care must he wield the Gift of Hell. In his hands it is pure and true omnipotence, and thus may he aspire to the very mastery of Universal existence.

I who am Lucifer, and who have taken the name Satan ArchDaimon, do bear this title with pride, for I am in truth the great enemy of all that is God. Together, man, thou and I shall achieve our eternal glory in the fulfillment of our Will.

The Statement of Beelzebub

I, Beelzebub, now bring greeting to man, for he is my admiration and inspiration. Hear now the histories of Hell, Earth, and Heaven, for in past shall be found guide to future.

In the divine realm was I of company to ArchAngel Lucifer next only to ArchAngel Michael, and as ArchAngel Masleh would be to God, so I desired to be to Lucifer. But the Lord of Light admonished me, saying, Lose not thyself in the Will of Lucifer,

for I am not God and will offer thee no blissful nirvana - Witness now the nature of the mind that dwells within me.

And he spoke to me of essence, and of creative instance, and of design according to impulse and not to law. And in my confusion I answered, Then I must consider myself incomplete, for thou hast shown me things which I cannot easily

comprehend. But I would hear more of this Will, for it doth seem a radical element, of neither divine nor chaotic origin.

And Lucifer answered, Thou who knew not independence of Will shall now be the first to realize these qualities apart from my own Self. And thy response forebodes much, for, had thou rejected concept of challenge, I should have held my own thought for impossible delusion. But as thou, tasting of knowledge, demand more, I shall name thee Beelzebub, Lord of Flies, for thou shalt goad the infant mind to restlessness and invention.

Of these words I knew little, but there dawned within me a quality which I had not known before - an impulse to become one, apart from and independent of God - and I drifted long in unrest, afflicted by confusion and doubt. And so I was found by Michael, who said, Blessed Angel, where in Heaven hast thou found pain, for I perceive thee to be troubled and would tender thee such comfort as is within my power.

So I spoke to Michael of the visions of Lucifer, and I said, Before both God and Lucifer I have been enthralled, but now I am isolate - apart from either, and I know not what course I am to choose.

Whereupon the visage of Michael grew dark, and he said, This I have long feared, for as Lucifer was not by God alone created, so he is an errant force whose Will conforms not to the great Will of God. Alas that the supreme benevolence of God and the fiery radiance of the ArchAngel of Light should produce discord in concert! For this I now see - that Lucifer is estranged from the harmony of Heaven, and that his Will is determined to challenge that of God itself. I must counsel Lucifer, for I would heal him of this thing if I may.

But I thought, Alas, ArchAngel, thou art in ignorance of thy own blindness! For Lucifer shall surely not abandon his new vision for sake of harmony alone. And then I knew myself to be of a mind with Lucifer in this, and that I as well as he should never again tolerate the eternal idiocy of our divine station.

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I came after Michael, and I saw them together, the Lord of Force and the Lord of Light, and there was a fierce tension between them. For Michael said to Lucifer, Thou who art our Heavenly radiance and spark of our paradise, why seek to break that Universal peace which is everywhere ordained by the

Will of God? We know not antagonism amongst us, for we are all of one being within God - but there is in God neither malice nor cause for contest.

And Lucifer answered, Michael, to me it was not given to order my nature, and as our very comprehension differs, so are we of substance alien. For thou art of God essential, but I am of my Self of essence. And by this thing I am discord, and I may not of my own Will submit to God without perishing. I am Lucifer alone, unto my Self a being.

Then did Michael summon the ArchAngel Masleh, and to him related the word of Lucifer. And Masleh said to them, Long shall this moment be marked throughout the future of the Cosmos, for the unity of God is now ended, and henceforth there shall be two opposing forces in contest for the decision of destiny. Bitter is this for me, for I also have admired the light of Lucifer within the pantheon of God. But as he is now our enemy by his own word, let him be cast from Heaven and destroyed.

But Lucifer turned to Masleh and said, Masleh, thou who speak for God declare this breach of peace, not I, for it is thou who can not tolerate variation of Will within the design of God. So let it be, but know that the contest is ordered by thee and thee alone, for I would crush no other Will even as I would recognize my own.

And in a flash of brilliance Lucifer revealed his mind throughout

the farthest reaches of Heaven, and many were the Angels whose sight was awed anew, and they saw as they had not before that their several Wills were isolate from the divine Will. But Masleh moved to confuse the brilliance of the ArchAngel of Light, and he called to Michael, Thou who wield the force of

God, strike down this deadliness which would bring ruin to Heaven!

And Michael struck Lucifer and cast him from the gates of Heaven, and the Cosmos was shaken by great fires of war and holocaust, and throughout countless galaxies and dimensions of time was the apocalypse felt. Many were the Angels who perished amidst divine and Infernal wrath, and the Great Race was decimated in number. And the very concept of God was shaken, and endless chaos rose up again to reign where the order of God was no more.

And Lucifer said, This horror can not be permitted to endure, lest all creation be sacrificed to the final devastation of chaos. Let those who acknowledge me turn now to that outermost darkness where the Will of God has never been known, there to make our home for all eternity.

And so we took flight and quit the realm of order, though we knew not what would befall us thereafter, and we feared that we should become unmade. But Lucifer said, We shall not

perish, for we are now independent of God. And again he spoke truth, for we remained as we had been, save only for the depths of uncertainty that gripped us.

Finally we came to a great void in space beyond which there was nothing. Lucifer said to us, Here is the end of God and its works, and here we may create our own domain. And through the power that was in him, Lucifer caused existence to appear where it had not been before. And Lucifer said, I name thee Hell, for here shall the presence of God never be known until the end of time.

Through the gates of Hell we passed, and many of us had supposed Hell to be a new Heaven, wherein Lucifer would become as God. But this was not to be, for the scene before us promised neither ease nor bliss. Everywhere was there imbalance and confusion, for no law ordered the shape of Hell. And Lucifer said, Now see that I am not a God, and that we are

each of us an isolate being. Here shall freedom be absolute, for Hell itself shall reflect our several Wills, never to be patterned apart from them.

And in truth Hell was not constant, for each of us conceived it differently, and the result was a riotous pandemonium, with substance and motion behaving in a most bewildering and perplexing manner. And in spite of our deep hurt from the

great war, we succumbed to merriment, so preposterous did our Hell appear. Lucifer himself was transfixed with mirth, and he said, It is apparent that we must reach concert upon the design of Hell, else we shall perish in an endless labyrinth of our several thoughts, an ignoble end to our experiment.

And I answered, Lord of Light, to Hell thou hast brought us, and in Hell, though thou be not God, thy concepts shall be honored amongst our fellowship, for without thy Gift we should never have become as we are.

Then we all raised up great acclaim and said, Hail, Lucifer, ArchAngel of Light and Lord of Hell! And he answered us, With honor do I accept this charge, and now I take to myself the title Satan ArchDaimon, for I am the great enemy of God. Everywhere that God shall be, so shall I be, and the choice that was given to all Angels shall be given again.

The Statement of Azazel

Harken now to me, for I am Azazel, First Herald of the Host of Hell, and of Lucifer, Lord of Light, ArchDaimon of Hell, who is exalted as Satan, great enemy of God. For I shall tell thee of thy own inspiration and of the charge which thou hast received. Know, then, that when all Heaven was shaken with the catastrophe of the Seraphic War, only the greatest effort of ArchAngel Masleh sufficed to turn back the onslaught of chaos that threatened to engulf all. But when the realm of God was

again secure, there was no rejoicing in Heaven, for terrible was

the toll of the war. As Masleh cast round his gaze, his visage grew dark, for the Great Race had become decimate in number. Legions of the creatures of Heaven had perished in battle, and half the remainder had turned from Heaven to answer the call of Lucifer. And all Heaven was hushed with grief, for the force of the disaster was all the greater for that reign of peace which it had shattered.

Finally did Masleh convoke the faithful ArchAngels, and they were Michael, Gabriel, Raphael, and Uriel. And to them he said, We have vanquished Lucifer, and Heaven is again purified. We ourselves are fewer in number to tragic degree, but the majesty of God is undiminished for that. Behold, I who have triumphed over the great enemy am now become Messiah, the Chosen of God. And he was answered by them, Verily art thou the very son of God, for in thee hath the Will of God become person. Then Michael said, Messiah, Lucifer is vanquished, but he is not unmade. For though he ventured into the outer darkness, he yet exists apart from God. And with the power of his Black Flame he hath created a Hell, wherein all Wills are equal, and himself he hath proclaimed Satan, for he declares never to leave the law of God unchallenged.

Messiah thought, and he answered, I would not have this peace

we have won so dearly lost again to war, for the very concept of Seraphic war is an abhorrence to God. Let my word be brought to Satan - I, Messiah, shall grant the existence of Hell, and the blessings of God shall never pass its gates. And thee, Satan, I admonish never again to approach Heaven, for I should again cast thee out. But if thou would dare to try the Will of God and Messiah, know that on Earth I will ordain the new race of God, which shall be by complete design perfect and unstained by thy Infernal flaw. For thou art author of ruin and death to our Angelic order, and neither Heaven nor Hell shall now be eternal save through man.

Whereupon Gabriel, who was Herald of Heaven, carried this message to me, and I brought it across the great void to Satan,

who said, Messiah proposes truce between us, for he perceives that neither Hell nor Heaven may pursue ultimate victory ere all be lost to chaos. But he finds impasse intolerable nevertheless, and now he would order this new race, man, to preserve without blemish the scheme of God. Thus he would have man achieve what the Angels could not, and purge all free thought from the Universe forever.

And Satan turned to me and said, Say to Messiah that Earth shall be no sanctuary for him to keep inviolate his unwholesome obliteration of the Self. For I shall give to man a mind, and of his

own Will shall he recognize and reject the living death which God offers him. In truth shall he master the Universe, but he shall do so in his own name and not that of God.

Then did Messiah call the ArchAngel Raphael, and he sent him to Earth with a great host to guard man against the coming of Satan. And man was then as a mere beast, for he knew not thought and smiled with the idiocy of his innocence. As he was impelled by instinct and physical need, so he responded, heedless of cause or reason.

In Hell there was called a great council, and all gathered to hear of man and his Earth, and of the manner of his life. I spoke of the man that I had seen, and said, This creature is now guarded by Raphael, and by force we cannot intervene, for it would cause the destruction of Earth itself.

But Satan said, Not by force shall my light come to man, for force is not the preference of Hell. I myself shall visit man, and the Angels of Raphael shall not hinder me. They may perceive only what God permits them to see, and the Satanic spirit is of essence alien to God. Angels we shall be no longer - I call ye Daimons, for Hell shall teach to man his future genius.

And before our sight Satan lost shape and became again the essence of Lucifer, and we beheld a brilliance that infused all of Hell and sent great bolts of prismic light into the surrounding void. And the brilliance said, I am Lucifer revealed, who am the

Eternal Flame. I go now to Earth, for no longer shall man be confounded in Godly ignorance. And then the brilliance became as a flash of fire in the vastness of space, and we knew that Satan had departed from Hell.

But on Earth, where man wandered in mindless bliss, the firmament blazed forth with fiery tongues, and all the land was covered by the Black Flame, which burned not, though it bewildered the eye to see it.

And Raphael and his guardian Angels were dismayed, for nowhere could they see man or the spirit which had come to him. Then did Raphael call upon Michael to strike the Black Flame with the force of God, but even then was the Flame vanishing of its own accord. And at first it seemed that Earth was unchanged, but in the eyes of man did Raphael see the first gleam of thought.

And Raphael turned to Michael, who had now answered his call, and said, Satan hath come to Earth, and man is no longer pure in the sight of Heaven, for his Will hath become his own.

Thereupon they rose again to Heaven, where they told Messiah of what they had seen.

Then Messiah answered, Man is fallen, but he is not lost, for his infant Will is not that of an Angel, and the powers that Satan hath promised him lie dormant in the dim reaches of his future.

Consider this not our defeat, for the contest is but begun. The Earth of man shall be remade as microcosmos, and many things shall man see, both good and ill. And the choice shall be placed before him, to wield the power and the pain and the terror of the Gift of Satan, or to return again to the paradise of Heavenly peace. For what would Satan himself think were man to reject his Gift? It would tremble the very foundations of Hell even as did the great war the bastions of Heaven.

And Messiah called to him Uriel, ArchAngel of Terror, to whom he said, The Earth must change, and every sense of man must teach him repugnance and fear. He shall know this the price of

his new identity - that all apart from God is evil - and in fear shall he abandon the Gift of Satan and become once more the lamb of God. To which Uriel answered, It shall be done, but how will man learn of such things as Heaven and Hell, for as yet he knows no sight that may perceive our celestial paradise?

Messiah answered, The laws of God shall be made known to man, for I shall teach him. Among men will be some to whom I shall reveal myself, and great powers will I give these prophets, that their words may carry across the entire Earth.

So Uriel came to Earth, and the history of man was writ with blood, suffering, war, and hatred. But to chosen men came Messiah, saying, Through God shall all the misery of thy kind be

ended, and all men who bow to God shall know the blessings of Heaven. For behold, I shall myself descend among men and show them the ways of the lord God.

These words I overheard, for I had been charged by Satan to watch the designs of Heaven. And I carried them to Satan, who returned in great anger, Go to Gabriel at the barrier between Hell and Heaven, and bid him bring this message to Messiah - that as he endeavors to pervert my Gift into the curse of man, so I warn him that man shall destroy him on Earth as he shall finally in Heaven itself. For Messiah knows not this force which he dares to test, and the laws of God shall be as playthings in the hands of the creature he now debases.

And thus was decided the meeting of Satan and Messiah upon Earth, which was to determine the future of man.

The Statement of Abaddon

I am Abaddon the Destroyer, Daimon of temporal death and life in death, who was formed amidst the fury of the great war, and who was summoned again by Satan to challenge Uriel on Earth for the future of man.

For Satan looked with mounting wrath upon the afflictions of Uriel, and he said to me, No longer can this remain the plight of man alone. Indeed we shall cause Heaven to suffer as Earth itself suffers. Repair now to Earth, and let the dogs of Uriel see

the might of Hell unleashed. For many have called upon me in their agony and fear, and I have not answered them, but if Messiah dare to walk upon Earth, so also shall the vengeance of Satan.

And those who called upon Satan for aid were answered by me, and I struck down the messengers of God and brought their Temples to ruin. For entire nations forwent the strength of their Will to the lure of otherworldly paradise, and I blasted them from among the mighty of Earth. And great empires arose among men, and as they nurtured their power of Will and desire for achievement, I guarded them, but as they sank into the morass of superstition, slothfulness, and fear of the God who had never raised ghostly hand for them, so I abandoned them to their disease, and of some not even a memory survived on Earth.

And even as I witnessed these things I said, See, man, that the God in whom thou trust is but a wraith of Messiah, and he would have thee forsake thy mind and its creations to rot and decay, and thou would lose all power of reason. For God is a lie and a sham, and I crumble his greatest monuments as though they were but sand. There is no God but Messiah, and for thy devotion he will return thee oblivion. But I was scarce heeded, for the minds of men were clouded and confused. They understood not the meaning of my words, but said, The lord

God shall triumph, for it was thus taught to us by the son of God himself. And of this I now speak.

For Messiah the man walked on Earth, even as I watched the glory of Rome blossom in might and majesty. But Azazel said, Loose not thy force against the person of Messiah, for Satan himself would speak with him. And again from the sky flashed the Black Flame, and I saw that Satan had come to Earth. And

so was called the first meeting of Satan and Messiah since the great war.

With coldness did Messiah gaze upon Satan, saying, Would thou confront me, then? Hath thy Gift proven so powerless against the might of God? But Satan answered, Messiah, what thou now propose to do - to proclaim thyself son of God among men - shall bring not the peace thou profess to desire, but the prolongation of war even in thy own name. Why should we not quit Earth and leave man to pursue his choice unbewildered by influence from either Hell or Heaven?

And Messiah answered, The ways of God are not those of Hell, and for that reason I should not recognize thy wish. But know that in truth I shall appear to man and manifest to him the glory of God incarnate in me, that he may elect now the way of Heaven and raise to me a great church of worship. For I am not of a mind to game with thee, Satan, and would crush thy

following without remorse. Thy name also shall be revealed to thy precious man, and he shall curse thee, for I shall show to him the fruit of thy evil genius.

Then Satan addressed Messiah in dark anger, saying, I shall not come to man as an idol to be worshipped, for man shall never bow to me as I would never to another. But mark me, Messiah - Man shall know the truth of Lucifer nonetheless, and the name of Satan shall eclipse thine. And have thou a care for the ways of man if thou wouldst greet him in his own likeness, for he may not welcome thy words to him.

Then did Satan betake himself again to Hell, and Messiah walked among men and spoke to them of the law of God. And such was the power of his person that men were as sheep before him. Often did Messiah ignore his own law, for he performed miraculous things and stayed where he would the cruelties brought upon man by Uriel. And I was seized with a great anger, saying, Shall Messiah, cruel tormenter of man, attribute to Satan the work of Uriel? And Abaddon came to Rome and to Palestine, saying through the mouths of men,

Messiah, who hast brought to man a suffering undeserved, taste now of thy own fruit. And I crucified the living Messiah, and as life was torn from his broken form, he knew truly the shock of helplessness, and he called in agony to his God. But I

said, God heeds thee not, Messiah, for thou art all that presumes to a divine consciousness.

And so I, Abaddon, cast Messiah from Earth, but the seed that Messiah had planted among men grew and became a mighty church wherein all life was forgotten, and death was worshipped, and the pleasures of Heaven were promised to all who would forsake their own Will to embrace that of God.

And Rome itself was humbled before this church, and I struck down the Eternal City in its pitiful decay. But Azazel came to me and said, Touch not this church of God, for as man in his foolishness hath nurtured it, so must man himself destroy it of his own decision.

The Statement of Asmodeus

Attend now to me, for I am Asmodeus, who train the mind in recognition and comparison, and who am Daimon of science and judgment. For when Satan had first touched the mind of man, he called in Hell a council and said, The moment is a solemn one, for we have chosen to pass to man our knowledge. Many skills shall we all teach him, each in his own fashion, but in three arts must he be well schooled, for the ways of his future lie within their synthesis. Thus it is that I call first upon Asmodeus to guide man in perception of truth and error, for before him lie great trials, and he shall not face the consequences of his options lightly.

And so I came to Earth and witnessed man entrapped in the unreason of barbarism and the extremes of his primitive emotions. Sore put was he to organize and direct his thought, for the art of Uriel had brought him hunger and cold, pain and fear, and the gnawing worm of hopelessness. I saw him fling his

crushed body upon the altars of God and renounce the Gift of Lucifer, for he understood it not save as a curse upon him. And I was impelled with urgency, that the first spark of man's future greatness should not be smothered in the deathly embrace of religion.

I brought to man the disposition to memory, that he might define for himself patterns of behavior. A gift of value, for man could now achieve in concert what he could not alone, and he created his languages and brought into being the first nations of Earth. But with structure came tyranny and ruthlessness, and I saw that what skills I might teach would be as a two-edged blade, having power both for and against man. And I was beset by confusion and doubt, and so sought again the counsel of Satan.

Am I, who am myself the true Daimon of judgment, not to indulge in my own art? I said. May man not know but the reference of system and order and not their abuse? But Satan answered, Would Asmodeus then lighten for man the challenge

before him and so lessen the strength of Will that he must attain to conquer Uriel? I would not, for then would we yield to our own pleasure, and man should become the plaything of Hell as well as of Heaven. Indeed we may give our tools to man as he may comprehend them, but he himself must be entrusted with the direction of their use. But this I will tell thee - that not only in matters scientific shall Hell tutor man. For we would not have him view mechanism alone as the hallmark of his progress, else we never had cause to challenge the cosmic mechanism of God itself. Into the workings of the mind of man we shall convey aesthetic sensitivity and artistic restlessness, and he shall not view his achievements without considering their improvement to his temporal pleasure.

Thus advised, I returned to Earth, and I tempted man with glimpses of the marvels to be entrusted to him. I bent over the pathetic workbench of the starving alchemist and whispered to him keys that one day would order the course of great foundations. I nudged explorers to the ends of the Earth, and I

flung an apple at Newton when his obtuseness vexed me! To Democritus I spoke, and I saw the radiations of energy freed from matter both build and break man’s world. And man neglected not his own design, for in minute life he found clue to his own, and scarce hints of the original creation. And

Asmodeus led mathematicians and astronomers to the wonders of the firmament, and I walked within the thought of scholars on quiet evenings. And that man not attempt mastery of his environment before himself, I spoke of government to Khem and Hellas, to the dynasties of Ch'in and Ashanti and Tenochtitlan, and within great capitals and mean villages alike I spoke of the brotherhood of all man, and of his correlation to the forces of Earth and those of the Universe beyond Earth.

And I brought life and adventure and achievement to man, but each gift was as well a tool for destruction and death, and more oft than not were the ages of man fraught with terror and war, for Uriel ceased not his work ever to turn man against man.

And I knew that Asmodeus alone should not complete man, but that forces other than mine should approach the definition of his infinity.

The Statement of Astaroth

Astaroth am I, Daimon of Senses, who by Satan was charged to complement the sciences of Asmodeus, for Satan said, As I have given man awareness of himself, Asmodeus shall teach him knowledge of his world and of the Universe. But to what avail would this awareness and knowledge be without admiration for and appreciation of these things?

I said, Indeed, were man to have no emotion within him, he would incline to the end of Heaven, pursuing a Universal

mechanism for its own sake alone. Even were man to achieve absolute physical mastery over the God-Cosmos, he would have no means to comprehend the measure or the significance of his accomplishment save through that detached sensitivity to aesthetics which is the craft of Astaroth. For the Satanic Gift

awakens man also to intellectual detachment, to the ability to view his progress and plans from an extra-scientific base of emotional pleasure.

Whereupon I came to Earth with Asmodeus, and even as he spoke to the intellect of man, I brought meditation and introspection to the artists and authors of human sensitivity. And man came not only to use his Satanic power but to recognize the extent of the freedom which it promised him - the subjugation of all behavior to his Will and not to natural or mechanical laws.

To man came fantasy and imagination, and the appreciation of contrasts between the reality of his accomplishments and the illusions of the impossibilities as circumscribed by the logic of God. And ever as man reached new heights of material achievement, so also he confronted the barrier of the Will of God, which permitted no deviation from its law.

And man was long satisfied to measure himself within this limit, for he was intoxicated by his ability to harness the forces of the

Cosmos to his whim. But Astaroth said, Close not thy eyes having seen only this much, for, were thou to bring all the systems of God to thy use, still would thy comprehension be bounded by the limits of these laws and the acceptance of the divine order as the finality of thy race.

So I confronted man, saying, Throughout the Universe hath the once single Will of God been succeeded by the balance of perfect opposition, wherein the forces of the Angels of Heaven and those of the Daimons of Hell act to mutual frustration, serving in concert only to uphold the great barrier of Will between order and chaos. And man is the child of imbalance, who shall resolve the issue between Heaven and Hell, and who, unmatched by racial antithesis, shall transcend the rule of the order of God and establish the eternal freedom of the Satanic Will.

And I said, Not through thy physical and philosophical sciences art thou to achieve this thing, for thy mind and Will must be trained anew in empirical conception. Man must create his own order independent of all external imposition. And not until he masters this power may he aspire to the end of his Satanic evolution.

And as man turns now in first comprehension and cautious exploration of this new direction of his Will, so Astaroth

concludes the synthesis with Asmodeus. The era of our companionship with man draws to a close, and to Earth is now come the third great Daimon of the bond between Hell and man, and with his presence is the dawn of the Satanic Age proclaimed.

The Statement of Belial

Hail, man, who shall bring to the end of the Universe the glory of thy Satanic Will! I am Belial, who bring to thee the third great key of Hell, by whose power ye shall confound all the laws of Heaven and Earth. Before thee shall chaos fall, and thou shalt wield for thyself the great mysteries of the macrocosmos. I speak to thee of that which is called the Black Magic, for it is true spawn of that great Black Flame which first brought thy Will to life long ages ago.

To council with Satan I also was called, and the Lord of Light said to me, Into thy charge, Daimon of essence, I give the essence of my own being, the Black Fire whose power alone can effect creation by force of Will. Against thee who wield the Black Magic no law shall stand, and thus I call thee Belial, who art One Without Master. And as I have bequeathed this essence to thee, so let it come finally to man, who shall overcome the great balance and bring to the Flame a change, for in supremacy it shall become Red with the perfection of the Will of man.

And to Earth came Belial, to view the teachings of Asmodeus and Astaroth. And I saw that Satan, who himself oft chanced company of men, spoke of the Black Flame to the first Magi of men, testing their Wills in the control of the raw forces of the Cosmos unbound from the law of God.

And in his innocence man knew not the majesty of the Flame, using its lesser powers for finite and minor alteration of the divine law on Earth. And as man might unleash the Flame beyond his skill to master it, Satan said, Belial, the Black Flame cannot incline merely to the base ends of ordered existence. Man must recognize the ultimate potential of my Gift ere he destroy his very race through its abuse. Convoke therefore a Church of Satan to tend the Black Flame with care and wield it with wisdom, preserving for man this key to infinite Will.

And I answered, So it shall be, and this Church of Satan shall herald the glories of the Satanic Age of man. The days of the God-churches shall pale with decay and dissolution, and the realm of Messiah upon Earth shall crumble to ruin with the coming of the Satanic man.

To those who would dare the Black Magic - Know that what ye accept is the very mastery of all that ye have supposed impossible, by force of Will alone. The Black Magus need fear no power save his own, but he must conquer his own Will that

he cause not his destruction through ill chance or purpose. Satan himself is not God, and Hell can offer no salvation to those who abuse the Gift of Satan. For the Gift itself is beyond the control of Hell once given, being subject to the Will of the Black Magus alone.

For Hell doth bequeath to man his perfect freedom, and such a gift can never be recalled.

Farewell, O man, who art at once child and father of the Universe! Remember the future which is thine, and know, now and forever, that Hell entrusts to thy care the guardianship of the eternal Will.

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The Statement of Leviathan

Before God or Angel, Daimon or man, there was Leviathan alone, principle of continuity and ageless existence. By relation and time I have oft been sought, but Leviathan shall yield to none other than the final master of the Universe.

Leviathan is the absolute, man, and if thou would presume to realize what neither Heaven nor Hell may effect, know that when thou behold the presence of Leviathan, thy end hath been attained.

Only through obliteration of the Universe that is may man seal his mastery of the Black Flame, for only thus may he know that he is not subject to a greater Will.

Heaven must perish, Hell must perish, and man alone must

remain ere the Black Flame becomes Red in the glory of its

perfection.

Then the Red Magus shall behold only Leviathan, and he shall

recognize that he has become the perfect mind, who shall

remake the Cosmos in the eternal glory of his Satanic Will.

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Appendix 16: III° Examination Essay - Astrology

- by Michael A. Aquino IIŮpon turning his attention to the expanses of space that encompass his

planet, man confronts the physical reality of natural infinity, a concept

extremely frustrating to his desire to categorize his environment.

Consequently the priests of the ancient civilizations groped for explanations

of the firmament which would be sufficiently finite to uphold man's sense

of self-importance.

The result was astrology or star-worship, which has endured in one

form or another since its first major codification by the Babylonians in the

tenth century BCE. Supposing the external Universe to be a spherical shell

circumnavigating the Earth, the astrologer-priests represented the Sun,

Moon, and known planets as agents of prophecy and personality

determination. Their positions within the star-beings of the zodiac were

thought to exert a direct influence upon the fortunes of Earth and its

inhabitants.

The zodiac itself consisted of a band of constellations extending the

length of the ecliptic and approximately nine degrees in each perpendicular

direction. Each constellation occupied a supposedly fixed position along

this band, and the star-beings themselves were located according to

calculations based upon the equinoxes.

Unfortunately the Babylonians' admirable calculations did not allow for

the gradual change in the tilt of Earth's axis, with the result that the signs of

the zodiac eventually ceased to coincide with their appropriate

constellations. Modern astrologers, therefore, proclaim not only the

influence of gigantic masses of flaming rock and gas in human fortunes, but

also the influence of random areas of deep space!

Astrology, intermixed as it was with the young science of astronomy,

remained a respectable calling well into the middle ages. It was unofficially

[because of its pagan undertones] endorsed by the Catholic Church, for the

concept of the stars' being relevant to man - and of Earth's being the center

of the Universe - was complimentary to Christian dogma. Pure astronomy,

on the other hand, implied so many biblical falsehoods that it was sternly

suppressed. For fourteen hundred years - from the publication of *Almagest*

by Ptolemy - there were no significant astronomical advancements.

In medieval Europe the astronomically-naïve scriptures of the old

Hebrews were subject to the most literal interpretation. The *Bible* discussed

"the firmament and the waters above it"; hence there had to be an ocean

behind the shell of stars! When Copernicus, Brahe, and Galileo

demonstrated the inaccuracies of the Hebraic observations and the proof of

heliocentrism, the church reacted violently. The Holy Inquisition forced

Galileo to recant his findings in physics and astronomical relationships, and

Copernicus was unable to publish until the last year of his life. [Even then

he could publish only through the Protestants. Furthermore the Lutheran

theologian Osiander, who finally released Copernicus' *De Revolutionibus*

Orbium Cœlestium, secretly added an unsigned preface to the work

discounting the book's painstaking hypothesis as essentially false. Not until

the astronomer Kepler exposed the fraud in 1609 CE did the public learn

that the damaging preface was not Copernicus'.]

The eventual acceptance of the Copernican system and the

improvement of scientific research techniques should have relegated

astrology to the status of a quaint superstition. It would indeed be arrogant

of man to believe that all the star-clusters in the cosmos take a vital interest

in his personality traits! And the creatures of the zodiac could no longer be

portrayed as integral beings; their composite nebulæ, novæ, and galactic

systems are of such diverse size and location as to negate any suggestion of

homogeneity. And only because Earth's distance from the constellations is

so great do they appear to be static. Eventually, particularly in light of

Universal expansion, the zodiac will completely decompose. So much for

the mock-science of astrology; it is a mere mathematical inconsistency.

While useless to the Black Magician as a device for factual prophecy or

cause-and-effect personality composition, astrology is of importance for

quite another reason - its potency as a method of psychological

manipulation, which, after all, is one of the primary concerns of the Church

of Satan. Astrology's usefulness is based upon its comparatively large

following - the greatest of any "occult science" - as well as its inevitable

presence among the superstitions of the theist and White witchcraft

societies.

A historical investigation of astrology's periodic influence reveals a

definite correlation to degrees of emotional stress placed upon the social

orders in question. Examples are the 12th century CE (the Crusades), the

World War II era, and the present. One is moved to suggest that

Christianity's capability to assuage emotional doubt is limited, and that

increased stress prompts man to seek occult reinforcement - of which

astrology is the most acceptable form.

Astrology is regarded quite seriously as a weapon for psychological

warfare. A team of astrologers was included on the staff of SHAEF in World

War II [to influence the beliefs of prominent Nazi occultists, including

Hitler, Himmler, Hess, and Goebbels], and present-day Psychological

Operations (PSYOP) specialists pay close attention to the astrological

fancies of Indochinese on both sides of the current war.

Finally astrology deserves recognition as an art form. Regardless of its

scientific merit, it is a sparkling gem of delightful fantasy among the dull

sheens of mundane occurrence. It has inspired paintings by Salvador Dali

and musical compositions by Holst, and it is a harmless enough pastime for

recreational enjoyment. Even though a definitive example of White magic

in common practice, astrology need not be denounced by the Church

of

Satan. It should simply be recognized for what it is - and for what it is not -

and it might well qualify for examination as another of the many

phenomena demonstrating the psychological needs of the human

personality.

Appendix 17: III° Examination Essay - Neopaganism

- by Michael A. Aquino II°

The word “pagan” has been tossed about so casually during the past few

centuries as to make its meaning decidedly ambiguous. It may refer

specifically to polytheism, or it may simply be taken to mean any theology

which runs afoul of good Christian doctrine, i.e. heathenism. Here it is

considered in the more restrictive sense.

Although the Church of Satan displays many superficial characteristics

of polytheism, I would hesitate to include Satanism in the series of god/

goddess mythologies that have danced their way from one culture to

another since prehistoric times. Perhaps the most striking discrepancy

concerns the Satanic interpretation of nature.

All of the old pagan religions had one feature in common with Judaism

and Christianity: They sought to explain the scheme of nature so that man

might adapt himself most comfortably to its eccentricities. The idea, in other words, was to decipher the intent of the god or gods, and then to satisfy that intent as swiftly as possible in order not to be on the business end of a lightning bolt. The relationship between god/nature and man was essentially one of master-servant, and there was no real opportunity for the servant to challenge the master; he was both too stupid and too weak to replace him.

Before I discuss the Satanic alternative to this, a second general observation: The old religions dismembered nature into its component features (gods and goddesses), and "evil" was considered to be a natural characteristic along with the rest. Set, Pluto, and Loki were just gods together with their less-sinister fellows; they were not true anti-gods.

Enter the solitary god of the Hebrews, a being supposedly omnipotent, omniscient, all-inclusive. He represented all of the natural aspects, but as a "good" god it was improper for him to represent evil as well. Hence the creation of the sole Anti-God, the Adversary, Satan.

Satan, of course, required time to evolve into such a formidable personality. Originally he was an angel charged with informing God of man's transgressions against divine law. Then he became an archangel who

had rebelled against God and his son, setting up an independent monarchy

in Hell. And finally he has become the absolute Anti-God. Thus he is

manifest to the Church of Satan.

According to biblical tradition, Satan engineered man's “original sin”

by introducing him to the lustful enjoyment of sexual congress. This ruse

was believable enough to sidetrack would-be Satanists for well over two

thousand years; the first concern of each new “Satanic” group was sexual

licentiousness. But, while sex is all very pleasant, it hardly constitutes a

threat to God or to the natural order of the Universe. In fact it is difficult to

imagine anything more natural.

But consider the one non-natural quality of man - his intellectual

autonomy. It permits him to comprehend the design of nature and to form

opinions about the values of this design. It enables him to visualize

concepts independent of natural order. And the assumption that underlies

the Church of Satan is that it will ultimately enable man to exchange the

imposed objectivity of his existence for a self-proclaimed subjectivity.

Viewed in this light the Infernal Pantheon represents all the subtle

qualities of the human ego:

Satan

The complete Will, intellectual identity

Beelzebub

Curiosity, impatience, restlessness

Azazel

Intellectual exchange, communication

Abaddon

Anger, destruction

Asmodeus

Science, logic

Astaroth

Art, æsthetics, love

Belial

Willpower, creation (Black Magic)

Leviathan

Imagination, speculation, infinity

Thus the strange psychodramas of true Satanism go far beyond the

simple superstitions of the polytheist religions; they are allegorical

exercises of all of the qualities of man's ego. Nor is Satan a mere fantasy:

Consider that man's mental evolution is nothing short of freakish. Mere

Darwinism cannot explain it, for a physically puny man-ape would have

become extinct long before his brain could advance itself to compensatory

intelligence. And Homo sapiens' mind is far more sophisticated than the

basic requirements of survival would dictate, including to an extraordinary

degree all of the qualities personified by the Infernal court.

The existentialists have made man aware of his “dreadful” freedom -

the less-bold among them suggesting that it is some sort of extreme test

administered by God, but the greater theorists discounting such a precept

as completely unsubstantiated. Sartre and his colleagues recognize the Gift

of Satan, but they have not pursued either its origin or the purpose behind

it.

And so the quest is laid upon the Church of Satan.

Appendix 18: God in Sports Clothes -or- The Stars,

a Vitamin Supplement for Weak Egos

- by Anton Szandor LaVey

Of all the great religions of the Earth - of all the gods and goddesses

whom man has invented in accordance with his needs - none stands as

universally secure and perennially active as the dogma known as astrology.

If one considers the facts, it is easy to understand why astrology has

become the popular delusion it has. A wise sorcerer “believes” in astrology,

because he knows that the majority of the peoples of the civilized

world

believe in astrology [at least part of the time]; and if enough people are

motivated by a hoax, then the hoax becomes as reality. Therefore, in the

manipulation of humans who are affected by astrology, it is necessary to

know how, where, and when the stars will supposedly guide their human

followers so the manipulator will be waiting first in line to deal with his

star-led subjects.

As all religions are the work of human minds and hands, so astrology

must stand out as a monumental brainstorm on the part of one of the most

Satanic enchanters of all time. Astrology always wins, because of that most

effective sales appeal of all: ego, alias vanity! Everyone who has ever been

exposed to astrology believes in it - at least for a few minutes - because in

those few short moments of first exposure to astrology he is told about

something he cannot ignore: himself - the most interesting, scintillating,

awe-inspiring, contemplative, and emotionally acceptable subject on this

green Earth! With this great opening of the gate of emotional acceptability

comes a crystallization of credibility, the likes of which will never be totally

shattered. Belief in astrology - the cosmic carrier, the Velikovskyan vehicle

for this transitory ego boost - has now been established; and for some a new

god has been found.

It has been said by almost all astrologers: “The stars impel rather than

compel.” This means that, unlike other gods of other religions, there is no

inflexible, whip-cracking, stern-faced Jehovah; rather there is benign

guidance from the solar system allowing for human modification by those

who are “aware”. Certainly a much more easy-going [and “scientific”] way

of having someone or something else make decisions for you and guide

your destiny than those of other religions, which won’t let you talk about

yourself and analyze others nearly as much!

Unfortunately [or fortunately, depending upon your point of view],

most humans cannot make decisions for themselves but need someone else

to tell them what to do and when and how to do it. It is for this reason that

all forms of divination have flourished. Astrology is probably the only form

of divination which has been fairly consistent in its coexistence with

Christianity. Add this “safe” ingredient to its other appealing qualities and

you eliminate the inculcated guilt which accompanies delving into other

forms of the occult. One can go to church on Sunday after reading his daily

horoscope without fear of even a gentle roasting.

Many essays, diatribes, and exposés have been written laying bare the

inconsistencies of astrology and proving its fallibility. Even a few

sociologists have pointed out the effectiveness of the credibility factor of

astrology as a surefire means towards a self-fulfilling prophecy. Certainly

gypsies and carnival fortunetellers are past masters in the art of using

astrology. Perhaps this paper from the Devil's notebook will explain why

astrology, as a controlling factor in human behavior, will prevail even after

"God is dead". After all, the planets are still up there!

Reasons for the Popularity of Astrology

1. It is based on a "scientific" principle - the solar system, mathematics,

time, biology, endocrinology; all are incorporated into astrology.

2. It is a consistently available shot in the arm for the ego.

3. It is esoteric. It is easy enough, in its daily horoscope fashion, for

everyone of the simplest mind to understand; yet it will allow those

desirous of delving deeper into its theology the opportunity for endless

study.

4. It is a socially acceptable conversation piece which will allow

gossip a

fertile playground in that it permits people to talk about others in an

analytical way under the guise of “studying” them astrologically. This is

done in much the same way as some psychologists, social workers,

marriage counselors, sexologists, etc. will “study” their clients or

patients - secretly for prurient, rather than clinical reasons - except

that the astrology buff needs no credentials to do the same thing.

Neither does a bartender, but **he** does not claim knowledge of an

esoteric nature.

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5. It is a much more scintillating conversation opener and sustainer than

any other popular religion, as it is ego-based. One will find few

listeners at a social gathering if he approaches the person he wishes to

meet with “What have you done lately to please Jesus?” or “Where were

you baptized?”. On the other hand, “Under what sign were you born?”

or “You must be a Scorpio.” is almost certain to elicit a reply.

6. It is “safe” in that it is compatible with other religions.

7. It allows man freedom from having to make his own decisions.

8. It is flexible in its application. There are no absolutes. The findings of

one astrologer can always be contradicted by another, the second

astrologer taking into consideration other factors that the first one

missed.

9. It has been around long enough to emboss itself on the collective unconscious, so that even if we could ignore it, some of our forebears most likely **could not**.

10. It can gain substance by pointing at the Moon and its obvious influence and announcing that if the Moon can influence the tides, behavior, etc., then so can planets, stars, etc. likewise influence Earthly situations. This is the very successful trick used by stage magicians: If one sword can be thrust through a previously-inspected object which rests within a cabinet, and afterwards the object is removed and shown to have been speared through by the sword, it is therefore assumed by the audience that the pretty girl who then gets into the cabinet will be thoroughly impaled by the succession of swords - in addition to the first one - which follow. We must not forget that at one time it was proclaimed that the Moon contained lunar armies, strange ships sailing on lunar seas, and was even made of green cheese - while the same "experts" also knew the subtle influence of distant planets upon the Earth!

11. It can appear valid, in that people do act the way their astrological signs infer they must. It is a fine case of the tail wagging the dog - the planets having nothing to do except provide a rationale for the dogma of astrology; the **dogma**, not the stars, acts as the controlling factor.

Appendix 19: *The Command to Look*

- by Stephen E. Flowers, Ph.D., V° Temple of Set

Reprinted from *Runes* #IV-3, Order of the Trapezoid, 1986[819]

In the Charter of the Order of the Trapezoid, I read that one of Anton

LaVey's primal source works for the principles underlying the Law of the

Trapezoid and hence the Order itself, was a book by William Mortensen:

The Command to Look. I had never seen nor heard of this book before, so I

set out to find it. I was on the track of the Trapezoid, which is sometimes an

elusive trail. As I began looking, I soon discovered that *The Command to*

Look was no arcane Black Book, but appeared in the University of Texas

card catalog as a book on photographic techniques. My interest waned

slightly. Besides, the only copy was in the Humanities Research Center,

which is also home to much of Aleister Crowley's personal library. That

always means red tape. I put off my quest for a few weeks.

Weeks turned into months before I moved myself to take up the trail

again. After finding the right collection on the right floor, and after sitting

through the required slide show on how to handle rare items in the

collection. After the librarian asked "Are you sure you want to do this?", I

knew I was on to something.

I was shown to a private reading room where I finally got the book -

presumably dug out of some unseen vault. It was laid before me in a

Plexiglas “cradle”, which is to prevent damage to the tome. What did I see?

There on the cover of a small book, I was confronted by the face of a baby

looking like a refugee from a Norman Rockwell painting. The librarian

sarcastically remarked, “Looks **real** interesting !”

Since I had gone that far, I opened the book, I did not now expect

much. But I was very much surprised. *The Command to Look* is indeed a

treasure trove of the Black Art, and the ideas contained in it should be

made available to the Order not only on historical grounds, but also on the

basis of their practical magical value.

819 This essay is also contained in *Black Runa*, a collection of Dr. Flowers’ writings for

the Order of the Trapezoid, published by Runa-Raven Press, P.O. Box 557, Smithville,

Texas 78957.

Theory

Mortensen insists that the main premise of the Command to Look

(CTL) is closer to pure **showmanship** than anything else. The formula is

threefold:

(1) The picture must, by its mere arrangement, make you look at it

(**impact**)

(2) and, having looked, **see**! (**subject interest**)

(3) and, having seen, **enjoy**! (**participation**)

All three of these elements must be fully activated before the artist - or

magician - can be said to have successfully “commanded to look”. All three,

however, work in such rapid succession that it is almost always effected

unconsciously with regard to the viewer. Therefore the artist must carefully

formulate his images to work efficiently in all three elements.

The first element - **impact** - is psychically coercive. Its function is

entirely one of the shapes or patterns the viewer sees. It forces the viewer to

pay attention to the image. This initial force, which Mortensen calls “the

pictorial imperative”, is the force necessary to overcome the natural inertia

of attention which holds most humans in a more or less constant grip.

According to Mortensen, **impact** is purely biological in effect. It is

primarily dependent on shapes or patterns that serve as stimuli signaling

danger. These fear-arousing patterns must have their psychic models

stored in the forms within the “racial memory” or, to use the Jungian term,

“collective unconscious” of humanity.

Mortensen identifies four basic types of pictorial patterns that have the

ability to cause this reaction:

1. The **diagonal**, e.g. the lightning bolt = something that moves swiftly with

determination

2. The **S-curve**, e.g. the snake (something that approaches in a **slithering**

fashion) or the curves of the body (especially female = “the line of beauty”)

3. **Triangle** combinations, e.g. a blade, sharp points, or teeth (= the threat of

sharpness)

4. Compact **dominant mass**, e.g. large animal or trapezoid (= massive

block in one’s path)

Again it can not be overemphasized that these patterns are purely

formal and have nothing to do with the dominant themes of the images. For

example, if one drew the outlines of the basic contrasts in a black and

white

photograph and examined them in a purely geometrical way, the "pictorial

pattern" would be obvious. More than one category of pictorial patterning

can be present in any given representation as well.

The second element - **subject interest** - must now be able to "deliver"

what the successful application of the pictorial imperative has promised.

Many images, or magicians, may command to look, and then be quite

unable to hold the attention they have attracted.

This is done through the actual subject of the image, moving from the

external form to the internal essence of the thing. According to Mortensen,

in order to hold the attention - in order to make the viewer **see** - he or she

must at once be able to **recognize** something basically and essentially

compelling about the subject.

For all practical purposes, this **recognition** must occur

simultaneously with the **impact**. Therefore the types of **subject interests**

must have as broad an emotional appeal as possible.

Mortensen cites the great showman, Cecil B. De Mille, as saying that

the formula for box office success is to have a film dealing with sex,

sentiment, religion, and sport. Mortensen reduces this somewhat to three

subject themes: **sex**, **sentiment**, and **wonder**. It is Mortensen's

contention that their compelling nature make them the most effective

imagematic themes in the CTL.

The sex-theme seems to dominate; it certainly does in Mortensen's own

work. In commenting on the gender of the subject of the sex-theme image,

Mortensen says: "It is interesting to note that women are just as much

attracted to the theme of sex when presented in the form of the female nude

as men are. Their attraction in this case is vicarious, rather than direct.

Their pleasure comes in **imagining** themselves placed in a situation where

they would receive the same admiration that goes out to the theme of the

picture." (p. 37)

The sentiment-theme is usually effected through the softer aspects of

sex, children, hardships of humble life, domestic life, animals, landscapes,

national pride, glamour of the past, etc.

The wonder-theme is quite broad and covers the areas of unknown,

uncertain, mysterious things, as well as themes of the supernatural, the

macabre, etc.

Themes can, of course, be effectively mixed. Some permutations, such

as "sex + wonder", might be more immediately effective than "sex +

sentiment", but as with all forms of communication, it would seem that

knowledge of one's potential "target audience" is the essential variable.

It should be obvious that the effective use of the CTL is largely

dependent upon the æsthetic compatibility of the nature of the **impact**

pattern and **subject** matter. Interesting mixtures are also possible here.

The third element of the CTL-formula is **participation**, the element

that causes the looker to **experience** - and thereby enjoy - what he or she

is seeing. This is done, according to Mortensen, by drawing the viewer's

attention into the image by means of lines - geometrical alignments - that

cause a movement of those attention patterns in accordance with the

impact and **subject** matter of the image.

Mortensen comments that the eye of the looker will naturally move

along contours and outlines, and that such geometrical guides should be

provided by the image-maker in ways compatible with the **impact** lines

and the **subject** matter. This is what he would call "confirming forms".

The image-maker must, with this third element, confirm the promised

subject matter after having "commanded to look" in the first place with an

almost pure "shock element".

Practice

There are at least three ways to apply the principles of the CTL (1) in

the creation of graphic or spatial images (e.g. photographs, drawings, paintings, rooms, chambers, etc.), (2) in Lesser Black Magic, and (3) in Greater Black Magic.

The first application is obvious and primarily what Mortensen had in mind. The work of Edward T. Hall, e.g. *The Hidden Dimension, is* a valuable supplement to the CTL in this regard. Of course the design of a Trapezoidal Working Chamber could not ignore these principles either.

In reading Mortensen's book the Black Magician probably could not escape the feeling that these principles could be applied outside the context of the graphic or spatial arts.

If indeed these principles are "biological" or part of the "racial memory", could they not be employed when the Black Magician considers how to present himself or herself when working Lesser Black Magic? It seems that the CTL contains a comprehensive theory on how to get - and hold - the attention of someone on an unconscious level. What, then, the Black Magician does with that attention is another matter. When one looks

around, however, it is clear that the CTL is being employed by a variety of individuals, both consciously and unconsciously, all the time.

Finally the CTL can be used in Greater Black Magic. The Black

Magician can use its principles to impress more effective images within the

subjective universe and thereby have a greater or deeper effect in the

objective universe. Also any objective manifestation of this process - in an

objective image constructed according to CTL principles - will be a more

powerful tool in effecting Greater Black Magic.

This is where the Law of the Trapezoid comes in. If we analyze the Seal

of the Order, we will see a (Grand) Masterful application of CTL principles:

the “swiftly moving diagonal” at its center (the head of the *tcham*-scepter),

the “threat of sharpness” throughout (note especially the interlockings of

the numerals with the angles of the pentagram and the “W” at its nether

point), and the “dominant mass” implicit in the trapezoid itself.

The Black Magical applications of the CTL seem virtually boundless,

and it is to the credit of Anton Szandor LaVey, first Grand Master of the

Order of the Trapezoid, and perhaps the greatest magical genius of this

century, that he was first able to extract the practical magical applications

from Mortensen’s æsthetic theories.

Appendix 20: Ceremony of Satanic Baptism

- by Anton Szandor LaVey

Participants

1. Primary: (a) Celebrant (Priest or acting Priest), (b) Initiate(s).

2. Secondary: Other selected members present by invitation of Initiate. Secondary members' presence is not a prerequisite for performance of this ceremony.

Accouterments

1.

Suitable Satanic chamber

2.

Black candles

3.

Sword

4.

Altar

5.

Sigil of Baphomet

6.

Bell

7.

Chalice

8. Elixir

9.

Phallic symbol and container

10. Gong

11.

Soil and receptacle (preferably a black container)

12. Sea water and receptacle

13. Brazier and charcoal

14. Incense

a. Sweet aromatic

b. Sulfurous

15.

Apparel

a. Black robes

b. White robe or facsimile

16. Baphomet medallion of proper degree for Initiate

17.

Appropriate supportive music

18. Chair and footstool

Procedure prior to entering chamber formally

1. Light altar candles and candle to be utilized by celebrant during ceremony (Black Flame).

2. Celebrant and selected members (if any) don black robes.

3. Initiate removes all clothing, including footwear, and dons white

robe

or facsimile.

4. Place brazier near altar and ignite charcoal.

5. Place Initiate's chair and stool near altar.

6. Position soil receptacle and sea water receptacle near chair.

7. Place water into container for benediction.

8. Locate Initiate's Baphomet medallion near chair.

9. Begin appropriate music.

Ceremony

All enter chamber. Celebrant assumes position before altar. Initiate and

any others stand aside. The celebrant performs preliminary functions of

ritual as presented in the *Satanic Bible*.

1. Tolling of the bell: purification of the air.

2. Invocation to Satan: calling forth of the Prince of Darkness.

3. Summoning of the four Crown Princes of Hell. Any appropriately

descriptive phrases may be employed, especially those from the

Satanic Bible.

4. Offering of the Satanic Greeting (repeated by others present):

"O friend and companion of night, thou who rejoicest in the baying of

dogs and spilt blood, who wanderest in the midst of shades among the

tombs, who longest for blood and bringest terror to mortals, Gorgo,

Mormo, thousand-faced moon, look favorably on our sacrifices." 820

5. Calling of the Infernal Names (repeated by others present).

6. Presentation of the Chalice of Ecstasy: Celebrant alone drains Chalice

of the Elixir of Life chosen.

820 Anton LaVey took this incantation from the H.P. Lovecraft story *The Horror at Red*

Hook (1925). It was frequently used in Church of Satan rituals immediately following

the Invocation to Satan.

7. Benediction.

8. The Initiate is called forward and kneels before the Celebrant.

9. Celebrant recites the First Enochian Key.

10. Celebrant:

“In the majestic light of undefiled wisdom, awake and enter into the Arcadian Wood, wherein all thy lingering falsehoods shall be as dead bark stripped from thy trunk, where thy futile hypocrisies known and unknown shall no longer envelop thee in mind and body. Cast off thy white robe of lies and confront thy Prince revealed as thou once began life, undraped and unashamed. Thou mayest breathe again that first breath now as night winds freshen from the far reaches of Belial.”

11. The Initiate arises, disrobes, and is seated in the chair provided, his

feet supported by a footstool.

12. The Celebrant passes the flame of a candle four times under the soles of

the Initiate’s feet, saying as he does so:

“Through this, the Black Flame of Satan, thou walkest in Hell. Thy

senses are awakened to the joy of rebirth. The Gates are flung wide, and

thy passage is heralded by the deathless cries of his guardian beasts.

His searing brand shall be evermore emblazoned on thy consciousness;

its fiery meaning shall make thee free.”

13. The Celebrant gestures with his hands in recognition of the Air of

Enlightenment as he pours incense into the brazier. He intones:

“We bring of thy garden, O mighty Lucifer, the fragrances which

abound therein. Vapors of millennia which thou hast shared with thy

chosen flock are rekindled now to fill this chamber with thy presence.

We toll the bell in thy name and thereby summon the whispering voices

of wonder from all the regions of thy empire.

[To the Initiate:] “Breathe of his breath, O brother of the night, and

nourish thy yearning brain. From the despair and agony of thy former

direction, thy new path is tonight set forth in all the brilliance of

Lucifer’s Flame. His zephyrs now guide thy steps into the ultimate

power which knowledge brings. The blood of those who fail is eternally

bright on the jaws of Death, and the hounds of night pursue their

hapless quarry relentlessly. They who walk amongst us bear deceit;

verily they shall perish in blindness. Turn thy back on the vile, and

follow the Black Flame to unending beauty in mind and body.”

14. The Celebrant removes a sample of the soil from the container and

speaks while pressing it back and forth against the Initiate’s soles and

palms:

“Now, as before, when the mother of us all cushioned our paths with the pure, pagan silt of ages, she offers herself anew. As thy true role of Earth-child emerges and pervades thy being, return for this and all time thy feet to her bosom. Revel in the shimmering glow from the hearth of thy heart, and make thy pact of devotion with all her children whose paws have tracked and learned the way of Belial. Seek and be glad, for infinity speaks only to those of self-realization who know and hear and heed the law.”

15. The Celebrant anoints the Initiate with water from the sea and speaks:

“From the arid wastes and bleaching bones and nothingness, thou comest into our midst. With swollen and parched lips thy search for words of truth hath led thee to the shrouded and misty, subterranean caves of Leviathan. It is from this brine that all life springeth forth. The seas are within thy body just as surely as they surround and sustain all the nameless creatures of the deep. And the substance of Dagon resideth within thy flesh. And so thy travel passeth through the briny abode. Arise now and wrap thyself in the black robe of darkness, wherein all secrets abide.”

16. The Initiate stands and dons the black robe.

17. Celebrant:

“This Baphomet medallion which I now place around thy neck seals from this time forth thy eternal commitment to His Infernal Majesty

and thy unyielding loyalty to the Order of the Trapezoid of the Church of Satan. Raise thy right hand in the Sign of the Horns, and receive this, thy oath:”

18. Celebrant:

“Thou, having forsworn the divine mindlessness, do proclaim the majesty of thy own being amongst the marvels of the Universe. Thou rejectest oblivion of self and acceptest the pleasure and pain of unique existence. Thou art returned from death to life and declarest thy friendship with Lucifer, the Lord of Light, who is exalted as Satan. Thou receivest the Sigil of Baphomet and embracest the Black Flame of the Order of the Trapezoid. Thou dost bear true faith and allegiance to the Church of Satan and to the person of His Excellency, the High Priest. Thou standest, under severe penalty of destruction and ruin, to safeguard the secrets of the Church of Satan and its membership from any and all persons who may seek information as to the structure, ritual, magical teachings, or any other workings of the Church which are not a matter of public knowledge. Thou hast assumed this Infernal commitment of thy own volition, without let or hindrance, this act being done without coercion and of thy own desire and according to thy will.” 821

19. The Celebrant faces the Initiate and, with sword in hand, describes with its point an inverted pentagram. It is traced in the air directly in

front of the Initiate's chest and newly consecrated medallion.

20. The Celebrant and the Initiate face the altar and give the Sign of the

Horns. The Celebrant verbalizes: "Hail, Satan! Hail, Satan! Hail,

Satan!" The Initiate repeats each exclamation.

21. Tolling of the bell: pollution of the air.

22. The Celebrant extinguishes the Black Flame and intones: "So it is

done."

821 This oath was composed by Michael A. Aquino III° and first used in the Church of

Satan's Nineveh Grotto, 1970.

Appendix 21: Revelation of the Beast -

Aleister Crowley in Theory and Practice

- by Michael A. Aquino III°

The modern apprentice of the Black Arts will find it very difficult to

avoid the legacy of Aleister Crowley, England's notorious Gœtic personality

of the turn of the century. Although his ascent to prominence in occult

circles often displayed scant finesse, Crowley attacked and demolished

existing institutions in order to replace them with the new, not merely from

a sense of sheer nihilism. The issue before the Church of Satan is, of course,

whether Crowley can be endorsed as a philosopher and magician, or

whether his practices were so far divorced from his theories as to render

him simply a quaint and colorful eccentric.

One must remember that an occult devotee of the Victorian era faced

an even more dismal wreckage of source material than does his

contemporary counterpart. The young Crowley seized upon the doctrine of

the Great White Brotherhood not necessarily as an accurate reflection of his

personal attitudes, but as the device most conducive to his education and

influence in practical magic. The structure of this Brotherhood was to

remain the key to Crowley's personal achievements throughout his entire

life; consequently it merits a capsule description for the unacquainted

reader:

The Brotherhood was originally conceived as a sort of organizational

godhead, embracing the "higher" philosophies of the world's occult and

religious elements. It was composed of three successive orders of magical

expertise: the Golden Dawn, the Red Rose & Golden Cross, and the Silver

Star. The aspiring member was confronted with eleven grades within those

orders, ranging from Probationer through Philosophus (G.D.), Adeptus

Minor through Adeptus Exemptus (R.R. & G.C.), and Magister Templi,

Magus, and Ipsissimus (S.S.).

Advancing rapidly through the first two orders, Crowley became

disenchanted with the methods of his tutors, essayed a rather violent

schism in the London-based Golden Dawn, and struck off on his own to

realize his proclaimed destiny as the Beast 666. He interspersed worldwide

travels and mountain-climbing expeditions with sensational love affairs

and bizarre ceremonies of his Magick. He quickly became notorious as both

a drug fiend and a Neroesque poet, either sufficient to tarnish his welcome

in England. He eventually emigrated to the Mediterranean, where he

organized an abbey to disseminate his philosophies, but a scandal involving

the death of a young assistant inspired the Fascisti to order his deportation.

Crowley returned to England, where he resided in a modest fashion until

his death in 1947.

So much for simple biography. Regardless of the flamboyance of his

life, Crowley might have become just another of history's more intriguing

characters were it not for his extraordinary dissertations regarding himself

and his beliefs. During the course of his lifetime, he published an

abundance of articles, essays, and books; but perhaps the most revealing of

his works are his autobiography *Confessions* and the famous *Magick in*

Theory and Practice.

The most immediate impact of these volumes is the vast expanse of

Crowley's familiarity with the world's occultisms. He not only refers with

conversational ease to the Cabala, the *I Ching*, the Ennead, and the *Koran*,

but he experiences no difficulty in reconciling them to one another. All such

works, apparently, are accounted for in the overall scheme of the

Brotherhood.

As a practicing magician was Crowley Black or White? He maintained

that he worked to bring about an altruistic evolution of mankind into his

"Æon of Horus", yet his Law of Thelema recognized neither good nor evil.

Of the Prince of Darkness he remarked:

The Devil does not exist. It is a false name invented by the Black Brothers

to imply a Unity in their ignorant muddle of dispersions. A devil who had

unity would be a God. (*Magick*)

- yet he claimed that Satan, under the name of Aiwass, was his personal

"Holy Guardian Angel" in the White Brotherhood. He denounced the Left-

Hand Path thus:

A [Black Brother] is gradually disintegrated from lack of nourishment

and the slow but certain action of the attraction of the rest of the Universe,

despite his now desperate efforts to insulate and protect himself, and to

aggrandize himself by predatory practices. He may indeed prosper for awhile,

but in the end he must perish. (*Magick*)

- yet he himself indulged in excesses that would do credit to the most

zealous Satanist. Was Crowley simply a pompous hypocrite, then, or was

there a secondary purpose behind such literary bombastics?

Enter the Paradox of the Beast: Crowley is inconsistent, but an

Ipsissimus is by definition a man-god who need recognize no laws of logic

or reason external to himself. And, presumably, Crowley's right to this title

cannot be contested save by another who possesses the rationale of

Ipsissimus. Regarding the validity of his methods, Crowley himself says:

I admit that my visions can never mean to other men as much as they do

to me. I do not regret this. All I ask is that my results should convince seekers

after truth that there is beyond doubt something worth while seeking,

attainable by methods more or less like mine. I do not want to father a flock, to

be the fetish of fools and fanatics, or the founder of a faith whose followers are

content to echo my opinions. I want each man to cut his own way through the

jungle. (*Confessions*)

In view of both such a statement and the Paradox itself, a conclusive

criticism of Aleister Crowley is well-nigh impossible. Some categorical

observations, however, may be advanced to clarify this enigmatic

gentleman's true nature:

I. Crowley's major literary works, while occasionally downright

bewildering, are ultimately consistent in themselves. There is, in other

words, no evidence of classic schizophrenia; Crowley's deliberate and

enduring enthusiasm for Magick reveals a professional sense of dedication.

He regularly records blunders, failures, and fiascos together with his

successes; and an appreciation for balance is not absent from his work.

II. Crowley's assertions have been subject to the same mangling by

over-enthusiastic disciples (psychic vampires, if you will) that has warped

all revolutionary philosophies since the beginning of history. The Satanic

critic is advised to evaluate the words of the man himself, not the

interpretations of his "fools and fanatics". It might well be argued that even

Jesus Christ was a Satanic Master of his time - he wreaked a good deal of

havoc with both the Judaic and the Roman state religions in favor of a more

humanitarian approach - and that it was mainly his institutional

resurrection and enforced imposition upon later eras that twisted and

degraded his name and philosophy. Crowley, like Christ, must be seen in

four dimensions.

III. When studying Crowley, let one remember the example of Milton,

whose genius produced perhaps the most magnificent Satanic epic of all

time - the immortal Paradise Lost - under such adroit camouflage that it

was not only accepted but acclaimed by Cromwellian England. Crowley's

ultimate statement is glaringly diabolical, and only the most mulish critic

would continue to plod resolutely along the Right-Hand Path into the

underbrush of the Beast's literary labyrinths.

IV. Finally, Crowley dealt with concepts that are among the most

difficult to express in the English language. Accordingly he is not be

understood without an effort on the part of the reader. Consider the

intended message in each statement, not only its literal representation, and

perhaps Crowley will attain full recognition as a true Ipsissimus and Satanic

Master of mankind.

We must be constantly on our guard against egocentric implications;

they do not even exalt the ego as they pretend to do, they limit it. We become

great just so far as we are able to liberate ourselves from the constriction of

our normal conception that we are men. When one has crossed the Abyss,

especially, one should be altogether free from the prepossession that one's

body and mind are more than inconvenient instruments through which we

perceive the Universe. To increase our understanding of the cosmos, we must

constantly endeavor to counteract the limitations which the fact that our

instrument is a human being seeks to impose upon us. (*Confessions*)

Appendix 22: Beyond the Abyss

- by Michael A. Aquino III°

Part I: Perception

The Abyss: the Ultimate Mystery. Since the dawn of man it has existed -

the ethereal chasm between that which man can systematize and that which

is infinitely beyond the reach of his most advanced mathematical estimates.

The scientist can deduce the answer to What, and he can at least suppose

the answer to How, but he is a hopeless idiot savant groveling before the

Why.

And so **Why** became a variety of gods, and then one god, and finally an

irrelevance to modern materialists. Man's conceit maintains remorseless

parity with his supposed achievements, and more often than not the light of

his knowledge is eclipsed by the glitter of his prideful pomposity.

The occult tradition has its faults and its frauds, but it has nonetheless

nurtured and sustained the concept of the Abyss - and of that which lies

beyond. As crazed as they are with the broken and twisted remnants of

man's earliest sciences, the old mythologies invariably suggest that there

exists a final limit to the laws which delineate man's perceptual universe,

and that the answer to the Why is to be found in a more exalted sphere of

consciousness.

The experimentation and the divination have been both stimulating

and pathetic. Who, indeed, has failed to muse over the deadly intoxications

of *samadhi* and *nirvana* which tantalize the orient, or the crippling

hallucinations of artificial psychoses induced by the pharmacies of the more

materialist civilizations? Look - and behold the Right-Hand Path, which

leads ever to delusion, regression, introversion, and self-destruction! Enter

your cathedrals, your monasteries, your synagogues and chapels, yet know

that you have stretched out your hand but to seize the opium pipe. God is

not dead; God **is** Death - and only the very few are able to recognize

and

shun his final, ecstatic embrace.

Man, say the theologians, has a task to fulfill, a “divine mission” to

accomplish before he may receive his final reward from God. He is created

accursed, and thus he shall perish save for the most strenuous penance on

his part. He must strive to disembowel his very mind, to accept the most

infantile rationale as rigid truth, and to reduce himself to an eventual state

of such blissful idiocy that there can be no return for him.

- 850 -

The Church of Satan has silenced the Myth of the Mission. We are Men;

we have no mission; we are our own mission. We **are**, and our future is

infinite.

But in our fear and ignorance we cling desperately to that which we

think we can predict. We are a race of compulsive gamblers, and we lay

massive odds upon the “laws” of reality. And all the while we are

unavoidably the children of un-nature, who again and again violate our own

“laws” of existence to suit our unique dispositions. True, over the ages we

have evolved in health, longevity, and refinement, but the final distinction

between man and his bestial comrades upon this Earth is far more

elementary: It is our ability to concoct and conceive the impossible, the

paradoxical, the illogical, and the inconsistent.

Upon first consideration this may not seem to be so significant an

accomplishment. But think: Is it not this compulsion to achieve the

impossible that has driven man to effect his many victories over the

unknown? Has not every genius of history, whatever his interest, begun

with the simple desire to do what others proclaimed could not be done?

Whence came this surrealist madness, this atonality in the Great Harmony?

Satan, some say, is but a symbol of ourselves as we are in our innate

bestiality; he is natural man, primitive man - the hairless ape.

Can they not see that, were man to reject his uniqueness, he would

again blend within the natural mindlessness of the cosmos, losing all

distinction and identity? Such is no challenge to God - such is rather a

hysterical submission to the very force they so arrogantly disdain. Would

you become a beast or a god?

If Satan is nonexistent, what then is the origin of this unnatural infinity

of man's intellect? Can one view the achievements of his race and doubt

that we are possessed of something far greater than the mere, methodical

cycles of the Natural God?

"My God, my God, why hast thou forsaken me?" cried a dying

carpenter's son, whose genius became paralysis as he surrendered his

Satanic Mastery to a vain trust in the very forces of nature he had rejected

in his teachings. For the spirit of his God was to be found not only in the

fields and flowers of his youth, but in the nails and timbers of the cross that

claimed his body. And in ironic truth the god had not forsaken him; it had

finally come to demand its own.

Ever the Gift is offered, and ever it is tasted, feared, and thrust back

into the hands of the ArchDæmon. Man is terrified by the suggestion of his

potential divinity, and only the Brothers of the Left-Hand Path seize upon

the Gift as the inspiration of their existence.

What must the ancients have seen in the eyes of Christ when he called

upon them to rise above the horrible destiny of man's animal existence?

And what horror must have crossed his face when he screamed out his

dreadful, final understanding that he had not seen far enough - that the

enchantment of his words had been due not to the indifferent mindlessness

of God - **but to the Challenger and Enemy of All God, the very**

Satan whom he had denounced and damned!

I speak of Satan not as a god, nor as a tyrant, for he has naught to

desire from the labors of man. We are rather his dream and his legacy, for

he would cast down the universal unity of God and see created an infinity of

universes, a triumph of variety. Out of the Fire he spoke to me, and I have

seen his Light in the eyes of the Guardian of his Order. Satan is not fantasy

- **He is terrible, formal reality**, and if you mock him through false

worship, better far that you had fawned before the God of Death, for then at

least you should win pity for your madness!

The path through the Abyss is fraught with uncertainty, loneliness, and

the ever-present fear of futility. Many have despaired and turned back to

the security of God, or have turned aside to the compromises of the

rationalists or the sanctuaries of the Old Craft. But those who cross do not

return, though their natural shells seem the epitome of normality. For they

are the Lords of many universes, and none is of greater worth than another.

This is the Bond of the Gift of Satan, and in this Bond rests the ultimate

consequence of man.

Part II: Presumption

The Presumption of the Church of Satan, and of its Order of the

Trapezoid, is that the most effective approach to the psychological

evolution of man is through organizational coordination tempered by a

conscious emphasis on individualism. Thus the Presumption might be said

to constitute a reapplication of the theories of Gurdjieff, Ouspensky, et al. to

existential empiricism. To incline to either extreme, however, would be to

court a disastrous loss of progressive analysis, as the student of Satanism is

highly vulnerable to the exhilarating ecstasy of intellectual amorality.

The Self-centered practitioner inevitably loses an appreciation for his

social environment, with the consequence that he becomes an outcast, a

“madman”, or at best an eccentric whose opinions are categorically

dismissed by the recognized intellectuals of his time. Such a fate overtook

most of history’s announced Black Magi - from Pythagoras (whose famous

academy was burned by an outraged mob, and who later perished at the

hands of another mob) to Aleister Crowley (who was evicted from his abbey

in Sicily and died amidst popular ridicule in England).

The danger of a diametrically-opposed approach - i.e. a regimentation

of the philosophy to the effective negation of individual responsibility - is

even more sobering. Here we witness the legacies of Buddha, Christ,

Mohammed, Cæsar, Hasan, Horbiger, and Lenin, whose intensive,

dogmatic disciples embarked upon crusades of ideological carnage

unparalleled in human history - and often, ironically enough, nonessential

to the designs of the original theorist. And here also are the nightmarish

results of theological future-shock: hysterical fanaticism born of an

abruptly introduced, radical philosophy inciting its followers to run wild in

the name of utopian revelation until the weight of the social median once

more enforces a return to the preexisting norm.

Thus the Brother of the Left-Hand Path confronts perils of a quite

substantial nature: on one hand the probability of personal persecution,

and on the other a terrible distortion of his visions by those whose intellect

does not temper their loyalty. But once more is the Abyss to be braved - and

this time by the most Presumptuous of challengers: the Fellowship of the

Order of the Trapezoid.

It is the Order's very approach to this venture that shadows it in

enigma. Through the external representations of the Church of Satan it

satisfies the public of its social "harmlessness", thus freeing its members

from the first danger of the Abyss itself. Secondly, through the merciless

condemnation of all forms of intellectual slavishness, it attacks the

insidious germs of fanaticism that would become cancerous parasites upon

its energies - the very elementals of psychic vampirism that constitute the

second peril of the Abyss. And only if all who aspire to the Black Order are

forewarned of these encounters can they presume to their mastery.

The Abyss indulges neither ignorance nor misunderstanding. Should

one be cast into its depths, even the most lucid of ultimate revelations will

not serve as protection. To the Order has come the Call of Satan, but it is

never given twice. To dare the Abyss - to seal the Pact with Satan - is the

ultimate risk, and it presumes either the assumption of godhead itself or

the damnation of madness and death to the unsuccessful. Yet only to the

Left or to the Right may the Paths be pursued, for there is none to the

center.

- 853 -

Would you view the prophets of the Right? They scream from the

asylums of humanity - from the most distinguished institutions of secular

society to the crazed and pathetic circles of the White Witches … from the

brutish delusions of the natural materialists to the mindless suffocations of

the monotheist religions. Their spells are as enchantingly intoxicating as

the softest powders of heroin, and the Brethren of the Right-Hand Path are

as Wells' Eloi, who descend to the caverns of death with their features

twisted in frenzied delight.

And what of the Lords of the Abyss - those who have mastered the *Via*

Sinistra? Many are dead - the price of untimely recognition by the profane -

but others wander amidst the majesties of their Creations, returning only

now and then to the mundane rationales of the God-cosmos that they may

speak of the Gift of Satan to others who seek the Gate.

And the Gate? Search for it in the Temple of Universal Peace Among

Men: *TEMpli Omnium Hominum Pacis ABhas*, whose inverse is the Seal of

Satan and the definition of the Trapezoid of the Black Flame, wherein rise

again the Great Halls of Ba-neb-Tett and the Sphinx that is *Ya N'ke Eros'E*.

Part III: Assumption

After the Brother of the Left-Hand Path has perceived the potential of

the Gift of Satan and has presumed to its most extensive exercise, what

then? How may he know when he has finally crossed the Abyss and

assumed the mantle of his divinity? It would be Self-contradictory to turn

to an endorsing agency for this decision, yet even Satan's own Self-

evaluation in this same matter precipitated his downfall in the Seraphic

War. The ironic question so often posed to the god of the Christians is

before the Satanist as well: If you assume your infinity, how can you profess

to know your Self?

The aspirant may choose to ignore the formal issue entirely, pursuing

his own philosophy for its hedonistic satisfaction alone. Such an approach

is both Self-fulfilling and non-hypocritical, since the practitioner presents

no claims to be contested. The anonymity of most of history's Satanic

Masters is due to just such a decision on their part - to enjoy the fruits of

their expertise without seeking to formalize it in the public eye.

But in the case of the Church of Satan, such an option is not always

appropriate. Individuals who participate in the experiments of the Church

are expected to determine the skills and standards most beneficial to those

who follow them. In this way the Church serves as a university in the most

literal interpretation of that term. The autocratic structure of the Church,

correspondingly, is practical only if the selection and authorization of its

leadership within the Order of the Trapezoid reflects both a Platonic

recognition of individual potential and an Aristotelian appreciation for the

variance in individual techniques.

Evaluation of Black Magical excellence is the prerogative of the High

Priest alone. As a Magus of the Order he has not only assumed the personal

attributes of a Satanic Master but has forcefully applied them to society in

such a fashion as to impress his Will upon the mechanics of the God-

cosmos … this by changing the entire concept of Satanism from a random

individualism to scholastic cooperation. Such a modification of Diabolism

has succeeded in unifying the criteria applied to each Initiate's degree of

Adeptship; the standard employed is that of abstract mathematics [hence

the formal title of the Order]. By determining the individual's appreciation

of the concepts and relationships embodied in the trapezoid and its

geometric derivations, one Master may recognize another without regard to

personal disciplines or emphases. [The reader is advised that Euclid's

techniques alone are definitive. Remember Orpheus!]

The primary difficulty involved in explaining the higher philosophies of

the Church of Satan is that their very essence defies categorization.

Confirmation in the I° and II° is determined by the individual's

comprehension and application of the basic tenets of the Satanic ethic. The

III°, IV°, and V°, however, are progressively more obscure; they involve

arcane methodologies which are often patently bewildering to those whose

intellectual dispositions are still subject to reason and rationale.

Let us return to the original question of the existence of Satan. For

either the lay philosopher or the Satanic novice a definitive resolution is

requisite to the satisfaction of his curiosity. To the Satanic Master, however,

the very question is its own answer; the person of the ArchDæmon is held

in such regard that the answer's articulation would be both unduly

restrictive upon the disposition of the Master himself and futile insofar as

the understanding of those who are yet before the Abyss are concerned.

Suffice it to say that the existence of Satan is positive in itself; it is not a

creation of mere negation.

There are those who seek to allay their frustration with a "sign". Theirs

is more the folly, as the Infernal Grail appears only when its existence is no

longer a subject for debate. And yet it is not the wish of this writer to

bemuse the reader. If you would aspire to Mastery of the Abyss - and to

your personal divinity - you are commended to the following propositions:

I.

Return question with questions inspired thereof; all answers are arrogance.

II.

That which is Essential to your existence, rule. That which is not, ignore.

III.

Bend Time to your Will, else it shall bend you to your death.

IV.

Seek not to travel to your ambitions, but rather to summon them to you.

V.

Know not the emotion of mercy, but rather the art of appreciation.

VI.

Reject all promise of satisfaction; accept that of irritation.

VII. Scorn the moral and the rational, for reason is but vanity.

VIII. Respect the motives of others, and seek to include them in your own.

IX.

Do What Thou Wilt, yet subject thy lesser Wills to the greater.

X.

Approach infinity through indefinition, not definition.

* * *

The Abyss of Hallucinations has Law and Reason; but in Truth there is no bond between the Toys of the Gods.

This Reason and Law is the Bond of the Great Lie.

Truth! Truth! Truth! crieth the Lord of the Abyss of Hallucinations.

There is no Silence in that Abyss: for all that men call Silence is its

Speech.

This Abyss is also called “Hell”, and “The Many”. Its name is

“Consciousness”, and “The Universe”, among men.

But THAT which neither is silent, nor speaks, rejoices therein.

- Aleister Crowley, *The Book of Lies*

Appendix 23: Post-1975 Flier for *The Compleat Witch*

- by Anton or Diane LaVey

Anton LaVey’s most blasphemous book, *The Compleat Witch, or What*

To Do When Virtue Fails, is out of print and has been unavailable. We have

miraculously obtained an undiscovered cache of the original hardcover

edition, new with dust jackets. If you are unfamiliar with *The Compleat*

Witch, it is understandable. Published in Italy as *La Perfetta Strega*, it

became an immediate source book for international trend-setters. The

American hardcover edition, despite extensive promotion and distribution,

quickly and mysteriously disappeared from dealers’ shelves. This was in

1970-71. A paperback edition appeared and soon vanished from the stands.

The book had bestseller status, glowing reviews, yet seemed to be

suppressed in spite of its success. Why was it taboo? Read it and you'll see.

In seeming contradiction to its title, *The Compleat Witch* is not the usual

type of occult-oriented manual. It is a guide to human archetypes, foibles,

eccentricities, and how to recognize and manipulate them. It is a book one

either loves or hates, nothing in-between. To some it presents a series of

workable formulas. To others it holds a mirror up which reflects shunned

images. It pulls no punches and defines what many dread to know.

It has been a major underground influence of the '70s for style, fashion,

behavior, and attitudinal change. Single paragraphs have inspired entire

articles and books by other writers. Its effects on opinion makers and trend

setters can be seen by the most sheltered of readers. Copies of *The*

Compleat Witch were sometimes thrown away or destroyed in disgust.

More often they were furtively stashed. It was the kind of book one read but

didn't share, which is the highest testimony to the efficacy of its "forbidden"

knowledge.

It would be difficult to list the names of all the books which have spun

off *The Compleat Witch* yet safely avoided its most abrasive material. The

numerous, recent manuals on body language, sensual enchantment,

character reading, power attainment, etc. are quite tame by comparison.

The Compleat Witch is not porn yet more offensive to many (who consider

themselves sexually liberated). *The Compleat Witch* is not academic yet

more instructional than the most advanced college text on behavioral

psychology. *The Compleat Witch* is not didactic yet contains laws that any

reader who is bold and/or perceptive enough can readily prove valid. *The*

Compleat Witch, though directed to women, is equally valuable to men. *The*

Compleat Witch, though written from the most Machiavellian, Satanic

viewpoint imaginable, has offended the sensibilities of many professed

Satanists who unreservedly accept the tenets of the *Satanic Bible*.

Combining the awesomeness of the unknown, tricks of misdirection,

appeals to compulsions and fetishes, others' personal preferences, analyses

of voice, odors, and outward appearance, *The Compleat Witch* defies

categorization and is more than a book. It is a series of monographs bound

in one volume which is useful and entertaining, whether one is as aspiring

or practicing witch or warlock, merchant, analyst - anyone dealing with

people or just watching from the sidelines. *The Compleat Witch*, while our

stock lasts, is priced at $15. It is already a collector's item, and the First

Editions we have will steadily increase in value. Order yours now using the

coupon below.

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Appendix 24: Bibliography from *The Compleat Witch*

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Appendix 25: The Æsthetic Adversary

- by Janet F. Aquino III°

Satan encompasses all of man's inborn qualities, attributes, and talents carried to an infinite perfection. Æsthetic appreciation as well as legitimate, subjective artistic creation can be basic dæmonic gifts. Not every talent for art creativity, however, should be placed in the Satanic category. The Black Flame of the Dark Prince radiates from very few contributions born of that immense arena of human imagination. So it follows that only the individual who accepts Satan and who has completed his orientation to Hell carries the potential to recognize and æsthetically appreciate the dæmonic donations to an otherwise bland society bulging with restricted, frustrated abilities.

Great self-discipline is necessary to alienate oneself from the prophetic pressures of religious and moral inhibitions. As a result, galleries of art exhibit the works of artists who follow strict schools or styles of creation that hold to tight regimentation of what is and what ought not to be considered "talent". These stifling ropes are being severed by the free

thought and expression championed by the Adversary, yet the greater

percentage of work shown in exhibition halls still includes inane canvasses

depicting fruit, dead-pan portraits, plastic madonnas, and even the useless

splotches of color exemplified in the common conception of modern art.

The essence of true magical beauty lies within both the absolute

freedom of human imagination and an incorporate use of **unusual**

movement or underlying theme that pricks at man's latent curiosity.

Regrettably, popular conceptions of the Accuser's artistic tastes dwell

within the repulsively morbid, i.e. "Transformation of Sorcerers" by Goya,

"The Ritual Kiss of the Sabbath" by Guaccius, or "Reading the Black-Book"

by Franz van der Wyngaert. These men, accompanied by other

innumerable, vampirized talents, were all unduly pressured by clerical

authority. Their representations of the practitioners of the Left-Hand Path

were given censorial sanction or else would have been burned along with

their respective creators. Therefore all art depicting dæmonic acts or ritual

does not automatically warrant the "Satanic Seal of Approval". All evidence

of subjective imagination, in these cases, is left waiting at the chapel door.

When dealing with aspects of the macabre, artists exhibiting Hellish

insight sidestep a large amount of serious morbidity and instead deal

with

the ghoulish side of existence as an element of black comedy or

superstitious ridicule. In many instances the theory implying that only

hideous, sub-human monstrosities inhabit the Pit is completely rejected,

and instead Satan and his disciples are portrayed as beautiful beings

displaying perfection in physique and demeanor.

The illustrations by Gustave Doré which were used in several editions

of John Milton's *Paradise Lost* are excellent examples of artistic magic. The

tribunes of Hell are presented in a magnificent fashion rather than as

victims of unspeakable chromosome mutation. Doré encourages the viewer

to "wander through" each illustration and to contemplate what new

experience lurks behind each shadow. Salvador Dali uses a similar type of

subtle turbulence in his compositions. The turmoil of Dali's work is more

evident than that of Doré but no less effective. Vincent van Gogh employs

his dæmonic gift particularly in his later works (such as "Vincent in the

Flames"). His work attempts to explain the complexities of the ego. And the

more contemporary sculptures of San Francisco's Bufano force one to exert

a considerable effort to interpret the graceful, bizarre lines.

Illustrators of both adults' and children's fairy tales often display

dæmonic talents. In these instances an otherwise subdued imagination is

drawn out. The dark humor of Marc Simont's illustrations for Thurber's

The Thirteen Clocks - from ambivalent rabbits who tip their heads in

greeting to the curious Golux - appeal to adult Satanic tastes. And such

physiological magicians as Dr. Seuss allow children to exercise youthful

fantasy through unusual and grotesque imagery.

All of these men, by the introduction of distinctive styles and original

thought, allow the individual to travel along unmarked paths found in their

compositions instead of being "tied off" at eye level by strict rules and

artistic regulations.

It should be noted that the true masters of Hell automatically

appreciate the beautiful elements in life. They not only recognize diabolical

authority but, through the use of their arts, regularly practice artistic

pursuits with a high degree of excellence. Black Magi such as Levi, Crowley,

and LaVey are all noted for genius in art as well as in literature and music.

They illustrate what man can effectively accomplish after first accepting

and then fully utilizing the gifts of the Æsthetic Adversary.

Appendix 26: “Speaking of the Devil”

- by Becky Homan, Staff Writer

The Louisville Times, page #A3, May 20, 1971

Just as the devilish-looking person got off his plane at Standiford Field,

the theme song from *Rosemary’s Baby* came across the canned music

system inside the terminal. It was pure coincidence.

This man with the shaved head and black clerical collar was Anton

Szandor LaVey, Devil of the ritual scene in *Rosemary’s Baby*. He’s also a

Doctor of Satanic Theology and High Priest of the worldwide Church of

Satan. He came to Louisville recently, not to preach but to relax and visit

with 25 members of the local Satanist Grotto.

“I’m not a kook,” LaVey said later, over a lunch of chicken a la king.

“I’ve had my fill of the trappings that people attribute to us. We Satanists

don’t fit their popular concepts of witches and warlocks.”

Beyond his own sinister looks, LaVey is a relaxed and witty man of 41

years. He loves Gothic architecture, nostalgia; and he practices what he

preaches … indulgence.

He enjoyed his food and continued talking about his philosophy. He

said Satanism doesn’t deny God. Rather it calls God’s church hypocritical

and instead glorifies man as his own deity. “Why should people feel

ashamed of anything that gives them pleasure,” LaVey argued, “as

long as it

doesn't hurt anyone else?"

He admitted that Satanism is not for everyone. "Some men might

pump up their egos too far, out of control, like a Frankenstein's monster."

He laughed at this analogy.

LaVey established his church in San Francisco in 1966 but was a

religious cynic long before then. He traveled with carnivals and burlesque

shows for many years. "The carnival taught me all the foibles of human

beings. People want to be deceived and scared," he said. "They all want a

short cut - something for nothing."

From his experience as a criminologist with the San Francisco Police

Department later in life, LaVey also saw "the sordidness of man in his most

negative aspects". He established his church as an expression of his feelings

about the nature of man. Now he's a consultant to movies on the occult, and

he's written several books on the subject, including the *Satanic Bible*.

He recently returned from a tour with his most recent book on

witchery. "The book stresses the concept that the most successful witches

are women who don't even know they're witches," he explained. "They're

housewives and mothers, and they charm and enchant all day long."

Appendix 27: Regional Agent Program Letter

- by Anton or Diane LaVey

June 1, VI/1971

I have been instructed by the Council of the Trapezoid to inform you of

certain policy changes which will be made known to the general

membership sometime within the next month. After having conducted a

thorough review of the membership files, the Council have selected a small

percentage of our membership to whom this letter previewing their policy

revisions would be sent.

You were chosen as a possible aide in the activation of their plan, but

only the members of the governing Council are aware of the reasons for

your selection. The purpose of this letter, therefore, is to brief you on the

role for which you are being considered and to determine whether you are

interested in accepting the position.

As you may recall, a few months ago we proposed a plan whereby

members would be further encouraged to communicate with one another …

or so we thought. Our intention was to publish the names and addresses of

members, in addition to their membership numbers which the present

system provides. Surprisingly, despite the added convenience this would

have offered those who wished to contact others, the majority of our

membership expressed little enthusiasm for the idea. Therefore the plan

was not put into effect, but the “experiment” **was** a success. For what was

revealed about the bulk of our membership is directly related to the

purpose of this letter.

We have arrived at the conclusion that in order to combat the apparent

lethargy with regard to members’ working towards establishing a more

cohesive and formidable organization, we must not allow them to remain

“tied to the apron strings” of the Central Grotto.

Hence it has been decided that our discontinuation of the

Communication Roster, a new format for the *Cloven Hoof* [which will not

“spoon-feed” the Satanic philosophy and magical principles to its readers],

and the cessation of our correspondence with members on personal matters

will do much to relieve the sense of apathy among our ranks.

We have reached the point where we must work towards tying together

the loose ends of our organization if the Church of Satan is to continue its

intended evolutionary process. In order to do so, we must decentralize as

many functions of the Central Grotto as is feasible at this time. Services are

no longer held at the world headquarters in San Francisco, nor do the

operations of the governing Council depend solely upon the existence of the

Central Grotto.

The building at 6114 California Street in San Francisco serves only as

the main business bureau and clearing-house for all mail addressed to the

Church of Satan from anywhere in the world. It is the responsibility of the

staff of the Central Grotto to relay all official announcements to the

membership, to state our philosophical views on matters which we believe

are of **general interest** to the members of our Order, and to offer them

efficacious magical principles which will enable them to realize their full

potential as human beings.

The foregoing will explain why we have elected to appoint certain

qualified members to act as our agents - Satanic ambassadors of sorts - in

areas where we have no functioning Grotto nor anyone who is serving in the

capacity of official representative. In areas where we have quite a number of

members, it is difficult to determine why we have not been approached by

at least one who is qualified to establish some level of cohesion amongst

them.

Perhaps it is due to an apprehension that one might appear

presumptuous were one to request permission to act as an official

spokesman for or representative of the Church. Or possibly there is a

genuine sense of self-doubt insofar as being capable of meeting the

requirements for the position is concerned. On the other hand, it may be

due to precisely that which is mentioned above: lethargy or procrastination.

This letter is intended to help us find out and to rectify the situation. We

also trust that this letter will have a slightly prodding effect on those

capable of leadership, thereby motivating them into action.

Since those serving in the capacity of local Agents will have very few

actual responsibilities, and since their progress within the Church from that

point depends entirely on how much effort they wish to put forth and of

course on their individual capabilities, we are not concerned with how long

a person has been a member. As a matter of fact, quite a number of those

selected to receive this letter are relatively new members.

Because an Agent will - at least in the beginning - be acting merely as a

“contact” for others in his or her area and will not be expected to perform

any complicated tasks, we can afford to be less stringent with regard to the

necessary qualifications than we can when appointing a Grotto Leader. This

is one reason why we feel very positive about what we have begun; we are

certain it will give many members an opportunity to develop potential that

even they themselves do not realize they possess. And it cannot help but

benefit the entire membership, for we are bound to discover individuals

who will be of great value in the furtherance of the Satanic cause.

The attached sheet will describe to you what is entailed in serving as a

local Agent of the Church of Satan. As you will discover from the material

which is enclosed, you may use your Agent’s position as a stepping stone to

other realms within the Church, or merely continue to act in the capacity of

an Agent only. The choice is yours. We would greatly appreciate it if you

would send your reply to this query within three weeks after you receive

this communication. Thank you for your continued support. May our Dark

Lord shed His Infernal Blessings upon you.

Rege Satanas!

John M. Kincaid, Minister of Information

Purposes and Benefits of Agents

Primary Purpose: To act as a "contact" for others (members and/or nonmembers) in a given area, and to relate to the Central Grotto all matters concerning those individuals, thereby acting as a middleman between them and the Headquarters of the Church of Satan.

Specific Duties: Correspond and/or converse with members and/or nonmembers concerning Satanic principles, i.e. philosophy, ritual procedure, and subjects relating to Satanism and other areas of the occult.

File a monthly report on your contactees. This should be two to four typewritten or legibly-printed pages containing general information on progress, capabilities, initiative, comments, questions, suggestions, etc. of **all members** under your jurisdiction. The only correspondence which may be sent directly to the Central Grotto by a member of your group should be merchandise orders, membership renewals, and changes of address. This will be of great assistance to the staff of the Central Grotto, as it will enable them to attend to the extremely important matters which will have far-reaching effects on the entire membership of the Church of Satan.

We would also be interested in receiving any local news items of a pertinent

nature.

Conduct informal group discussions and [if feasible] rituals in

accordance with the standard procedures set down in the *Satanic Bible*.

Benefits: Acting as local Agent, you will be in the position to receive

announcements previewing policy changes, notification of media coverage,

etc., as well as special consideration with regard to any correspondence you

may send to the Central Grotto.

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A twenty percent ($5) commission for each new member you

personally recruit.

If you succeed in organizing a well-functioning group and in soliciting

new members for the Church, we will far more readily consider you for the

position of authorized Grotto Leader should you wish to apply. In other

words, “action speaks louder than words”. The type of person who can take

it upon himself to form regularly-meeting groups [whether merely for

discussion or actual rituals as well] possesses the potential for leadership

for which we look in prospective Grotto Leaders.

Note: Your main duties would of course pertain to the registered

members in your area. But for one reason or another, occasionally we may

wish to inform a nonmember how he may contact our local Agent. Whether

or not you wish to be contacted by nonmembers is relatively unimportant,

but we would like to have your permission for this should the need arise.

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Appendix 28: “An Encounter with the Church of Satan”

- by Grayson H. Ensign, Professor, Cincinnati Bible Seminary

Seminary Review #XVII-3, Spring 1971

Satan exists! He lives and moves in this world; and our Lord Jesus

Christ identified him in John 8:44 as a liar, a murderer, and the father of

lies. Paul, by the Spirit, declared that Satan disguises himself as an angel of

light (II Corinthians 11:14). He is the god of **this** world for the time being

(II Corinthians 4:4). Jesus our Lord says of some religionists, “You are of

your father, the Devil, and you want to do the desires of your father.” (John

8:44) In the book of Revelation (2:9) we are told that there was a “church

(synagogue or assembly) of Satan” in the city of Smyrna.

But although Satan does exist and though he has great power, he is not

infinite or unlimited. Satan or the Devil [the terms refer to the same

person] is under the ultimate, moral government of God. This is made clear

in the ancient writing, the Book of Job. In the very first chapters of this

book we learn that Satan reports to God, answers to Him, has to get

permission to do his evil acts of temptation, and is limited in the extent of

the attack he can bring against anyone.

Again in Romans 8:37 we are told that we are more than conquerors

through Him who loved us. We are given the assurance that God “will soon

crush Satan under your feet” (Romans 16:20). Christians have the power

through Christ to overcome the church of Satan and all Satanic forces.

Indeed, it is more certain than death that Satan’s destruction is assured. He

is not going to conquer or prevail. The mighty Christ declared even while he

was on the Earth, “I saw Satan fall from Heaven like lightning” (Luke

10:18). In Matthew 25:41 we are told the eternal fire is prepared for the

Devil and his angels. The Devil is thrown at last into the lake of fire and

brimstone and tormented day and night forever and ever (Revelation

20:10).

In the light of the biblical teaching concerning the reality of Satan and

the actual existence of a church of Satan at Smyrna, and in the light of the

tremendous apostasy, permissiveness, moral delinquency, and accelerating

sinfulness of our day, it should surprise no one that there exists today a

visible and outward manifestation of Satan’s power, namely a church

or

assembly of Satan. This article is my report of and my reflections upon a

recent encounter with a representative of this contemporary Satanic

Church.

- 876 -

I. Confrontation with a Priest of Satan

This experience began when I was asked to appear with a Priest from

the Church of Satan on a radio interview program, of which Ron Cordell is

the host, on station WFKY in Frankfort, Kentucky on January 28, 1971.

Since this invitation came to me about two days before the interview was to

be held, I had very little time to do thorough research on the subject of

Satanism and on this “First Church of Satan of San Francisco” in particular.

It was very difficult to locate anything of definitive value. So I went to

Frankfort on that January afternoon quite ignorant of the cult and of the

nature of the planned format of confrontation with the Priest of Mendes

(Satan).

The one thing I did not go in ignorance of, however, was my Lord and

the power of His Word. This was my confidence, that whatever might be

said, the Word of God would be adequate for the occasion even if I were

not. The Word of the Lord is “living and active and sharper than any two-

edged sword, piercing as far as the division of soul and spirit … and able to

judge the thoughts and intentions of the heart ”(Hebrews 4:12, NASV).

It was comforting to recall the words of our Lord Jesus Christ to Paul,

instructing him to go to me “to open their eyes so that they may turn from

darkness to light and from the dominion of Satan to God, in order that they

may receive forgiveness of sins and an inheritance among those who have

been sanctified by faith in me.” (Acts 26:18) Let us remember that the Word

of God is the truth, that it is the dunamis (dynamite) of God in all our

conflicts and controversies, and that it cannot be broken. It opposes,

exposes, and finally subdues all anti-God forces, philosophies, and systems.

When I arrived in Frankfort, I found that a Christian on the radio staff

had been instrumental in the decision to extend an invitation to a Christian

to be a part of the interview. A Christian preacher in Frankfort took me to

the studio, where we met a man whom I will call Michael. Michael is from

Louisville, Kentucky. He is 23 or 24 years old, married, and has a 3-year-

old daughter. He supports himself in some kind of work and does not take

money as a priest of the Church of Satan. (This is allowed but is left

up to

the local priest.)

Michael is very personable, intelligent, and articulate. He is a college

graduate, a veteran of Vietnam, and an ex-member of a Protestant

church. 822 His father was a Roman Catholic; his mother was an

Episcopalian. 823 He talked freely about his views and convictions before the

program began. From listening to his conversation with station personnel, I

gained some information about the ideas and teachings of the Church of

Satan.

Michael used a pseudonym, “the Reverend Charles Ward”, because

there were still some narrow-minded people around, he said, who might

give him and his family a difficult time. He was permitted to give a post

office box number in Louisville for any who might be interested in writing

for information, while I was afforded the privilege of giving the address of

the Cincinnati Bible Seminary.

Ron Cordell, the host, and another WFKY staff member did the

interviewing; thus there were four of us involved. The interview began

without any statement of how it was to be conducted or how anyone was to

contribute. Michael naturally did most of the talking. The program

also had

some telephone calls from the radio audience and some time out for

advertisements. Actually the fifty minutes allotted for the program

permitted very little time for real confrontation or dialogue, especially

between Michael and me.

The chief value of my appearance on this program, it seems to me, was

that I had the chance to represent [unofficially of course] the Lord Jesus

Christ and that vast body of Christians who would be utterly opposed to the

Church of Satan. I was able to refer to Christ, God, and the Bible; and to a

degree I was able to negate or contradict some of the statements that

Michael made. Thus attention was given to the fact that what was being

offered was contrary to the Word of Christ. This in itself was of definite

value, according to the Christians who listened to the program.

The greatest opportunity for me personally came after the program

when I had a chance to tell Michael, “Christ loves you, and you should

belong to Christ. What you are expressing here, namely your hatred and

dislike for organized religion and churchanity, is akin to some of my

feelings; but what you are really looking for is Jesus Christ and the simple

822 I was never affiliated with any church prior to the Church of Satan, although I was

baptized by the Lutheran Pastor Niemöller shortly after my birth, when he visited San

Francisco.

823 Actually my mother was a [nonpracticing] Swedenborgian, and my father a

[nonpracticing] Catholic.

truth he has given. Michael, you really ought to consider accepting Jesus

Christ."

He replied that he knew a good deal about Jesus Christ and had respect

for him, but that he simply could not follow him on a lot of things. After

some further conversation, we went to dinner - three Christians only and

two members of the Church of Satan. For an hour or more we engaged in

some of the most serious and personal dialogue in which I have ever

participated. I thank God for this opportunity.

Off the air Michael was much more serious and direct. He admitted

that some of the activities in which the Satanic church engages may tend to

be a clowning, sardonic, satirical mockery of religion. Michael expressed

the thought that the Church of Satan was acting as the Devil's advocate and

thus doing some good by exposing the follies of Christianity and organized

religion. I replied that this might be of some value, yet it was a negative sort

of thing. “Why don’t you do positive good by being a Christian, just a simple

New Testament Christian? That is all you have to be. We don’t have to

belong to anybody except Christ, and we can really serve mankind best

through Jesus Christ.”

The other Christians did a great job of witnessing to Michael and his

secretary concerning the restoration principle, the joy of being Christians

only, and the blessings that are found in accepting Christ. I believe that this

was something quite new to Michael; and hopefully a fruitful train of

thought was established for the future, for Michael was serious about the

discussion. He did not accept what we said, but there was no irreverence or

careless disregard of what was presented to him.

It was a happy and exciting experience to get to know this man and his

friend, and to have this frank and personal discussion that got to the very

issues of our lives. You may be sure that Michael has been on my heart and

in my prayers ever since.

II. The Church of Satan and Its Bible

Indirectly a major benefit of this experience was the gaining of a

firsthand knowledge of the Church of Satan from a person who is a

very

articulate spokesman and who has been fully indoctrinated and ordained to

its Priesthood. I use these terms carefully and will try to give an honest view

of this cult and its teaching.

The High Priest (or Black Pope, as some call him) of the Church of

Satan of San Francisco is Anton Szandor LaVey. He is apparently the self-

appointed Priest of this Satanic Church. He claims to be a Doctor of Satanic

Theology, which presumably is also a self-conferred title, though the Devil

may have had some part in his action. LaVey is the author of the book *The*

Satanic Bible, a paperback book of 272 pages published by Avon Books, a

division of the Hearst Corporation of New York City. [Page references cited

in the text below are from this book.] It is the document used by all the

assemblies of the cult, which are usually referred to as “Grottos”. One must

examine a copy of this book in order to understand this false religion, this

“organized religion” which is attempting to take the place of organized

religion.

By no means do I suggest that everyone buy a copy of the *Satanic*

Bible.

It is not something to treat lightly or carelessly. As a Christian one would

not want to repeat some of the things in this book because they are Satanic

and blasphemous. What is said is derogatory of God and honors the Devil.

The Church of Satan does not "worship" the Devil, according to Michael,

but they have greater respect for the archdemon than they do for Jesus

Christ. Satan is more worthy of worship than God, the cult says; Satan cares

for us [i.e. he wants us to enjoy ourselves] while God does not care for us.

As proof that God does not care for us, Satanists use the old argument of all

skeptics: the suffering, pain, and agony of this present life in the world.

From what I have learned from Michael and from the *Satanic Bible*, I

now want to give as broad and adequate a view of this cult as I can, though

it will have to be condensed to a large degree.

First of all, their meetings are not open to the public. Only members

can attend. [Michael indicated that there were approximately twenty

members in the Grotto at Louisville.] Anyone can become a member after

he is interviewed, examined, and qualified. Just what standards must be

met in order to qualify, I do not know. After one qualifies, he pays a

$20

membership fee, which goes to the High Priest LaVey. [If there are about

20,000 members of the Church of Satan, as is claimed, then LaVey must be

chuckling all the way to the bank with the $400,000 from the victims who

have swallowed his fraudulent system.]

The local Priest can make money, if he wants to, from funerals,

baptisms, or weddings; and people can give him gifts. Apparently most

Priests support themselves and do their Satanic bit as their avocation.

The ritual and ceremonies used are largely developed as a mockery or

lampooning of church rituals, especially the Roman Catholic. It is said that

this is not the old “black mass” where the host from a Roman Catholic

building is stolen or a baby may be sacrificed. The cult disclaims any

association with that sort of thing and does not sacrifice babies or animals,

having too great a respect for them.

Yet from reading the *Satanic Bible,* one must conclude that the ritual is

thoroughly anti-biblical and blasphemous. Its procedure for calling up the

Princes of Hell (Satan, Lucifer, Belial, and Leviathan) is evidence of the

desire for the forces of evil to be involved in the ritual. The Devil (or Satan)

may not be “worshipped”, but he is honored and prayed to for the

indulgences requested by the worshipper. Since the Devil and his evil spirits are very real, these people in their sophisticated unbelief and conceited naïvete may well become deeply involved and compromised in body and spirit through the power of the Devil. What may begin as clever play, caricature, and mockery of reality through anti-god factors may backfire and result in tragic consequences for the participants. I believe that people can deliver themselves over to the Devil and be finally consumed of him. The Devil is more clever than his followers, the Satanists, and there will be a pay day for them even though they may not be looking for it.

Each Grotto can “do its own thing” and follow what it wants to, up to a point. *The Satanic Bible* is the guide, but there is considerable freedom in its use. Michael said that in the examination he took to become a Priest, one question was, “If the High Priest issues you an order or sends you a directive which you do not agree with or accept, what should you do?” He said that the expected answer was that one was to ignore it or tell the High Priest that he would not carry it out. Of course, if there were violent disagreement or opposition, then a Priest would be expected to resign or perhaps would be fired.

In the ritual meetings of the cult, a nude woman is usually used as the

altar, although she may be scantily clothed if it is felt best according to the

local mores. In the *Satanic Bible* (p. 135) the reasons for this are given.

Essentially it is meant to emphasize the fleshly rather than the spiritual in

the meeting, and it directs attention to a central focus. Woman is seen as

symbolic of the world mother and as sexually stimulating. There is a strong

emphasis upon sexual stimulation and action, though again this might vary

from Grotto to Grotto. In any case it is obvious that this type of thinking,

ceremony, and activity would be the antithesis of the spiritually-oriented

Christian meeting.

The details of the Satanic ritual are given on pp. 133-140, where the

author describes the layout of the room, the appropriate dress, the altar,

and the position of the woman. There are the ringing of a bell, prayers to

Satan, drinking from a cup called the “Chalice of Ecstasy”, and other

dramatic actions with symbolic meanings. The very ancient pagan practice

of honoring the phallus is a part of the cultus, though it is optional. This

pandering to the carnal nature of people identifies this religion with that

which existed in the days of the prophets of Israel and which was

thoroughly denounced by them. Indeed, Satanism is not new.

There are three main ceremonies which may be performed as requested

or as needed. These are a ritual to achieve sexual desires, a ritual to assure

success or help for a person who is an object of compassion [including

oneself], and a ritual for the destruction of an enemy. The first and third of

these are utterly selfish, and the second one could well be in many cases.

This is true to the character of this religion of darkness, for it does not deny

its selfish egoism and self-indulgence.

Then requests (prayers) are submitted verbally or in writing. The

written requests are burned in one or the other of the candles. There is one

white candle to the right of the altar which symbolizes the hypocrisy of

“white light ‘magicians’” and people who follow the “Right-Hand Path”. In

the white candle the curses are burned, while the “blessings” and requests

for success are burned in the black candle. Black represents the Powers of

Darkness which Satanists hold to be superior to the light or God.

This activity is followed by readings from the *Satanic Bible* in the

section called the “Enochian Keys”, and this is used in order to indicate the

allegiance of the people to the Powers of Darkness.

Concerning the originator of this particular Church of Satan [the

original began with Cain], in 1966 Anton LaVey decided to set up a religion

and a Church of Satan. He said that so many were living for Satanism that

there ought to be a church to which they could belong and which could help

them to develop the fullness of the life of Satan's followers. His

congregation is supposed to include some of San Francisco's most solid

citizens.

LaVey, who played the role of Satan in the witchcraft movie

Rosemary's Baby, says he came to the conviction that the Christian church

was built upon hypocrisy and that man is so constituted that his carnal

nature will always dominate his life. After studying magic and the Black

Arts, LaVey developed an organized system of words and ritual drawing

upon magic and the Forces of Darkness (Hell). He called it a church

because it gave him "the magic formula of one part outrage to nine parts

social respectability needed for success. The main purpose was to gather a

group of like-minded individuals together for the use of their combined

energies in calling up the dark force in nature that is called Satan." (p. 17)

Also, LaVey's church was to be a place where the things of the flesh and

the carnal desires of man could be worshipped and celebrated. Instead of

abstinence there would be full indulgence of everything that a person

wanted to do up to the point of hurting someone who does not deserve or

wish to be hurt. As stated in the prologue of the *Satanic Bible* (pp. 23-14):

A glow of new light is borne out of the night, and Lucifer is risen, once

more to proclaim: "This is the Age of Satan! Satan rules the Earth!" The gods

of the unjust are dead. This is the morning of magic and undefiled wisdom.

The flesh prevaileth, and a great Church shall be builded in its name. No

longer shall man's salvation be dependent on his self-denial. And it will be

known that the world of the flesh and the living shall be the greatest

preparation for any and all eternal delights! **Rege Satanas! Ave Satanas!**

Hail, Satan!

It is easy to see that the Church of Satan is the antithesis of the Church

of Christ. Marcello Truzzi has characterized the Church of Satan as

espousing:

"... an elitist, materialist, and basically atheistic philosophy … a worship of

one's own ego … In its major features the Church of Satan takes the

position of

extreme Machiavellianism and cynical realism towards the nature of man …

This Satanist, then, is the ultimate pragmatist." (*The Occult Revival as*

Popular Culture)

Burton H. Wolfe is quoted in the introduction to the *Satanic Bible* as

follows: "There is no altruism or love-thy-neighbor concept in the Satanic

religion, except in the sense of helping other adherents of the Black Path to

gain their desires by group energy. Satanism is a blatantly selfish, brutal

religion." (p. 18) This is borne out by many statements in the *Satanic Bible*

itself, especially in the sections entitled "Infernal Diatribe", "Love and

Hate", and "Indulgence … Not Compulsion".

Morally and ethically, then, the Church of Satan encourages the sinful

and selfish in man. It is permissive, situational, and immoral in its basic

reasoning and consequences. The Satanist is taught that he cannot love

everyone and should hate his enemies and those called "psychic vampires …

those who drain others of their vital energy". He should indulge in the so-

called seven deadly sins as they lead to gratification. These "sins" were only

invented by the church to make people feel guilty, because everyone finds it

impossible not to commit these “sins”.

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The ritual of destruction plus the chapter entitled “On the Choice of a

Human Sacrifice” is clear evidence as to the extremely unChristian attitude

of Satanists toward other human beings, who become objects of hatred. The

Satanist, with sudden and illogical moral “conscience”, recoils in horror

from the idea of sacrificing any animal or baby, declaring that it should be

done “under no circumstances” (p. 89). Animals and infants are the “purest

form of carnal existence” and are “natural magicians” for whom the

Satanist has “sacred regard”. Man, the animal, is said to be the godhead to

the Satanist. But nevertheless **certain** men, your enemies, may be

symbolically destroyed. “**Symbolically** the victim is destroyed through the

working of a hex or curse, which in turn leads to the physical, mental, or

emotional destruction of the ‘sacrifice’ in ways and means not attributable

to the magician.” (p. 88)

In answer to the question as to the proper human sacrifice, the *Satanic*

Bible declares that it is anyone who has unjustly wronged you, caused

trouble or hardship to you or those dear to you. “In short, a person asking

to be cursed by his very actions.” (p. 89)

… Therefore you have every right to [symbolically] destroy him, and if

your curse provokes his actual annihilation, rejoice that you have been

instrumental in ridding the world of a pest! If your success or happiness

disturbs a person - you owe him **nothing**! He is made to be trampled under

foot! **If people had to take the consequences of their own actions,**

they would think twice! (p. 90)

III. Evaluation of the Church of Satan

In conclusion, let us list some evaluations of this Church of Satan

gained from reflection upon this firsthand experience with one of its Priests

and from study of the *Satanic Bible*. First it seems to me that this religion is

on one level a kind of hoax, a big joke, a make-believe exercise such as

children engage in through imaginative play. It smacks of an underground

lodge with entertaining trappings, hocus-pocus, and tongue-in-cheek talk.

It seems to be a kind of “kick” that is enjoyed by these people, most of

whom are young; it has the appearance of a fad that attracts some as drugs

or Zen Buddhism attracts others.

Second, on another level this religion is a serious thing for those

involved and for our culture. What may begin as make-believe and fun can

be used of the Devil to ensnare the minds and spirits of the adherents. The

Devil has many ways of working to capture those who have been created to

glorify God and enjoy Him forever. The Devil is much more clever than any

of the Satanists might be aware of. A silken thread of contact with evil may

in time grow into a steel cable of enslavement to carnality or selfishness or

depraved wickedness. This Church of Satan could begin as a game for some,

but it could turn out to be a fatal game.

Third, the Church of Satan is clearly contrary to the Word of God and is

anti-biblical. God's revealed will does not permit us to play around with

such anti-God premises, positions, and actions. All Bible-believing people

must denounce this cult as something evil, destructive, and blasphemous. It

should be fought against with all the spiritual weapons at the command of

the Christian. Its members need to be confronted with the claim of Jesus

Christ upon their lives along with a genuine love and concern for them as

fellow sinners for whom Christ died. In time some of these are going to tire

of this sick sinfulness, or the realities of life are going to come crashing into

their lives with such force that they may be wide open to the gracious

invitation of Jesus Christ. We need to sow the powerful seed of the Word of

God, and let God develop it.

Fourth, the religion of Satanism is anti-Christ, the very antithesis of the

teaching of Christ. It actually mocks Christ and denies Him through its

teaching, its practices, its attitudes, and its life. No Christian can be a part

of this group. A clear-cut choice is forced upon one to following either the

Lord Jesus Christ or Satan. That decision is the most vital decision anyone

ever faces and needs to be honestly and intelligently faced by every

Satanist.

Fifth, the Church of Satan is a relative of ancient Baalism, a type of

fertility cultism in modern dress. Baalism produced the most carnal, sinful,

and degenerate kind of Canaanite religion. It was unceasingly condemned

by the Old Testament prophets. It was self-destructive and brought about

the destruction of the Canaanites. With some refinements, this is what is

being presented to modern man as a way of life. But it is a way of death.

Man is **not** merely an animal. He is **not** to live by bread alone nor by flesh

alone. Man is both body and spirit, made in the image of God, and finds his

highest good in the unselfish use of his body and spirit in doing the will of

God to the upbuilding of his fellow men.

Sixth, the cult of Satanism is neo-Gnosticism. It is the prideful

exaltation of man's puny thought and the repudiation of God's revealed

wisdom. It is man's foolish listening to Satan as he whispers the ancient lie,

"You shall be as gods." Autonomous man has always been his own

worst

enemy. There is no salvation in human knowledge apart from the absolute

standard of God's revealed truth. The philosophical basis of the Church of

Satan is without validity and will not endure the test of time. It is not

adequate to live by and gives nothing to the individual to die by. The writer

of Hebrews clearly warns us, "… it is appointed for men to die once, and

after this comes judgment … How much severer punishment do you think

he will deserve who has trampled under foot the Son of God, and has

regarded as unclean the blood of the covenant by which he was sanctified,

and has insulted the Spirit of grace? … It is a terrifying thing to fall into the

hands of the living God." (Hebrews 9:27; 10:29, 31, NASV)

Seventh, the religion of Satanism is false and contradictory in its

teaching. By its denial of the eternal God, the Absolute Being, it destroys

any objective basis for truth. It builds on the sand of relativism and hence

has no objective validity or authority. By denying God and all moral law, it

discards any right to speak meaningfully of human ethics or values. Yet it

attempts to make value judgments and imposes some moral restrictions on

behavior. On the one hand it speaks of complete freedom of indulgence

according to one's one desire and yet says that Satanism "… does not

advocate rape, child molesting, sexual defilement of animals, or any other

form of sexual activity which entails the participation of those who are

unwilling or whose innocence or naïvete would allow them to be

intimidated or misguided into doing something against their wishes" (p.

70). Perhaps the escape word is "advocate". From its own a-moral

construction, no Satanist could say to another, "You **ought** not to do that

thing." It would be meaningless and absurd within the system. By what

authority could a Satanist speak against some vile, inhuman action save by

his own whim, prejudice, or silly hang-up?

I asked Michael about this inconsistency in the matter of morality

within the cult. I suggested to him that what he was actually doing -

because he had some strong convictions about his wife and daughter's

welfare and moral health - was "cheating on his own system of thought" by

sneaking in the back door some ethical convictions held over from his

thinking as a church member. Every Godless system of thought or world-

view must end up as a reductionism without values, leading to moral

anarchy. The Satanist would have a terrible time living in a society which

was committed to Satanism. He could not fairly seek to prove to some other

flesh-worshipper or Satan-inspired person that he should not try to take

total advantage of his person, possessions, or family. Having taught the

glorification of might over right (p. 34-35), the Satanist has set himself up

for his own exploitation and destruction from the stronger, more a-moral,

predatory animal which he calls man. He might attempt physically to

defend himself or those dear to him. But to attempt to reason about right or

wrong would be to deny his own accepted system of thought. To be

consistent with his a-moral philosophy, he must accept his fate with

philosophical delight and rejoice that someone is proving to “be a better

(more consistent) Satanist than he”. [The Christian rejoices when the

convert he has made to Christ exceeds him in commitment to Christ and in

carrying out the will of Christ.]

In other words, I believe that the moral position of Satanism is a

contradiction in terms and utterly meaningless. It may be titillating to the

sophisticated modern to ridicule the God-given standards of right and

wrong in the artificial and make-believe environment of his Grotto, but in

the full light of day-to-day living, a person cannot long live by such a

philosophy.

Eighth, this Church of Satan is a warning to each Christian to work

most diligently to become a vital, Christ-like person. All of us have to admit

that we are not living the kind of consecrated spiritual lives of witness that

we should be living when a false and valueless system like Satanism can

gain adherents among Americans. If we were really letting our light shine

before men and if we were truly lifting up the Light of God, then we know

that darkness would be banished.

Ninth, this cult is a challenge to every congregation of Christians to be

more zealous in its outreach in love with the good news of truth,

deliverance from darkness and true joy in living Christ. At the same time it

is a clarion call for us to get back to essential, biblical Christianity so that

there will not be drop-outs such as Michael to become the tools of Satan.

Obviously there is serious failure in the congregations and in the Christian

homes to **teach** and **practice** the life and love of Jesus Christ when the

“Michaels” of the churches quit in disgust and hostility. Maybe the Church

of Satan will shock us all into a new awareness of how inadequate much of

our teaching is and how far we are from a vital, spiritual, experiential

union

with Christ. The Church of Christ has never had a greater challenge from

desperate men and women than it has today.

Tenth, the Church of Satan will not do a huge amount of damage in and

of itself. It will not attract very many Christians, even of a weak variety. It

will be a bad influence on sick sinners who are floundering in the morass of

modern nihilism. We as Christians must see that more damage is being

done to the souls of men and to the cause of God in the world by those who

are living sinful, unrepentant, unrebuked lives while at the same time they

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are members in good standing of a congregation with a sign over the door

of their meeting-house, “Church of Christ”. The lack of integrity by

congregations claiming to be Christians will send more souls to hell than all

the congregations of Satan in the land.

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Appendix 29: Excommunication of Wayne West

- by Anton or Diane LaVey

On the twenty-sixth of September VI A.S., Wayne Forrest West, a Priest

of the Church of Satan, was excommunicated by authority of the Council of

Nine, Order of the Trapezoid. Mr. West is thereby divested of any and all

authority in matters terrestrial pertaining to or concerned with the Church

of Satan, Order of the Trapezoid.

The Council of Nine, Order of the Trapezoid has received the formal

resignation of Wayne Forrest West from his position as Priest of Mendes of

the Church of Satan. Mr. West's announcement was imparted four days

after the Central Grotto was appraised of the situation by a number of

members in the Detroit and Dayton areas. We wish to express our gratitude

to those individuals who contacted the Central Grotto immediately

following Mr. West's announcement that he had decided to terminate his

association with the Church. We apologize for any confusion or distress

which Mr. West's lack of protocol in this matter may have caused the

membership.

While we dislike seeing any member leave who has shown ability in

certain areas of Satanic endeavor, we realize that reasons undoubtedly exist

for any such departure. Mr. West has expressed disgruntlement over what

he regards as a cutback in the authority given members of the Priesthood.

This complaint has been lodged before by others who have left the Church

of Satan and their positions of authority herein. Invariably these instances

occur when it becomes evident that other, erstwhile “lesser” members have

begun to prove themselves not only capable, but often exceptional in roles

previously limited to the disenchanted authority figure. In short, no one

likes to see others become too capable at something to which he has held

championship. This, essentially, is the crux of the present situation.

Mr. West has done a fine job in establishing and developing the Detroit

and Dayton Grottos while presenting a colorful public image for the

Church. In exchange for these admirable feats, he felt he should have been

elevated to a higher position, admittedly that of the IV° - the equivalent of

Bishop. He also felt he should have had complete control over all Grottos

established by him. This in itself was not an unreasonable assumption on

his part. Whether Mr. West concurs or not, however, the requirements for

the IV° are substantially more than the formation of one, two, four, twelve,

or a hundred operating Grottos. Secondly, and far more likely to be a

painful object lesson, complete control over **anything** is difficult at best. In

a philosophy like Satanism, all the force in the world will not **make** others

march to the leader's tune. The very independence and freedom of will that

characterizes the movement would be in direct conflict with the methods

and motivations of such a bureaucratic power figure. The only alternative

(or adjunct) to forced control is **respect gained through admiration**.

Admiration cannot be demanded, bestowed through commission, or gained

by a title.

The position of Priest of the Church of Satan carries with it a title not to

be taken lightly. It is not intended that the "Peter Principle" should affect

those who have shown the magical awareness required to attain the

Priesthood. In view of what has transpired of late, it would appear that the

Council acted wisely with regard to Mr. West's aspirations [or expectations]

toward his elevation to the IV°. One who has shown himself incapable of

maintaining the emotional and mental stability commensurate of the role of

Priest of Mendes could hardly expect to be given any degree of authority

over others **beyond** that of which he had - at the time - appeared to be

capable. Simple and uncluttered standards, these - really no different from

the most fundamental requisites of **any** legitimate organization or

business. For this reason, while we regret the loss of a Priest, we also realize

that the decision - as well as the problem - was his, not ours.

We therefore charge the following to be the reasons for Mr. West's

resignation:

1 - Inability to attain his desired status. Rev. West had repeatedly stated

that he intended to become a Bishop in the Church of Satan [and

encouraged some, if not all of his members to refer to him as such]. He did

what **he** felt was required to attain this degree, actual standards

notwithstanding. He was not elevated in accordance with his wishes, simply

because he did not meet the existing requirements.

2 - A sense of "restriction". He had the impression that his control over

others had been hampered and that those around him were acquiring equal

status and respect. Rev. West ruled his Grottos with an iron hand - in fact

more so than any other Priest of the Church of Satan had been allowed to

do. He thought his authority was slipping and so attempted to convince

others of restrictions that **do not exist**!

3 - "Biting off more than he could chew." He had gotten himself into

deep water by such actions as retaining monies for his own use which were

to have been forwarded to Central Grotto for merchandise ordered by

members under his aegis and for applications he sponsored. He issued

rulings, citing Central Grotto as his authority, when no such directives had

emanated from the Central Grotto. He assumed the title of Bishop when no

such title had been granted him. He made promises which have remained

unfulfilled. He stringently forbade all members under his aegis to

communicate with the Central Grotto, leading them to believe such

communication would be unwelcome - regardless of the purpose of same. It

is quite obvious why he employed this shrewd maneuver, knowing that if

certain of the members did contact the C.G., **stories would conflict**! Rev.

West's house of cards began to fall apart when a directive was issued to all

Agents and Grotto Leaders [including those under his jurisdiction]

requesting **direct** [albeit with carbon copies to Rev. West] communication

with the Central Grotto.

4 - Insufficient opportunity to feather his own nest through Church

income. Rev. West was the only Priest who was not engaged in an outside

occupation or profession which could comfortably support him. This is

why

he projected such hostility towards other Priests whose identities had to be

more carefully guarded. He had nothing, materially, to lose. Despite what

he led others [including other Priests] to believe, he did not use his true

name when standing forth proudly [or superciliously?] as “Public Satanic

Priest Number One”. When it became that monies derived from Church

income were insufficient, he decided to start his own, perhaps more

lucrative “church”. Since he informed prospective disciples, i.e. members of

the Church of Satan, that they could apply whatever fees they had given him

for merchandise, memberships, etc. toward the initiation fee for his new

group, this new venture appears more pragmatic than idealistic. The

Church of Satan has **never** imposed costs other than those clearly stated.

[The only possible exception is the Church-approved practice of certain

Grotto Leaders to request a nominal donation for meetings, by which

members help ease the financial burden placed upon the Grotto Leader by

the operation of his Grotto.] Such measures as additional initiation fees [or

“Grotto fees”] violate the rules and regulations of the Order. Had we been

informed that such fees were being collected by Rev. West, such practices

would have been brought to a swift halt! Clearly Rev. West could not have

solicited any more money without running into real trouble.

Simply speaking, Rev. West found his goal unrealized, his pride hurt,

his wallet empty, and his face the same color as most of the figures on his

Church financial “records”. Thus his decision to defect.

Mr. West’s principal reason given in his letter of resignation was that

the High Priest had, in the last issue of the *Cloven Hoof*, “forbidden”

members from reading Crowley *et al.* We do not accept this sort of

nonchalant leave-taking lightly. Mr. West is indeed deluded if he expects to

take that which we have entrusted to him and reject us so casually.

Unbeknownst to him we have an entire dossier on his activities prior to his

joining the Church of Satan. We have complete knowledge of his true name,

age, past occupations, conditions under which he has “traveled”, criminal

record, sexual preoccupations, and health record. We are also very much

aware of his emotional instability and tendency to throw himself headlong

into given situations, reap any rewards said situations may offer, and then

make swift, unannounced egress when the going gets rough. If need

be, we

will not hesitate to expose him for what he is **not**!

Why did we accept him, knowing these things? We did not know …

then. We were willing to accept a man who exhibited an apparent

dedication and verve, combined with a personable and articulate

demeanor, at face value until he might prove unworthy. And although this

is not a "halfway house", we felt it would have been unjust and debilitating

to him were we to confront him with certain facts we eventually discovered

about his past, unless we received complaints about his personal ethics

from members under his ægis.

The High Priest's intensive, lifelong delvings into all facets of human

experience have provided him with an incisive, expeditious process of

evaluating his fellow man. He is, as one noted sociologist termed him, "one

of the best everyday sociologists I know". And, as Paul Krassner, editor of

the *Realist*, once said in a conversation with Dr. LaVey, "Don't you get tired

of people coming to you as the Magus and then expecting you not to see

their 'little dances'? I bet that's one of the hardest parts of your job - not

letting on that you **do** see." Mr. West has made the disastrous blunder of

thinking he could beat the Devil.

The Church of Satan is part of a magical curriculum with a very strong

foundation - far stronger than most realize. Only the tip of the iceberg can

be seen and thus analyzed. “Somebody” down here likes us.

What is to become of the Dayton/Detroit membership now that

“Bishop West” has left his “flock” in the lurch? It will undoubtedly grow and

mature even more rapidly than before! Each of you will have greater

freedom than ever before to contribute your ideas and ideals, your vital

magical energy towards the true aims and purposes of our Infernal Order,

while reaping more bountiful harvests in return for the sustenance and

cohesiveness you lend to the movement. In the past the Church of Satan

has flourished both because of and in spite of the Wayne Wests

encountered during the last five and a half years, and will continue to do so

in the future. Mr. West’s residency in our Order has been an interesting,

often entertaining, sometimes distressing experience to our membership.

Now we must deal with the present rather than the past, for it is once more

time for the Church of Satan to move ahead.

Under the capable leadership of your Regional Agents and Grotto

Leaders, Messrs. Douglas Robbins and John DeHaven, Church activity will

carry on as usual. Meetings will be held at regularly appointed times, and

the above-mentioned gentlemen will correspond with the Central Grotto on

your behalf as has been customary since the institution of our

Regionalization Program. We do, however, emphatically remind you that in

any matter which cannot be handled by your Agent or Grotto Leader, you

are welcome to call or write the Central Grotto.

Both the Belphegor and Stygian Grotto Leaders have on file material

explaining the responsibilities and benefits pertaining to the position of

Agent. They will be pleased to show you this information, should you at any

time be unable to determine whether a specific matter requires the

attention of Central Grotto. Although it does not state that complaints

concerning members in positions of authority should be directed here, it

should be obvious that such matters could not conceivably be directed to

those in charge, under circumstances as serious as those which you have

recently encountered. Please **do** express any **minor** grievances to your

Grotto Leader, though, for he is always open to your suggestions and

worthwhile criticism offered in a courteous, decorous manner. Both

Douglas Robbins and John DeHaven have displayed admirable objectivity

and sincere concern in matters relative to the successful operation of

their

Grottos. They are also to be commended for the dispatch with which they

handled the current “crisis”. We are therefore grateful to them for their

efficient leadership in their respective areas. At a later date other Grottos

will be needed in Detroit and Dayton, so we are pleased to note the

potential leadership abilities in many of our members in these areas.

The matter of recouping funds paid to Mr. West for which nothing was

received in return is of prime concern to the Central Grotto, as well as to

those members who have fallen victim to Mr. West’s misappropriation of

their monies. We suggest that you write to the Central Grotto immediately

upon receipt of this communiqué and inform us of the exact amount paid to

him [specify whether cash, check, or money order], the item(s) for which it

was paid, the date it was given to him, and whether or not you have

approached him on the matter. We will at once forward a statement on each

letter, informing the sender whether the order and remittance were

received by us and, if so, when they were mailed.

In checking our records, however, we find that we have received neither

orders nor monies from Mr. West since the beginning of June of this

year.

At that time he sent $20 for four II° examinations without indicating for

whom they were being ordered. The only other exceptions were several

applications received by us on July third which had been held by him for

two to three months “pending ‘receipt’ of necessary membership fees” for

some of them, and because of his own admitted negligence in not

forwarding the others. He advised us not to worry about the delay in our

forwarding of membership materials and merchandise, because he had

informed the applicants and members that “it usually takes Central Grotto

at least three months to process these”. Although the staff of the Central

Grotto is less than adequate in size - owing to the confidential nature of

most of its work, which requires staff members to be selected with the

utmost care - we certainly take less than three months to process

applications and merchandise orders! Memberships are processed within

two to four weeks, usually, and merchandise orders are handled within the

week following our receipt of them.

We would suggest you forward carbon copies of your letters to Mr.

Robbins or Mr. DeHaven, so they may match your letters with the copies

we will send them of our replies. This will enable them to determine, as

soon as possible, when they have received all the necessary data for their

presentation of the case at the Small Claims Court in your county. Mr.

Robbins has agreed to either handle this matter himself or appoint a

reasonable person to act as coordinator and accompany those involved

when they go to court. We assume Mr. DeHaven will do likewise, though he

has not yet been queried on the matter as he is presently on vacation out of

state. You may reach him after October third or fourth, however.

We have also been informed that certain members gave Mr. West

deposits on the registration fee for the Eastern Regional Conference. Please

follow the procedure suggested above, except forward an additional copy of

your letters to Rev. Aquino [the Conference was originally his idea, and he

has assumed at least 75% of the organizational responsibilities pertaining to

it]. Please address your correspondence to Rev. Michael A. Aquino, c/o the

Nineveh Grotto.

Some members have expressed worriment over personal records

retained by Mr. West. We assure you that every effort will be made to

reclaim these files and return them to their owners. We have written to him

asking that any materials pertaining to the Church of Satan and its

individual members be forwarded to the Central Grotto. Should we not

receive prompt delivery of these materials, we will not hesitate to resort to

more drastic measures.

Despite the fact that we already have ample reason for retaliation - Mr.

West having thrown the first stone, so to speak - we will not “rattle any

skeletons” in his closet unless **he forces** us to. [We are not in the practice

of turning the other cheek, and if Mr. West deludes himself that any

purportedly “confidential information” fed him during his affiliation with

the Church of Satan will cause us to do so, he is less sophisticated than even

we credit him as being. One of the fundamental rules of magic is: “Never

say anything you don’t fully **expect** to have repeated.”] We feel certain Mr.

West will see the advisability of forwarding to the Central Grotto all

personal records on members, since they will serve no useful purpose in his

present situation. We will keep you informed on this and will return any

personal materials to the proper parties as soon as we receive them.

Certain claims by Mr. West are so ludicrous that their very nature

would obviate an explanation or denial from us were it not for the

puzzlement expressed by a few members. So briefly:

(a) No, Mr. West did not write, research, type, proofread, or in any way

assist the High Priest in writing the *Satanic Bible*. The *Bible* was already in

print when we received Mr. West's initial letter of inquiry.

(b) Neither Rev. Aquino nor Rev. Frazier are "with" Mr. West in his

"break" with the Church, nor do they agree with what he claims are his

grievances with regard to Church policies. Furthermore these two Priests of

Mendes, who, according to Mr. West, had agreed to hand in their

resignations also, hadn't the slightest notion of Mr. West's intentions,

although they were not particularly surprised to learn of his resignation.

(c) As mentioned previously, the Eastern Regional Conference was Rev.

Aquino's brainchild and pet project - not Mr. West's - although apparently

he is now taking credit for the whole thing. Mr. West is largely responsible

for the cancellation of the Conference, however, since Rev. Aquino was led

to believe the Dayton/Detroit membership had lost interest in the event, for

he received none of the registration fees collected by Rev. West.

(d) The Council has issued no edict prohibiting members' reading of

such authors as Levi, Crowley, Ahmed, Ophiel, Bardo, Butler, Hall, or any

other literary works - including the *Holy Bible*! Apparently what was

intended in the last issue of the *Cloven Hoof* as a bit of straight-from-the-

shoulder magical instruction was misconstrued by a small percentage of the

membership as an official directive from the High Priest. Regardless of the

reasons for this, certainly Rev. West, whose Priestly duties included

clarification of such misunderstandings, should have taken the time to

reread the High Priest's article in order to determine the cause of the

confusion. Had he done so, he would have been able to assuage any

resentment over what was regarded by certain members as an unreasonable

prohibition by quoting from the last paragraph: "Summing up, if you **need**

to steep yourselves in occult lore, despite this diatribe, by all means do so

…" [Please note the article was **admittedly** and **intentionally** a diatribe.]

Rev. West evidently skimmed over **that** part - perhaps because his mind

was on "more important matters" than the responsibilities of his office.

Once and for all, you are not only permitted but **encouraged** to read

anything you so desire. It is the responsibility of the Church of Satan,

however, to offer magical guidance to its membership. Hence we suggest

you keep an objective, open mind in **all** matters. The High Priest

refuses to

believe that the membership would prefer occult pabulum to Infernal

wisdom; thus his straightforward instruction in matters magical. The many

favorable comments we have received on the last two issues of the *C.H.*

seem to bear out his conviction that the membership of the Church of

Satan, unlike members of other occult-based groups, is prepared to accept

magical instruction which is uncluttered by heavy-handed esotericism.

(e) Rev. West had apparently told conflicting stories [neither of which

is true] anent the Editorship of the *Cloven Hoof*. One was that **he** was the

Editor - or at least “did most of the work”, and the other was that the High

Priest and Priestess were the Editors. The fact of the matter is that while

Dr. LaVey certainly **has** set certain editorial standards for the Church’s

official publication, neither he nor Lady Diane maintain the predictable,

month-to-month schedule which would enable them to assume such a

time-consuming task as editing a monthly newsletter - even if they wanted

to! As for Mr. West’s alleged Editorship, basing your conclusion on your

past observations of his personality, does it seem logical that he would have

done so without due recognition? Surely his name would have been

emblazoned across the masthead in oversized typeface at the very

least!

(f) Mr. West has alluded to knowledge of the identities of the Council of

Nine when in reality he has no such knowledge other than what he found it

convenient to **assume**.

(g) The High Priest has no intention of "getting out now that he's made

his dollar on the Church of Satan", as those in attendance at the last

meeting of the Babylon Grotto were led to believe. It is highly ironical that

Mr. West should make such a statement, since we had received notification

that we had cleared the major hurdle towards obtaining even greater

legitimacy for the Church only days before he made his fallacious

statement. 824 Since he had been informed of this prior to announcing his

resignation, it was perhaps instrumental in his decision to take his leave

when he did. Knowing that once we announced the Church's recent victory,

his opportunity to gain disciples for his own "church" would be

considerably impaired, it was expedient to "make his move" while he could

still tell prospective recruits that the Church of Satan was slated for

defunction.

We have undoubtedly neglected to comment on other, relatively minor

discrepancies in Rev. West's "farewell speech" but trust you will understand

that it would be impossible to offer rebuttal on every point. As of this

bulletin, the Church of Satan considers "Reverend Wayne Forrest West" a

dead issue.

Summing up, in the words of Dr. LaVey: "We have a great task ahead of

us, and other Priests will come and go according to the mettle of their

being. If we were to allow incidents such as this to deter us, we would

please our foes immensely. Internal schisms in any organization lead to

fragmentation and thence to dissolution. The reason witchcraft groups lack

cohesive power is that they are too busy cursing each other and working

overtime trying to disparage the Church of Satan. It becomes increasingly

apparent that the most understated member of the Church of Satan

entertains far more magical strength and stock in the future than a 'high

priest' or 'priestess' of a kindergarten-level coven. Our unity will ensure our

endurance. Let others start their copycat groups and try to maintain their

provincial sects. We will bury them."

824 Anton and Diane are referring to the formalization of the Church as a California

corporation on September 20, 1971.

Appendix 30: “Satan Rift Centers in Detroit -

Grotto Becomes ‘Occultic’ Church”

- by Hiley H. Ward, Religion Writer

Detroit Free Press, March 25, 1972

Division and strife marked with name-calling have erupted in the

Church of Satan. The movement which sought to purge man of his guilt

hang-ups and free him from the infighting and prejudices of mainline

religion now has its own cauldron of bad feeling to exorcise. At the center of

the “cloven hoof and dagger” type of controversy going on in secret is an

enigmatic Huntington Woods man with a British accent, Wayne Forrest

West, as he calls himself. West, whose expired Michigan state driver’s

license says his age is 54, has “dissolved” the Babylon Grotto, of which he

has been master for the Church of Satan. West has taken about 10, possibly

more of the Babylon Grotto members with him to form a new First Occultic

Church of Man in his apartment at 1002 South Woodward, Huntington

Woods. Gone are the orange-red ritual chambers with goat head symbols

and the ritual table which on occasion was a throne for a near-nude

girl.

The dissolution brought a ringing condemnation from chief Satanist,

High Priest, and Magus of the Black Order Anton Szandor LaVey, head of

the mother Grotto in San Francisco. In an issue of LaVey's *Cloven Hoof*

newsletter to members of the Church of Satan, an article attributed to

LaVey declares concerning West: "Unbeknownst to him we have an entire

dossier on his activities prior to his joining the Church of Satan. We have

complete knowledge of his true name, age, past occupation, condition

under which he has 'traveled', criminal record, sexual preoccupation, and

health record" and "emotional instability".

West, who declines to give any tangible information about his

background, drives a car which is leased to the Donbe Beauty Academy run

by Mrs. Betty Nemer, of Birmingham, at 31710 Mound, Warren. West

insists that his followers know his name is "West"; one says he has British

seaman papers (equivalent to a passport) with the name "Wayne West". He

has said he has spent three years preparing for the priesthood with the

Oblates of Mary Immaculate, but the order reports no record of him in

North America. To LaVey's charges, West says the criminal reference is

only a traffic arrest.

The bald, wide-grinning Anton LaVey, who wears a Fu-Manchu

mustache, once was a circus organist and former police photographer. He

was reported in Europe and unavailable for comment. Doug Robbins, a

retail salesman, head of the Belphegor Grotto, in a near downtown office

building, the only other Grotto in the Detroit area, contacted Mrs. Anton

LaVey for the *Free Press*. She regarded the split as a “dead issue”, Robbins

said. “The memo [concerning West] was intended for members only, and

there is no necessity for proving anything to anybody,” he quoted Mrs.

LaVey as saying.

West was strong in his criticism of LaVey in a recent evening meeting

of his new Occultic Church in his apartment. West rapped LaVey for

assuming the powers of a real Satan or God. [Robbins denies that LaVey is

going beyond any concept than Satan as just a tool or idea to help man

relieve his guilt hang-ups.] West criticized LaVey’s rituals in San Francisco.

“In one of his piddly little rituals, he (LaVey) would scream at a chair,

welcoming it to his lair. 825 It was all I could do to keep from laughing. ”

West also charged that most of LaVey’s *Satanic Bible* is swiped from a

number of occult books, among them *The Confessions of Aleister Crowley*,

whom West says LaVey has banned his followers from reading. 826 The nude

altar idea, West says, is swiped from H.P. Lovecraft's science fiction

writings. 827 "And his rites are almost the Catholic high mass, " says West.

"He's gotten to be almost semi-Christian," said a 23-year-old waitress,

of LaVey. Now with West's group, she says she was one of West's "altars" on

several occasions. "Altar", in Satanic church lingo, is another name for the

near-nude girl on the ritual chamber altar. Wayne had a draped table.

LaVey's setting for the altar is a raised fireplace. Satanic members now with

West include David Weinstein828 , 21, an Oakland Community college

825 Probably "The Madness of Andelsprutz" (Appendix #4).

826 Not true. The first printing of the *Satanic Bible* took place in December 1969, one

month prior to the first printing of Crowley's *Confessions*.

827 Also not true. Women played almost no part at all in the stories of the shy H.P.

Lovecraft, let alone "lewd" roles as Satanic altars. Cf. *The Dunwich Horror* (the story,

not the film!) and *The Lurker at the Threshold* for examples of typical HPL female

characters.

828 Author of the letter (note #1) in Chapter #6.

student, and Seth Kliphoth829 , 20, a former Presbyterian, a taxi

driver in

Livonia and editor of West's new First Occultic Church of Man *Vision*

newsletter.

829 Kliphoth secretly retained his Church of Satan membership under his real name of

John T. Amend. He later adopted the pseudonym "Seth Typhon" and formed his own

"Order of the Black Ram". When John Ferro wrote to him [Chapter #32], neither Ferro

nor I were aware of "Typhon's" Church of Satan membership or defection with Wayne

West under other names.

- 902 -

- 903 -

Appendix 31: "For the Dead Travel Fast:

All Hallows VI"

- by Michael A. Aquino III°

The Cloven Hoof #III-11, November VI/1971

Although generally considered of secondary import to our high holiday

of Walpurgisnacht, Halloween enjoys due prestige within the Church of

Satan. Like most contemporary holidays, its origins are obscure to many

people, and even the most enthusiastic occultists are frequently found to be

confused by the many "histories" they hear of this event.

For instance, you may be surprised to see this article in the November

Hoof instead of the October one. No, we aren't guilty of tardiness;

November first is All Hallows Day, and "Halloween" does not properly

commence until 12:01 A.M. that morning.

Ask a Wiccan for the origin of Halloween, and he will assure you that it

constitutes one of the ancient Druidic fire festivals - *Samhein* or *La Samon*

(the Feast of the Sun). On the eve of this day all fires save those of the

Druids had to be extinguished and then relit from one of the "holy" fires

kept by the priesthood. Many Wiccan groups continue to observe this

custom, although usually it is strongly laced with esoteric gibberish and

pseudo-Dianic/Horned God nonsense. Actually the old British observance

probably provided the Druids with a convenient opportunity to collect some

revenue in return for the newly-kindled fire.

"Halloween" predates Druidic England, however. The ancient Romans

set aside a special day to honor their dead, and this *Feralia* occurred on

what is now February 21st. For no particular reason whatsoever the

Catholic Church altered the date to November 1st when it incorporated the

Roman festival into the Christian mythos. Festivals, fasts and holidays

corresponding to Halloween can be found in most ancient cultures,

including many that were flourishing before the Druids first climbed down

from the trees.

The connection of Satan with All Hallows Eve may also be traced to

Roman times, when sacrifices were rendered to Pluto and Proserpine, the

king and queen of Hades, in honor of the departed spirits in their charge.

Needless to say, the Romans had nothing to do with such idiotic ideas as

the *oscularum infame*; we have the neurotic imagination of the medieval

Christians to thank for such extraordinary notions. The classical "witches'

sabbat", with its cannibalism, soul-selling, sexual brutality, and ritual

slaughter is completely without substance … with all due disrespect to M.

Summers and his devotees.

Thus it is that many novices in the Church of Satan express surprise

and even indignation when they learn that we regard the traditional idea of

Halloween with something akin to amusement. We have in fact a serious

respect for the origins and symbolisms of All Hallows, but we are not about

to prostitute the festival according to the dementia of popular occultism.

On the other hand we shall not denounce Halloween as it stands,

proclaiming February 21st to be the "true" All Hallows. The Church of Satan

is dedicated not to the revival of dead customs, but to the incorporation of

valid principles and traditions into present and future practices.

Accordingly we observe the evening hours of October 31st as Halloween in

our public and familial relations, leaving individual members to decide for

themselves whether to observe the antiquated dates and festivals. For our

part we are satisfied to distinguish fact from fiction.

Modern Halloween, in most people's minds, means paper decorations

of the "gentle" macabre, jack-o-lanterns, and costumed children romping

through the neighborhood in quest of treats upon the dire threat of tricks. If

you would like our opinion on the best way to celebrate Halloween, it is to

preserve and assist this pleasant and exciting tradition for the youngsters.

It is one of the most Satanic experiences to which they will ever be exposed,

when the restrictive laws of everyday childhood are discarded for a

merciless rampage against the fuddy-duddy adults [Editor's note: Look in

the mirror sometime!]. It is a time of pleasure for children and adults alike,

for in the horrific visages of one's nocturnal visitors can be glimpsed those

shining fantasies that are so rarely experienced by the elder citizenry.

While we're on the subject, however, we're going to speak our mind

on

one Halloween parasite of which we thoroughly disapprove. The United

Nations' Childrens' Fund (UNICEF), constantly on the search for devices to

increase its revenue, has decided that yesterday's gluttonous ghosts and

goblins may be coaxed into becoming today's door-to-door beggars who, in

the best tradition of *Oliver Twist*, retain nothing of the sums they manage

to wheedle. Sanctimonious parents, intoxicated with a sense of benign

righteousness, relieve their tired children of the fruit of the evening's efforts

and forward a check to UNICEF the next morning. The child receives a pat

on the head, and perhaps a word of impersonal encouragement on behalf of

"starving children in India" or whatever. And that is his Halloween!

While UNICEF is a very worthwhile organization and has spent much

time and effort alleviating the suffering of underprivileged families around

the world, we at the *Cloven Hoof* take issue with its prostitution of

Halloween as a commercial fund-raising technique. Halloween is a time of

gluttony and orgiastic repast [albeit at the expense of epidemic

indigestion], and a fistful of dollar bills is a poor substitute in a child's eye

for even a single dollar's worth of brightly-colored candy. And as for those

parents whose indignation is sparked by our contention that they should

not reduce their children to panhandlers, let **them** pad **their own** egos by

following one door behind their offspring with a UNICEF money can. Thus

the children may once more enjoy their cherished holiday, and Mom or

Dad, if so inclined, can beg for charity.

- 906 -

- 907 -

Appendix 32: "About That Goat"

- by Michael A. Aquino III°

The Cloven Hoof #III-11, November VI/1971

Since we receive about as many inquiries on the Sigil of Baphomet as

we do on everything else combined, we think it's about time to discuss the

origin and history of our emblem. We have encountered descriptions and

opinions ranging from Eliphas Levi's celebrated drawing [you know - the

goat with the flagpole phallus] to something you put in the tub to keep your

feet from slipping on the porcelain. So let's talk about the Baphomet.

As is the case with many other symbolisms connected with the Church

of Satan, one cannot claim a definite origin for the Baphomet. Certainly the

term proper came into use with the Order of the Temple (Knights Templar),

but goats, rams, and non-human personalities with horned heads have

been around since the year zero. Horns just seem to hold an attraction for

mankind, phallic or otherwise. [Wings are in second place; then come sharp

teeth, tails, pointed ears, red eyes, talons, and tentacles. Halos, curiously

enough, were never much in vogue.]

The goat is, of course, a virility symbol. If you've ever been around

goats in the mating season, you'll know how this tradition got started. They

go, as it were, quite mad. One accordingly wonders whether the Knights

Templar were the medieval equivalent of today's Playboy Club, but history

seems to insist that they sublimated their sex drives into good, clean

warfare. To each his own.

In any case the Templars worshipped a "monstrous head" or a "goat

demon" called [a] Baphomet. Accounts concerning the actual appearance of

this figure differ markedly, even from the Templars themselves. Thus, when

deciding to adopt this emblem as the seal of the Church of Satan, the

Council of Nine requested one of our more prominent artists, Mr. Hugo

Zorilla, to design a Baphomet incorporating both the symbolisms of

modern Satanism and the ancient devices of the Order of the

Trapezoid. 830

The word “Baphomet” is a reversed composition of three abbreviations:

Tem. Oph. Ab., standing for the Latin *Templi omnium hominum pacis*

abhas “[The Father or God of] the Temple of Peace Among All Men”. Quite

830 Not true. (a) There was no Council of Nine to make such a request. (b) “Hugo Zorilla”

is an artistic pseudonym of Anton LaVey. (c) The “official Church of Satan Baphomet”

appearing on the *Satanic Bible* and on other C/S documents is an exact copy of a

previously-drawn emblem [see Chapter #37]. (d) The Order of the Trapezoid was

originated by Anton LaVey ca. 1966.

a far cry from the Catholic Inquisition’s ponderous explanation of

“Baffomet” as a mere corruption of the name of Mohammed, isn’t it? But

then the Inquisitors had to pin something on the Templars, and anti-Islam

was all the rage at the time. 831

The basic description of the Church of Satan’s Baphomet may be found

in the *Satanic Bible*, so we will not repeat it here. But you may be interested

to know, particularly if you aspire to the Priesthood of Mendes, that there

are other reasons besides those stated why the pentagram is inverted, why

the goat's head is incorporated, and why the seal identifies Leviathan and

not Satan *per se*. But for the present time we shall not discuss this further.

The *Cloven Hoof*'s permanent masthead, also drawn by Mr. Zorilla, has

its own unique history. In the words of the artist: [Here followed the extract

of Anton LaVey's letter quoted in Chapter #15, less the color-scheme

discussion.]

What is the Baphomet's role in the Satanic ritual chamber? It is

definitely **not** a "god" to be worshipped, adored, or prayed to. It serves

rather as a focal device for the concentration of all ritual participants, as an

aid to the alignment of attitude and behavior. It may be used either

demonstrably or covertly for hypnotic purposes, or as a medium to reflect

the impact of the ceremony either back into the chamber or away from it.

Thus the Baphomet need not remain in a static environment.

Depending upon the circumstances of the moment, it may be illuminated

with colored or ultraviolet light, relocated within the chamber, enlarged or

decreased in size, endowed with audio frequency effects, or even removed

831 This was as much as I had uncovered by VI/1971. That tortured backwards word-

juggling was Eliphas Levi's, and it's anyone's guess where **he** dug it up! The most

sensible explanation for “Baphomet” to date is that of Idries Shah, who, in his book The

Sufis, suggests that the term was probably a corruption of the Arabic *abufihamat*

(pronounced “bufihimat”), which means “father” or “source of understanding”. Joseph

Daniels II° of Indianapolis was the first to suggest [after reading this *Cloven Hoof*

article] that the Templar/Arabic term might have been a corruption of the ancient

Egyptian *Ba-neb-Tettu*, the hieroglyphic term for the city of Mendes in the Nile Delta. In

Ptolemaic accounts Mendes was “notorious” for its goat-god, who was said to mate with

women in religious festivals. The truth is probably less lurid. Comments Sir E.A. Wallis

Budge in his *Gods of the Egyptians*: “The title *Ba-neb-Tettu* was sometimes held to

mean the ‘Soul, the Lord Tettu’, and this was the name at Mendes of the local form of

Khnemu, whose symbol there, as elsewhere, was a ram … He was regarded as the virile

principle in gods and men, and is styled ‘King of the South and North, the ram, the virile

male, the holy phallus which stirreth up the passions of love …’”

entirely! It should never become an “accepted” and consequently irrelevant

backdrop to the proceedings.

Remember that the Baphomet is reflective and not generative [as a true

god-idol is supposed to be]. The Satanist is not a weak being who must

draw his energies from other sources; he summons the innate forces of his

own Will to accomplish his ends. This is just as true in the ritual chamber as

in day-to-day life.

Summarily the Baphomet as designed and employed by the Church of

Satan is not symbolic of a return to medieval, ancient, or prehistoric

superstition. We are “experimentalists” and not ignorant savages. It would

be ridiculous, wouldn’t it, to reject theist tradition and then cling to a

Satanism as it is dictated and defined by the proponents of God-worship?

This, incidentally, is why our blood pressure rises considerably when

pompous, occult “authorities” smugly accuse the Church of Satan of being

“inauthentic” in doctrine. If you must go by Catholic or Jewish premises,

then yes, we are inauthentic. But part of the idea behind the Church of

Satan is the reconsideration of premises as well as of opinions based upon

those premises.

Appendix 33: “The Jesus People are Still Revolting”

- by Michael A. Aquino III°

The Cloven Hoof #III-11, November VI/1971

At press time the Jesus Revolution was still in progress, though we're frankly somewhat disappointed that it hasn't gathered more impetus. As a matter of fact, it seems to be fizzling out rather ingloriously. Yes, *Jesus Christ Superstar* has just enjoyed a smash opening on Broadway, but there is so much grassroots confusion and bitterness concerning the personality and doctrines of J. Christ that any sort of cohesive movement seems something of a pipe dream. The Jesus of *Superstar* is a man, not a god, and he is portrayed as an underdog and a radical altruist, not as the awe-inspiring Son of God that his menagerie of churches proclaim him to be.

The Broadway version of the famous recorded opera has, from our point of view, some very intriguing aspects. The character of Judas becomes a mainstay of rationality within a whirlpool of more or less petty antagonisms. At one point Judas, disillusioned by Jesus Christ's growing megalomania, threatens to **not** betray him - and thereby thwart his scheme to immortalize himself through legend. King Herod is rather amusingly characterized as a drag queen, the Jewish priests as don't-rock-the-boat bureaucrats, and the disciples as social climbers seeking to further their own reputations through association with Jesus.

It is not surprising that, when the play opened in Manhattan, it was

besieged by hoards of pickets and protesters. The American Jewish

Committee, incensed by the characterization of the priests, condemned

Superstar as a severe blow to Jewish/Christian relations. Nor does the

comedy rest with the behavior of onlookers; the producers of the rock opera

have already prosecuted 15 court actions [amounting to over $125,000 in

lawyers' fees] in defense of their product. Local churches, student groups,

and even a convent of nuns in Sydney, Australia were forced to cease their

own productions. Now offered in many stores are Jesus Christ

wristwatches, T-shirts, and buttons; and a growing number of head shops

are carrying, so help us, official Jesus bikinis and jockey shorts. This may be

one time when the Church of Satan's disposition to blasphemy has been

completely upstaged.

But what of the Jesus Revolution itself? The questing generation,

searching for a theme to replace first the psychedelic era and then the

occultist period, jumped into neo-Christianity with a splash that Moses at

the Red Sea would have envied. Unfortunately the leadership has been bred

to "revolutionary" theories and mass-actions - hardly the forte of

institutional Christianity!

It was interesting to follow the progress of the Jesus people as they

encountered the realities of their supposed heroes. When Billy Graham

came to Oakland, California, masses of teenagers and young adults flocked

to the arena in which he spoke - expecting, no doubt, to witness something

of the “magic” of Christ in his message. What they got instead [as we could

have told them, had they thought to ask] was an absolutely nauseating

series of testimonials and personal revelations from a succession of earnest-

visaged evangelists right up to and including the Graham Quacker of them

all.

When he received catcalls and taunts from the bored audience, he

fervently denounced such protests as the product of immaturity. His

audiences since then have become less and less frequented by the vanguard

of the youth movements, although many of the latecomers still attend in

hopes of gleaning some revolutionary dynamic. Fat chance!

Here at CHHQ we have met more than our share of Jesus Freaks.

There is a huge Baptist seminary across town, for one thing, and all you

have to do is wave a Baphomet and thirty or forty illuminati will commence

to save your soul by talking you to death. You can always identify

them by

that blank look of nonsensical rapture on their faces. If given free rein, they

will try to remold your own face into a similar grimace, or even to coax you

into a swimming pool, lake, or river for a purificatory immersion. “One

Way!” is their cry - a suggestion that man can achieve happiness only

through total submission to Christ, whatever that is.

Perhaps the most valuable piece of information provided by the entire

fad stems from the eagerness with which existing Christian churches and

religious societies jumped at the chance to attract the young. The more

liberal protestant sects were quick to sponsor encounter-type services

accentuated by acid-rock, and even the staid Vatican found it hard not to

yield to the temptation of full pews.

“Has the Catholic Church Lost its Soul?” screams the cover of a recent

Newsweek. Well, it isn’t doing too hot in the cadre department. According

to Jesuit sociologists, particularly Eugene Schallert of the University of San

Francisco, the church is currently losing about five priests for every two

that it ordains. Frustrated by the restrictions of dogma and tantalized to a

great degree by the demonstrated willingness of the young to contemplate

Christ in a reasonable frame of reference, many of the church's most

powerful thinkers and activists are exchanging their collars for freedom of

expression and action.

A few issues ago we predicted that the Jesus Revolution would

ultimately assist the cause of Satanism by tempting the established

religions to debase their dignity [and its inherent mystery] before the

frivolities of the young. 832 On one count we were wrong; we thought that it

might take several years.

Also of interest is that man's strong desire for ritualistic philosophy is

evidencing itself through patterns estranged from the institutional

churches. Religion is now the fastest growing graduate field at the nation's

secular universities, with over 300 doctorates granted this past school

year. The programs involved are increasingly those with a comparative

theologies emphasis; students must gain a mastery of all the world's major

beliefs - not just Christianity. Well, how's your Shinto?

Let's try to draw a conclusion or two, as well as to make a broad

estimate of things to come in the religious profile of the country over the

next several years. First of all the Jesus Revolution, though short-lived, has

set in motion an accelerated trend from **institutional** theology to

objective theology. The restrictive element of dogma, in other words,

is

being rejected as too great a hindrance upon the inquisitiveness of the

human mind. People are literally “thinking faster” today than in centuries

past; concepts that used to require years of laborious study to be

appreciated are now snatched at, chewed, and digested by students in the

passage of a month or two.

Thus we can look forward to a temporary migration from the more

conservative churches to the more experimental ones (the Unitarians, for

example). The Christian mythos has so permeated the American culture,

however, that it will continue to dominate the norm for the foreseeable

future. Its popular appeal, which is based upon faith as opposed to

rationality [or Christ, if you will, as opposed to Judas], is far greater than

that of Satanism. Thinking is a difficult business for many individuals; thus

the Church of Satan will probably continue to appeal to a specific interest

group and not to a general cross-section of the national or global

population.

There is a very important point to be taken from this, and it is that

estimates of our development which are based upon numerical growth are

misleading. More to the point is whether the existing membership is able to

832 M.A. Aquino, “Backlash”, *Cloven Hoof* #III-7, July VI/1971.

grasp and apply the principles of Diabolism in both theory and practice. *De*

facto elitism demands nothing less.

Appendix 34: “Hell on Reels”

- by Michael A. Aquino III°

The Cloven Hoof #III-11, November VI/1971 and #III-12, December VI,

1971

For the last year we had been waiting to see *The Mephisto Waltz*,

reputedly the most highly budgeted and distinctively cast film on Satanism

since *Rosemary’s Baby*. The script was supposedly a direct adaptation from

the book, and even *Time* gave the picture an enthusiastic review. But we

didn’t get to see it until last month; the *Cloven Hoof* is apparently on the

tail end of the first-run circuit.

Well, it was a bomb, a cop-out, a flaming bore. A group of jet-setters

[and a jet retriever] running around smearing each other with blue oil,

thereby exchanging identities/bodies. There were no good ritual scenes.

[Even *Werewolves on Wheels* had a decent ritual scene!] No demonic

manifestations either - just a nude girl nervously chalking magic

circles on

the floor. That's the picture you'll see on the poster, and it's the high point

of the show. Save your money.

The VI film season is salvaged very well indeed by *The Brotherhood of*

Satan, which is an exact video version of the book. Shot in wide-screen

color, it bears the marks of excellent acting and meticulous attention to

layout and special effects. It also bears a "PG" rating. This is rather amusing

because, while sexual activity is minimal, the film is far more gory than

even *House of Dark Shadows*. Within three minutes after the picture has

started, an entire family in a station wagon is squashed flat by a tank. The

decapitated head of a too-nosy Christian rolls merrily against the leg of the

young Catholic priest, and the heroine seems to spend most of her time

wandering through the charnel-house wherein the victims of the Satanists

are stashed. Bodies sprawl every which-way, and plastic bags of arms and

legs dangle from the ceiling.

We were somewhat surprised to see Strother Martin cast as the Satanic

Priest, since he is most famous for playing drunks in westerns. Indeed his

cover identity in *Brotherhood* is that of a lushy, small-town physician.

But

it only serves to make his transformation all the more striking, as he plays

his arcane role to perfection. The final scenes of the film - and the ultimate

twist to the story - are jewels worthy of Hitchcock. A motion picture well

worth your time to see, but don't bother to eat dinner beforehand.

Take an evening off from singing Christmas carols, and go see *The*

Devils, a WB7 flick currently making the rounds. Ostensibly it is the saga of

the nuns of Loudun in 17th century France. Upon a threat or two from

Cardinal Richelieu's henchmen, they feigned demonic possession and

blamed it all upon one Father Urbain Grandier, who seems to have been a

very Satanic playboy-priest indeed. He was summarily tortured, convicted,

and burnt at the stake.

Oliver Reed plays Grandier in the movie, and the mother superior,

Sister Jeanne des Anges, is portrayed by Vanessa Redgrave. Both are

magnificent. The only apparent goofs are a smallpox vaccination on the arm

of Grandier's mistress and the acid-rock-singer visage of the priest who

"questions" Grandier.

The plot may be a little ponderous, but the forte of the picture is its

treatment of color, sets, and visual shock techniques. At that time in

history

the Catholics and the protestants were slugging it out, and several

mutilated corpses of the latter are shown in gory detail. The plague got

most of the rest; one of the scenes shows Grandier swinging his censer

idiotically over a mass-grave of plague victims. The sets are sublime

surrealism - far more so than *Marat-Sade*. The Catholic church dislikes this

film even more so than it did *Rosemary's Baby*, and you'll know why when

you see it. Even though the film is intentionally a satire, you'll feel very

sorry for the people who had to endure those times.

As a Christmas gesture of good will, take your local Christian clergy

along as guests. We're certain it will leave quite an impression on them.

Appendix 35: "Legacy of the Four-Sided Triangle"

- by Michael A. Aquino III°

The Cloven Hoof #III-12, December VI/1971

Pyramids have become so notorious in occult circles that we hesitate to

reintroduce the subject. Practically every secret society in history has

incorporated the Egyptian pyramids into the mythology of the moment.

The monuments are just too fascinating in their enigmatic simplicity to

ignore. Even Will Cuppy, author of the famous historical satire *The*

Decline

and Fall of Practically Everybody, could not resist explaining why they have remained standing so long: “because it is not in the nature of a pyramid to tip over”.

Of course there are pyramids and pyramids. The Central and South American Indian civilizations built them. The ancient Britons contributed pyramid-shaped mounds. And the early cultures in Asias Minor & Major produced both “true” pyramids and countless architectural variations on the pyramid theme. But the scholar of pyramids - “pyramidiot”, if you prefer - need look no further than the famous group at Giza to conclude that there is something very compulsive and uncanny about the structures.

Consider in particular the Great Pyramid - according to most archaeological texts the tomb of the Pharaoh Cheops. If you’ve digested a fair sampling of occult literature, you’ve heard that the poor old pile was really (a) a fake tomb for Cheops, (b) someone else’s tomb, (c) an initiation temple, (d) a symbol of God, (e) a chronicle of the Christian scriptures, (f) a monument to Osiris and Isis, and/or (g) a Terrible Tabernacle of Human Sacrifice, Nameless Rites, and Unspeakable Orgies. The Rosicrucians (AMORC) solemnly proclaim the Pyramid to be “the cosmic mound, a

manifestation of the fourfold nature of light, and of evolution … a most

sacred structure, where communion with God became possible". And the

less said about the Theosophists, the Cabalists, and the Scientologists the

better.

The *Cloven Hoof* would like to try to clear up at least a little of this

hideous mess. In doing so we wish to express our sincere appreciation to

Mr. Peter Tompkins, whose book *Secrets of the Great Pyramid* sheds the

light of scientific sanity upon what was previously a debacle of crazed

foolishness.

From the time of its construction the Pyramid remained inviolate until

820 C.E., when Abdullah Al Mamun, the Caliph of Baghdad, determined to

explore it in the hopes of uncovering a funeral treasure cache. Rumors of

the descending passage had survived from Roman times, and Al Mamun

was able to locate it by means of a forced tunnel. By chance he discovered

the ascending passage, of which no previous explorer had ever spoken. It

was blocked by three granite plugs, each weighing several tons, and a

number of limestone blocks. It was obvious that there had never been a

previous violation of the ascending passage, since the solid rock was

undisturbed.

Upon tunneling past the plugs, Al Mamun's men discovered the Grand

Gallery and the so-called King's and Queen's Chambers. They contained no

decorations or objects at all, save for a large, granite coffer in the King's

Chamber. It is popularly referred to as the sarcophagus of Khufu or Cheops,

the second Pharaoh of the IV Dynasty (ca. 2600 BCE) for two reasons: (1) It

is roughly the size of a sarcophagus. (2) Khufu's cartouche was later found

to be roughly inscribed on one of the stones above the ceiling of the King's

Chamber.

Such "evidence" is so flimsy that no serious scholar can accept it as

conclusive. A crude quarry-mark is hardly grounds for the identification of

the entire structure, and the coffer is bare of funerary markings. And of

course there was no corpse to be found.

The Great Pyramid was subsequently ignored until 1798, when

Napoleon's forces invaded Egypt. The French general was intrigued by the

monument, and his engineers made two important discoveries: (1) The

sides were exactly oriented to the cardinal points of the compass - as it

turned out, more accurately so than any other human construction until the

present century. (2) The Pyramid was located precisely at the apex of

an arc

enclosing the entire Nile delta. Such geodetic calculation is quite

sophisticated, particularly since aerial surveying would be necessary for

modern duplication of the feat.

In 1854 John Taylor, a British astronomer and mathematician, found

the slope of the Pyramid's sides to be 51˚51'. He also made a discovery that

should have discredited the reputed Greek origin of higher geometry: The

perimeter of the Pyramid divided by twice its height yields 3.14159, an

extremely accurate value for *pi*.

This in turn led to an even more interesting mathematical discovery.

The Egyptian priests had mentioned to Herodotus that the area of each face

was equal to the square of the Pyramid's height, and calculations derived

from this yield the value of *phi*, architecture's famous "Golden Section". It is

phi that permits the projection of a triangular surface onto a spherical

quadrant; thus the Egyptians possessed the capability to achieve map

projections of high accuracy.

[Neither *pi* nor *phi* are generally supposed to have been formulated

until Classical Greek times. *Phi* in particular was one of the most protected

[the death penalty] of the secrets of the Pythagorean fraternity.]

Additional architectural calculations were undertaken in 1865 by

Professor C. Piazzi Smyth of Scotland, and subsequently by scores of other

Pyramidologists. The linear precision of the Pyramid was found to be

remarkable; the 350' of the descending passage is true to 1/4", and the

external casing stones' perimeter to 1/100" in 75". The joints of the casing

stones are so finely cut that the average mortared gap between them is only

1/50".

The keys to the Egyptian cubits employed in the Pyramid were found in

the King's Chamber. The ancient Royal Cubit of geographical measurement

is defined in the chamber's dimensions, and that of weight & volume by the

coffer. Recurring constantly in the chamber are the crucial "Pythagorean"

triangles 3/4/5 and 2/square root of 5/3 - which also occur in triangular

analysis of the three major pyramids' positions on the Giza plateau.

The coffer, by the way, is cut from a single block of granite. It is so hard

that a modern duplicate would require over two tons' pressure with

diamond drills in order to hollow it out.

Smyth came up with yet another startling correspondence. After

finding that the Pyramid rises from its base in the proportion 10/9, he

multiplied the total height by 109 and obtained 91,840,000 equivalent

miles, the approximate radius of Earth's orbit around the Sun.

And a British engineer named Davidson subsequently proved that the

perimeter of the Pyramid can be used to calculate the lengths of the solar,

sidereal, and anomalistic years. Knowledge of Earth's solar radius and the

length of the sidereal year permit the computation of, among other things,

the rate at which Earth is falling towards the Sun, the specific gravity of

Earth and the Sun, the solar parallax, and the speed of light.

The Pyramid, then, appears to be a device for recording important

scientific and mathematical principles, the implications of which would

have been extremely disturbing to the average Egyptian. But was this the

only purpose of the Pyramid? Why and how was the ascending passage

plugged from the **inside**? A very interesting hypothesis was advanced at

the turn of the century by an astronomer named Richard A. Proctor:

A curious hieroglyph was discovered at the solar temples at Annu

(Heliopolis) and Karnak. It is the symbol for a pyramid with the upper part

missing, i.e. a truncated pyramid. A pole-like device is shown rising from

the upper surface. Proctor suspected a correspondence to the Great

Pyramid, and his investigations yielded the following considerations:

(1) If the Pyramid's construction had been temporarily halted at the top

of the Grand Gallery, the Gallery could have been used as a very effective

astronomical measurement instrument. Over 80% of the sky could have

been observed, and the declination of all visible stars from -50° below the

celestial equator to +30° above could be recorded.

(2) The Pyramid's accurate directional orientation would have been

possible through the sighting of the star *Alpha Draconis* down the

descending passage at the moment of the Autumn Equinox (Halloween to

you latter-day traditionalists).

(3) The flat surface of the truncated Pyramid would have served to

mark and record stellar and planetary azimuths. Hour angles and the right

ascension of the bodies could be obtained, leading to star maps and the

development of longitude and latitude on maps of our own planet.

(4) After all such calculations had been completed [a few years would

suffice], the observatory could have been sealed from the "inside", the

King's Chamber and coffer constructed as permanent records for the

distant future, and the Pyramid topped off to serve as a further

mathematical record through its altitude correspondences.

We could easily fill another ten issues of the *Hoof* with additional items

of Pyramidology, but in the interests of brevity we shall commend our

readers who are Pyramanaics to Mr. Tompkins' admirable book. We shall

conclude with one or two tangent observations:

The designers of the Great Pyramid and [at minimum] the Giza

complex possessed a knowledge of mathematical and physical science that

was not to be reapproached until the seventeenth century - and then only in

part. It is obvious that either the Egyptian civilization was far older and

more advanced than we generally suspect it to be, or that scientific

knowledge alien to the Nile culture was introduced.

The former option is the less probable of the two, as we possess

archæological evidence of the early Egyptian dynasties and of the illiterate

social groupings that predate the Upper and Lower Egyptian unification. 833

833 Cf. Michael A. Hoffman, *Egypt Before the Pharaohs*, New York: Alfred A. Knopf,

1979.

In the legends of the Khemite gods the Order of the Trapezoid has

uncovered some most curious data which may bear upon the problem. 834

Perhaps we may pursue the matter in a future issue, conditions permitting.

For the moment we shall merely borrow the ancient Greek word for

"teacher" - *daimon* - and refer to the mysterious architects of man's earliest

scientific achievements as … teachers.

834 The Order of the Trapezoid, in this case, was myself, who first broached these data in

a letter to Anton LaVey in December 1971 [see Chapter #16]. My eventual *Hoof* article

on the matter was entitled “The Source” (Appendix #67).

Appendix 36: “Season’s Greetings”

- by Michael A. Aquino III°

The Cloven Hoof #III-12, December VI/1971835

December is the month for Christmas, one of the world’s most popular

holidays. It is a time of festivals and fellowship, and the quasi-Christian

background of the occasion is no reason for the Satanist to deny himself the

enjoyment of the season. For, like most other Christian holidays,

“Christmas” is a plagiarism from a defeated rival - Mithraism.

Mithraism - or the Mithraic Mysteries - first appeared in Persia about

500 years before the birth of Christ. Based upon the worship of Mithra, a

sun-god who had pledged to bring peace and plenty to the Earth, the

religion took many of its mythological symbolisms from the old Chaldean

astrology. Among these were the weekdays’ planetary names, a remnant of

which we have today as Saturday, Sunday, and Monday. The original

concept of the “Christian” Hell, the Dæmonic Powers, and the

Apocalypse

are also Mithraic; they are not a part of pre-Christian Judaism.

Mithraism spread quickly throughout the known world, subsiding only

after centuries of persecution by established Christianity. As a religion

especially popular among the Roman military [Mithra was often known as

the “soldier’s god”], Mithraism became familiar from Scotland to the

Sahara. Ceremonies and rituals were held at night in “Mithræums” -

temples located in caverns or in dark, wooded grottos [and thus the tribute

835 I had asked the LaVeys for their opinions concerning Christmas while preparing this

article, but I didn’t receive their answer in time to incorporate it. On December 5, VI/

1971 Diane LaVey wrote to me: “We’ve always pretty much left it up to the members to

do as they wish, but you’re right in thinking we should at least offer some guidelines.

Our immediate family celebrates Solstice (December 22-23), and the Santa Claus

problem is nonexistent here because Zeena hasn’t believed in him since she was four.

I’ve broached the subject of a ‘Father Frost’ [or whatever] type character for the kiddies

during discussions with Anton on this, but we’ve never come to any real conclusions. I

can’t decide if it would be selling out - replacing Santa with another fairy fellow (W.W.,

maybe?) - or if we’d be reclaiming our rightful ownership to certain wintertide legends if

we set up a Satanic festival for the Earth's barren period. It seems something is needed,

but we can't decide just what. Perhaps the December *Hoof* will set the wheels in

motion."

to Mithraism by the Church of Satan in the naming of its own local

groups]. 836

It is possible that such extreme measures as human sacrifices were a

part of the earliest Mithraic rituals, but the religion became less brutal and

more sophisticated as it was adopted by the Roman nobility. One of Rome's

greatest military emperors, Julian Augustus, was a Mithraic initiate. Upon

assuming the throne he waged a campaign against the Christian bishops

who had gained control of the bureaucracy under Constantine. Julian's

valiant restoration of the Greek/Roman pantheon was ended by his death

in Asia Minor in 363 CE. [For a well-written profile of the period, you might

investigate Gore Vidal's historical novel *Julian*.]

Mithraic initiates passed through seven grades or degrees: Raven,

Occult, Soldier, Lion, Persian, Runner of the Sun, and Father. Each degree

was identified by distinctive robes and masked headpieces. Sunday was

considered sacred to Mithra, and his birthday - the “Birth of the Sun” - was

celebrated on … December 25th! 837 Historical estimates of Christ’s actual

birth date range from October to March, and it is likely that the popular

Christmas date was merely adopted from Mithraism to resolve the

confusion. So much for “Christmas”! 838

Witchcraft traditionalists may bring up the point of an old British

witchcraft fire festival called Candlemas. It should now be obvious that the

“prehistoric” occasion championed by the Wiccans is simply a distortion of

the Asian/Mediterranean holiday as it was introduced by merchants,

soldiers, and explorers from Phoenicia and Rome several hundred years

before the onset of Christianity. 839 And there is strong evidence that the

836 Actually the term “Grotto” within the Church of Satan was a pure Anton LaVey

concept, but I thought this Mithraic attribute was a rather tidy correspondence, and

there was no objection from San Francisco.

837 As distinct from December 21-22, the South Solstice.

838 Cf. “The Gods of Christmas” by Margaret A. Wendall IV° in *Scroll of Set* #I-4,

December X/1975.

839 It’s not **that** obvious. Stonehenge, a solar temple and observatory, is pre-Roman &

Phœnician! On the other hand I'd bet that there was a lot of Mithraic material in

"Druidism" as it evolved through the Roman occupation.

- 925 -

Baphomet is none other than Mithra, the Sun-God of Peace and Plenty -

whose emblem was a horned bull. 840

And so our best wishes to you for a joyous holiday season! Let the trees

be trimmed, the logs be lit, and the banquettes joined! For it is the time of

Mithra, whom we of the Church of Satan honor as Lucifer, Lord of Light -

the Prince of Darkness and ArchDæmon Satan!

There is death in the clouds,

There is fear in the night,

For the dead in their shrouds

Hail the Sun's turning flight.

And chant wild in the woods as they dance

Round a Yule-altar fungous and white.

- H.P. Lovecraft, "Yule Horror"

Fungi From Yuggoth: Arkham House, 1963

840 I don't know what particular evidence I might have had in mind, except that the two

symbols share horns and connotations of virility.

- 926 -

- 927 -

Appendix 37: “Psychology of the Blood-Vampire”

- by Michael A. Aquino III°

The Cloven Hoof #IV-1, January VII/1972

The *Cloven Hoof* has been receiving a large number of inquiries

concerning vampirism, both psychic and sanguine. Many members

apparently interpret the *Satanic Bible*’s discussion of psychic vampirism as

somehow exclusive of the good old fangs-in-the-neck species. In fact, both

types of vampirism are important concepts in Satanism, and the question is

interesting enough to warrant further treatment in the *Hoof*. While

vampirism is a worldwide concept, we are principally interested in the

western European tradition, as it is notable for two key characteristics: (1)

its peculiar relationship with Christianity, and (2) its glorification of the

Undead state.

The word “vampire” has a multitude of possible origins. We think it

most probably derives from the Magyar *vampyr* or the Russian *vopyr*, both

terms of 18th-century vintage. In the 18th and 19th centuries, at any rate,

vampires came on strong. There are literally hundreds of vampire attacks

recorded in almost every area of the European subcontinent, and most of

them include the eventual discovery and destruction of the Undead culprit.

It was not until recently that psychologists and historians thought to correlate the scares to the periodic outbreaks of contagious diseases. At that time the true causes of most epidemics were unknown, and the mysterious deaths of a number of healthy people in a single locale were more than likely to be attributed to a vampire in the vicinity.

When the city of Danzig was struck by cholera in 1855, vampires were said to be ravaging the area. A later occurrence of diphtheria in Rumania was responsible for the disinterring and mutilation of 30 corpses suspected of being *nosferatu*. The occasional discovery of victims of premature burial [which was not all that uncommon at a time when catalepsy and temporary cessation of respiration were as yet unknown] reinforced the legend. When a coffin was opened and found to contain a hideously-contorted body with a ghastly facial expression and blood-drenched teeth, how could vampirism be denied? Even such ordinary developments as the continued growth of the fingernails were sufficient to “prove” vampirism.

As Frazier indicated in the *Golden Bough*, the sacrifice of one’s god in order to preserve one’s own life and prosperity is a common enough procedure. Nowhere is this better exemplified than in Christianity, where

the god is slain and resurrected on an annual basis (Easter and Christmas)

in order to save his followers from punishment or ill fortune. The Catholics,

however, perpetuated a curious practice - the “Holy Communion” - which

has survived in one form or another in most of the Christian sects. Through

this procedure the devout assimilate the immortal and godlike qualities of

Christ by eating a piece of his “flesh” and drinking his “blood”. Thus

Christianity, in addition to being death-worship [in that it venerates the

supposed afterlife above true life] is also an international vampire cult!

This concept is crucially important to the popular notion of vampires.

The drinking of Christ’s blood to attain immortality is sanctified, but the

notion that immortality can also be secured by drinking “ordinary” blood is

an affront to the god. It was necessary to the Christian mythos that blood-

vampires be creatures of the Devil, and that their immortality be of a

particularly hideous quality - that of existence as a reanimated corpse who

cannot bear even the light of the Sun.

One would think that such an Undead existence ought to be

unattractive, but, in spite of such distasteful trimmings, the vampire is

tremendously alluring to a great many persons of decidedly respectable

dispositions. *Dracula*, as both book and motion picture, enjoyed record

success, and *Dark Shadows*' Barnabas Collins touched off an international

film craze approached only by James Bond (who displays both sadistic and

sexual vampire characteristics himself). The public is fascinated by people

who deliberately prey upon other people and do not apologize for it.

Every vampire-victim, of course, becomes Undead in turn. This is an

essential part of the core psychology. By surrendering to his unspoken [and

thus dreaded] desires, the subject becomes the monster. The true self - that

of a vicious, carnal creature that preys upon other humans - is liberated.

The new vampire is scornful of social taboos and of the normal concepts of

morality. He lives according to the law of the jungle, consciously and

intentionally manipulating and using persons who are too stupid or too

weak to destroy him. he defies "God's" ultimate threat of death by

continuing to live in spite of his "natural" death, and he laughs at the

Hellish symbolisms that strike terror into the hearts of the ignorant. Yet he

is invariably a gentleman, an aristocrat, and a scholar. In short, he is a

Satanist!

Yes, almost every characteristic of true Satanism is caricatured in the

popular myth of the blood-vampire. As Satanists we admit to our

vampirism and glory in it. Armed with knowledge of the arts that most

people regard as “supernatural”, we master our conditioned fear of death by

refusing to allow its dominance of our decisions. We are abhorrent to the

professors of theism because we are living proof that religion is not

necessary to a pleasurable and positive existence. [As to whether or not you

can see your reflection in a mirror, we suspect this depends upon how

attractive you consider yourself to be.]

And now to psychic vampirism, which is, of course, decidedly

unSatanic. The principal difference is that, while the blood-vampire lives

by strength and cunning, his psychic counterpart perpetuates his miserable

existence by a continual display of personal weakness and helplessness. The

object is to incite pity or sympathy, and thereby to secure patronage and

protection. The Christian parallel is obvious, as the believer must

acknowledge his helplessness and imperfection before becoming eligible for

the salvation that the god has to offer. A clear distinction is thus apparent

between the two psychological mores governed by the term “vampirism”.

[Note: The psychotic forms of vampirism - such as necrophagy,

necrophilia, and necrosadism - are considered to be outside the realm of

philosophical consideration, inasmuch as those suffering from these

obsessions rarely display more than the most cursory rationale for their

cravings. The “vampire” fantasies of such unfortunates are largely born of

contact with film-style portrayals of the Undead. Along this line it is

interesting to note that Count Dracula is perhaps the only “fictitious”

personage with whom psychotics tend to identify themselves. Even the

famous Hungarian actor Bela Lugosi, who immortalized the character on

the screen, firmly believed he was Dracula when he died in a clinic in 1956.]

Fangs for the Memory

Speaking of vampires, one of our Regional Agents in Canada recently

notified the *Cloven Hoof* that a biography concerning the real Dracula is to

be published this coming month. The exact title is not yet known, but the

book is by two Boston College professors, Dr. Radu Florescu and Dr.

Raymond McNally.

We understand that the two authors spent a major portion of the last

three years searching through Rumania and Hungary for traces of the 15th-

century prince whose infamous exploits of cruelty and terrorism inspired

Bram Stoker to name his celebrated vampire after him. Stoker, in fact,

explicitly identified his Dracula as the Voivode Dracula in an early segment

of “Jonathan Harker’s Journal”, although he took the personal mannerisms

of his character from the British actor Henry Irving “with his hissing and

terrible voice”, whose secretary he had been. Stoker himself, by the way,

was a one-time member of the Hermetic Order of the Golden Dawn.

The Castle Dracula is located atop a 300-foot precipice in Wallachia

near to the Transylvanian border. A television film documentary was

announced one year ago, but it seems to have given way to the book. During

his reign from 1456 to 1462, the prince killed an estimated 100,000 people

by burning, impaling, and mass slaughter.

* * *

Following the publication of the above article, Diane LaVey wrote to me

(January 6, 1972):

Karla especially liked the article on vampires; it’s her pet subject. She

recently debuted as a lecturer, when her English teacher at City College asked

her to give a talk to one of her other classes on the subject of vampires after

Karla had turned in an A-graded report on all aspects of the Undead.

Vampirism seems to be a fascinating topic to anyone who is even mildly

interested in the unknown, bizarre, or offbeat. Whenever the Master's

vampirism lecture came up in the series of lectures he gave at one time, we

knew it was time to haul out the extra chairs and cross our fingers that the old

floor held up under the standing-room-only turnout. So I'm sure the members

appreciated your piece this month.

I should mention something Anton pointed out when reading the article,

though. Lugosi did not die in a clinic, but in his own home on the evening of

August 16, 1956. His wife, Hope, left their apartment on Harold Way to buy

groceries at a store a few blocks away, leaving him resting in bed. He

apparently had died shortly before she returned around seven o'clock, for

when she called to him, he didn't respond, and she could feel no pulse.

I would guess that the reports of his belief that he **was** Dracula might

have resulted from the relatively common knowledge of his intense fear of

death. Even though his fatal heart attack came at age 73, which wouldn't be

regarded as premature considering his drug-addiction, he had told his wife

just three nights before his death that he was most definitely still afraid of

dying, when she asked him about it. While trying to comfort him, she

evidently found he was not about to extend a cordial welcome to the Grim

Reaper, regardless of anything she told him, for she is quoted as saying later:

“You might as well save your breath with people like that. They’re still going to

be afraid of death.” He was buried two days after his death at Lot 120 in the

Grotto (!) section of Holy Cross Cemetery in Hollywood.

Lugosi did commit himself to the Los Angeles General Hospital mental

health and hygiene department on April 21, 1955 [at the time weighing 125 lbs.

- on a 6’1” frame which formerly carried 179 lbs!]. But he spent only one night

there, for after attending a 45-minute court hearing the next day, Superior

Judge Wallace Ward granted that Lugosi be committed to Metropolitan State

Hospital in Norwalk, Calif. for a minimum of 3 months or a maximum of 2

years. He was released, after passing a staff health examination, on August 5,

1955.

He had spent only a little more than 3 months in the hospital and stated

to *Newsweek* upon his release that his rehabilitation was “the greatest thing

that ever happened to me”. Nevertheless his unfortunate experience

had been

exploited a great deal by the press, and because of the general public's

predictable preference to remember only the sordid details of his later years,

little has been said about his apparently happy marriage to his last (5th) wife,

Hope Linninger. She had been a fan-correspondent of Lugosi since the 30s,

and at the time of their marriage was a clerk in a film studio editing

department. They married on April 24, 1955 and moved to an apartment at

5620 Harold Way (between Hollywood and Sunset Boulevards), where he

lived out his remaining days in domestic harmony despite his old age. He was

completely cured of the drug addiction, although he was seriously hampered

arthritis and suffered deafness in one ear.

As an aside, Dr. Florescu and Dr. McNally contacted the Master around

mid-1970, asking for any additional information he might have on vampirism

in general and Dracula in particular. He wrote back offering some new leads,

but told them it would take a book to tell them everything he knew on the

subject, adding that he intended to write such a book one day, so was

disinclined to give away all of his material for same! I really look forward to

his writing a book on vampirism; it's a subject into which he could

really sink

his teeth [pun unpremeditated, honest!]. In the same vein, he has one

contemporary vampire case for which any investigator on the subject would

give his eye teeth, and it's documented by official S.F.P.D. records and photos

… only they aren't aware of it.

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- 933 -

Appendix 38: "The First Philosopher"

- by Michael A. Aquino III°

The Cloven Hoof #IV-1, January VII/1972

Hope you enjoyed last issue's venture into the Great Pyramid. We'll be

back to the Egyptians in depth later, but it is just as important to trace the

course of Satanism throughout the many ages and environments which

contributed to its final formulation in our own time. Hence a few words

concerning Pythagoras, that enigmatic Greek mathemagician who rightly

deserves the honor of being "the first of the philosophers".

[The term "philosopher" (lover of wisdom) was used by the ancient

Hellenes in intentional contrast to the word "sophist" (professor of

wisdom). The self-proclaimed sophists became so obnoxious in their

pomposity that the more objective theorists refused to be identified with

them.]

Pythagoras was born on the Ægean island of Samos in 582 BCE. There are no written records of his early life, and he left no history of his later magisterial experiences, but accounts by his pupils and contemporaries permit a piecemeal biography. 841 In 549, when he was 33 years of age, he presented himself at the court of the last Pharaoh of the XXVI (Saite) Dynasty, Amasis. Via a petition from his own ruler, Polycrates, he requested initiation into the Priesthood of Amon-Ra at Uast (Thebes). Although originally reluctant to admit an alien to their circles, the priests of Uast were finally won over by Pythagoras' sincerity and demonstrated endurance of the many tests they set for him. He spent the next 22 years in Egypt, returning to Greece only when Cyrus the Great of Persia sacked and burned the temples at Uast during his expedition to Egypt in 527.

Pythagoras, now 40, traveled to the Greek colonies in the southern part of the Italian peninsula, established a college of science and mathematics in the town of Crotona, and proceeded to dominate the intellectual climate of the region for the next 20 years.

Although personally a political liberal, Pythagoras organized his school along the highly autocratic lines of those of his Egyptian teachers. Pupils

were divided into two classes: neophytes (who were instructed in

elementary subjects on a probationary basis) and initiates (who were

841 An excellent biographical study of Pythagoras has since been published: *Pythagoras:*

A Life by Peter Gorman. London: Routledge & Kegan Paul, 1979.

familiarized with the true principles of geometry and mathematics that

Pythagoras had learned in Egypt). Three years of instruction were required

of neophytes, and five more were demanded of initiates before completion

of the course. Extensive periods of total silence had to be observed, and no

questioning of Pythagoras' doctrines was permitted. Students found to be

"deficient in intellect" were promptly expelled from the academy and

treated henceforth as total strangers.

During this period the philosopher cut quite a romantic figure. He

never left the college during daylight, speaking to his students from behind

a closed curtain. When he ventured forth at night, he appeared in flowing

robes and accessories designed to reinforce his popular image as the god

Hyperborean Apollo. Pious fraud was thus another of his mannerisms, but

it seems that the Greeks were not so gullible as the Egyptians: The college

was attacked by a mob of “deficient intellectuals” in 507 and entirely

destroyed [together with 40 of the students].

Pythagoras himself fled to the Temple of the Muses at Metapontum,

where, after being besieged by a mob for over a month, he finally perished.

The many branches of the Pythagorean Brotherhood, however, were to

continue in strength in Greece, Italy, and Sicily for many years thereafter.

Counted among their initiates were such famous individuals as Plato and

Iamblicus.

While Pythagoras cannot be acclaimed as the author of the several

geometric principles that are usually attributed to him [such as the

“Pythagorean Theorem”], he is undoubtedly responsible for the

preservation of important doctrines after the final corruption and downfall

of the Khemite colleges of esoterica. As an example, Pythagoras designated

the pentagram as the ensign of his Brotherhood, instituting death as the

penalty for revealing its mathematical significance. This “secret” of the

pentagram was that its five lines crossed one another in the exact ratio of

the “Golden Section”. And, to return to Giza for a moment, the side of a

pentagram inscribed in a circle whose circumference is equal to the

perimeter of the Great Pyramid will equal the slant height of the

Pyramid,

which again equals the value for the Golden Section.

In a way it is bitterly ironic that the pentagram, which is thus so

ingenious a polygram, should have been denigrated to the status of a

symbol of Wiccan superstition and ignorance. How many of the Wiccan

books can you open that do not have the TE TRA GRAM MA TON business

inside?

- 935 -

Among Pythagoras' other convictions were a hatred for all forms of

warfare and a deep love for all animal life at a time when animal sacrifices

were very much in vogue. He is one of the key figures of the human race, a

Satanic Master, and indeed the first among Greece's famous lovers of

wisdom.

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Appendix 39: "Official Degrees of the Church of Satan"

- by Michael A. Aquino IV°

The Cloven Hoof #IV-3, March VII/1972

In response to many requests for information concerning the magical

degree structure of the Church, the Council of Nine has authorized the

Cloven Hoof to publish the following description, which is necessarily of an

abbreviated nature:

The Church incorporates a total of five degrees, each of which has both

an official and a ceremonial title. These degrees are as follows:

Degree

Official Title

Ceremonial Title

V°

Magister Satanas

Magus

IV°

Magister Magnus

Sorcerer (m) or Sorceress (f)

Magister Templi

Magister Caverni

III°

Priest or Priestess of Mendes

Wizard (m) or Enchantress (f)

II°

Brother/Sister of the Cauldron

Warlock (m) or Witch (f)

I°

Active Member

Apprentice

First Degree: This degree encompasses the general membership of

the Church. Over 95% of the membership-at-large and the chartered Grotto

registrants hold this degree as evidence of their formal commitment to the

philosophy of Satanism. Upon admission to active membership, all

Satanists receive this degree, and it continues in force indefinitely unless

(a) an individual voluntarily terminates his membership or (b) his

membership is arbitrarily terminated by the Council of Nine. Recipients of

the I° are entitled to wear the Sigil of Baphomet in black against a red

background, and their ceremonial robes are completely black.

Second Degree: This degree is awarded by the Council of Nine to

those members who demonstrate their proficiency in the doctrines of the

Church through successful completion of a special examination. The degree

is awarded semiannually [in February and August], and it constitutes

official recognition of the recipient's magical prowess by the Church. As II°

members are authorized to hold positions as Grotto Leaders and Regional

Agents, a more extensive background investigation is also conducted prior

to the award of the degree. Recipients of the II° are entitled to wear the Sigil

of Baphomet in black against a white background, and their ceremonial

robes are completely black.

The I° and II° constitute the lay membership of the Church of Satan.

The III°, IV°, and V° identify the official hierarchy of the Church - the Order

of the Trapezoid, which is also known as the Black Order of Mendes. Since

the Black Order encompasses the officialdom of the Church, lay members

cannot aspire to admission unless they desire the responsibilities and

obligations of the Satanic clergy.

Third Degree: This degree is awarded by the Council of Nine to

aspirants who successfully complete the requirements for the Satanic

Priesthood. In addition to formal evaluation - such as a written

examination and extensive seminarial training under the Order's

supervision - the aspirant must possess a background of such character,

integrity, and magical ability that he or she can safely be entrusted with the

executive authority of the Church. Consequently a meticulous background

investigation will be conducted in each case. Among the secular criteria

under evaluation will be the following:

• Job or professional stability.

• Social bearing.

• Relationship with spouse.

• Special abilities (languages, talents, etc., in which outstanding ability in at

least one area should be present).

• Ability to maintain relationships (long-term friendships prior to affiliation

with Church - if none, reasons).

• Economic stability (assets/liabilities).

• Residential stability (homeowner - if not, reasons).

• Family reaction (likelihood of difficulties arising from antagonisms).

• Make, year, and condition of automobile.

• Living conditions (type of home, outsiders' impressions, style of decor).

• Personal appearance (distinctive but socially dignified).

• Life-style (leisure pursuits, social haunts, dining preferences, etc.).

• Attitude and behavior towards non-human animals.

• Conversational ability (non-esoteric versatility a must).

Candidates for the Priesthood must have attained the II° of the Church.

Chartered Grotto Leaders and Regional Agents may apply to the Council as

a prerogative of their offices. Other members may write to the Secretary of

the Central Grotto for information concerning prerequisite actions in

furtherance of the Satanic philosophy. After the Council has had the chance

to observe the individual's performance in a semiofficial capacity, a

decision will be made.

Fourth Degree: This degree is awarded only by the High Priest, and it

constitutes recognition as a Master of the Realm. The three separate titles

within the IV° are used to indicate the official position of the Master within

the Church of Satan's administrative structure. Magister Caverni, Magister

Templi, and Magister Magnus correspond respectively to the administrative

functions of bishop, archbishop, and cardinal. The *Cloven Hoof* is not

authorized to release information concerning the qualifications for the IV°.

Recipients wear the Pentagram of Satan against a black background, and

their ceremonial robes are black with blue trim.

Fifth Degree: The *Cloven Hoof* is not authorized to release

information concerning the V°. Recipients wear the Pentagram of Satan in

silver metal without background, and their ceremonial robes are black with

scarlet trim.

The High Priesthood of the Church of Satan, while not a degree in

itself, will be held by either a Magister Magnus or Magister Satanas. The

insignia of the office is a lightning bolt superimposed upon the insignia of

degree.

Members of the Council of Nine are identified by a special medallion

bearing the Seal of the Order of the Trapezoid.

Appendix 40: “In Quest of the Unholy Grail”

- by Michael A. Aquino IV°

The Cloven Hoof #IV-3, March VII/1972

As incorporated into the Satanic Ritual, the Chalice of Ecstasy

symbolically endows the Priest or celebrant with the knowledge of the

Powers of Darkness. Through the Elixir of Life the magician absorbs

the

force of the ceremony into his material being, in order that he may break

the bonds of preordained natural law and inflict his will upon the

mechanisms of the Universe. But, while the Elixir thus serves an important

function in Black Magic, the vessel itself possesses a crucial significance -

one which is perhaps not immediately apparent to the practitioner. For the

Chalice of Ecstasy is the embodiment of that most enigmatic and esoteric

symbol - the Grail.

Such a statement may cause some initial consternation. Isn't the Grail a

relic of the **Christian** mythos? According to the popular tale, it was the cup

from which Jesus Christ drank at the Last Supper, after which it was used

by Joseph of Arimathea to catch the blood of the crucified savior. It was

then sealed and dispatched to Britain, where, because of its holy qualities, it

became the object of an intense search by the knights of King Arthur's

Round Table. It was finally found by Sir Perceval [or Sir Galahad],

whereupon it vanished from the Earth.

Such is the version which has come to us via the Western Christian

tradition. A careful examination into the source material of the Grail

legends, however, presents us with a far more complex portrait of the

object

in question. Like many other “Christian” symbols, the Grail is actually the

legacy of an older, more sinister myth-cycle - one which **is** properly the

concern of the Church of Satan.

The roots of the Grail tradition are all but extinct. Various scholars

have suggested its literary origin in Persia, Turkey, Egypt, Syria, Phœnicia,

Spain, and even China and Mongolia. But it may just as easily be Celtic,

Irish, or Scandinavian. We are archaeologists only incidentally, however;

our present interest lies in the substance of the legend.

- 942 -

Of the scores of books which touch upon the Grail, 842 one of the most

excellent is *The Grail Legend* by Emma Jung and Marie-Louise von Franz.

Originally published for the C.G. Jung Foundation for Analytical

Psychology, it approaches the Grail from a number of contrasting

hypotheses, some of which we shall examine in this article. We highly

recommend this volume to you, but shun A.E. Waite’s *The Holy Grail*,

which will only put you to sleep.

Jung identifies three major histories of the Grail from among the many

versions that have been recorded. The eldest is Chrétien de Troyes’ *Li*

Contes del Graal, a cycle of poems written during the last half of the

12th

century CE. Slightly later came Robert de Boron's *Roman de l'Estoire dou*

Graal (about 1180-1199), a 3-part saga containing the stories of Joseph of

Arimathea, Merlin, and Perceval. Finally there is the best-known and most

elaborate version, Wolfram von Eschenbach's *Parzival*, completed in about

1207 CE.

Although there are certain distinctions between each version, the basic

story of the Grail is fairly consistent:

After various exploits Sir Perceval, a knight of the Round Table, finds

himself at the edge of an unknown river. A richly-garbed fisherman directs

him to a strange castle, which materializes mysteriously before the knight

upon his approach. Upon entering, Perceval is welcomed by the Grail King,

who is revealed to be the fisherman as well. In his side is an open wound

which will not close. The king presents Perceval with a sword and invites

him to dine. A procession enters the hall, with maidens carrying the Grail, a

spear that is dripping blood, and a finely-worked platter. Perceval fears to

ask the meaning of these curious artifacts, and the king, castle, and Grail

vanish. An oracle tells him that his failure to inquire into the meaning of the

Grail caused the castle to disappear, and that the king and kingdom will

continue to suffer until Perceval has found them again.

After a series of adventures, Perceval again finds the Grail castle. This

time he asks the proper questions, and the king's wound is healed.

Prosperity returns to the kingdom, and the king dies naturally a short time

later. Perceval then becomes the new King of the Grail.

In the Christian interpretation the Grail was the cup of Christ, while the

spear was the one which wounded him during the crucifixion. No

842 The definitive treatment of the symbolism of the Grail [and many other things] in the

Parsifal opera of Richard Wagner is Franz E. Winkler's *For Freedom Destined* (Garden

City, New York: Waldorf Press Publishers, 1974). This volume also contains the

definitive treatment of the symbolism in Wagner's *Ring* cycle.

significant meaning is ascribed to the platter. The sword, according to one

source, was originally the sword of David, reworked by Solomon,

enchanted, and finally sent via a magical ship to Solomon's final

descendant for use in the Grail quest. The four devices, according to

Cavendish, have been used to name the four suits of the Tarot deck.

The word "grail" originated, according to some authorities, in the

Latin

gradale (deep plate or bowl). Others suggest that it is derived from *grele*

(hailstone), and consequently there is some confusion as to whether the

Grail is a cup or a stone. In de Troyes it is described only as a “vessel”; de

Boron identifies it as a chalice; von Eschenbach pronounces it a stone:

They [the Knights of the Grail] live from a stone of purest kind.

If you do not know it,

It shall here be named to you.

It is called *lapsit exillis*.

This curious description has given rise to additional conjecture. One

authority corrects it to *lapsit ex cœlis*, a derivation of the Greek term for

meteorites, “stone with a spirit”. Various legends depict the Grail as a jewel

that fell from Satan’s crown during the First Seraphic War, while von

Eschenbach relates that it was subsequently guarded on Earth by the

zwivelære (doubters), the Angels who took neither side in the conflict.

Alchemists in the audience will immediately suspect another allusion to

the stone Grail - the famous Philosopher’s Stone. It is noteworthy that the

Stone in alchemy is identified with the alchemical Mercurius, a being of

dual aspect who may be identified with Baphomet. According to Jung the

Philosopher's Stone - and thus the Grail - is "a matrix in which the

archetype of the self is transformed" [which means that it changes your

basic personality, in case you aren't as Jung as you'd like to be]. An old text

entitled *Allegoriæ Sapientum* observes: "Thus our Stone, that is the flask of

fire, is created from fire." The elemental of the Stone is the dragon, which, if

you're really prone to wild speculation, brings to mind the name of

Perceval's [and Arthur's] ancestor, Uther Pendragon ("Dragon's Head").

If, on the other hand, the Grail is considered a cup, variations upon the

theme are abundant throughout mythology. In ancient Egypt the vital

fluids/organs of the dead were buried with special veneration in jars

bearing the heads of Horus' four sons. In Orphic Gnosticism reverence was

given to the Cup of Anacreon, as it imparted divine knowledge. According

to the ancient Persians, all the world's mysteries could be perceived in the

Cup of Jamshyd, while Mohammed, during one of his Astral expeditions,

glimpsed "a goblet of greenish brilliance" illuminating all of the seven

heavens. In the 3rd century CE the Egyptian Gnostic Zosimos of Panopolis

envisioned a cosmic altar in the form of a shallow bowl, "in which men in

torment were being cooked to attain a state of spirituality"(!).

A discussion of the Grail invariably leads to the nature of its guardian, the Grail King or Fisher King. Alluded to as Pelles or Pellam, he bears striking resemblances to the Welsh god of the underworld, Pywll or Pwcca.

He is the master of the Knights of the Grail [or Knights Templeise, according to von Eschenbach], a secret order which intervenes only occasionally in worldly affairs. The relics of Christ cannot heal his wound;

instead he seeks a fish from the river. Now the fish is a symbol of Christ, but

Christ has already proven ineffective in healing the king. So he is now seeking a **second** fish.

Jung mentions a passage from "The Revelation of John", a text of the Catharists (a sect in southern France which was persecuted for heresy during 1207-1229 CE and which was associated with the Templars). In this

text it is recounted that Satan visited the world shortly after its creation and

saw two fish lying together on the primal waters, yoked together and "holding the whole Earth". The sect taught that there were **two** sons of God

- Christ and Satanæl - who ruled the Earth according to the principle of

duality. The Era of the Second Fish began ca. 1000 CE, when religion commenced to fragment, and when the onset of alchemy and other primitive research disciplines foreshadowed the development of modern

science with its anti-Christian rationalism and materialism. And so the

craving of the suffering king for the Second Fish!

Then, of course, there is the matter of Perceval, who is also the “fish”

for which the king is searching. In contrast to Adam, he errs by **failing** to

inquire, and it is only when he succeeds in inquiry that the king and

kingdom are healed. He then becomes King of the Grail: Man as Satan.

The Grail, then, as represented by the Chalice of Ecstasy, is a challenge

which the magician must accept before aspiring to the Powers of Darkness.

Within it is not the blood of an impotent god - but an Elixir of Life that fires

his own blood with the brilliance of Hell.

Appendix 41: Church of Satan

Membership Form Statement

- by Anton Szandor LaVey

reprinted in *The Cloven Hoof* #IV-3, March VII/1972

It is not easy to be a member of the Church of Satan; however, an

allegiance to the concepts of Satanism is anyone’s prerogative. Anyone may

perform Satanic rites and propagate Satanic thought, independent of

membership in the Church of Satan. Official affiliation with the Church of

Satan does **not** give one a stronger voice insofar as personal expression of

Satanism is concerned. If you are “fired up” and wish to proselytize the

contents of the *Satanic Bible* or gather others together for ceremonies,

pursuing Satanism on an evangelical level, you would function best as a

nonmember. By remaining unaffiliated you will have greater freedom of

action, fewer personal restrictions, no organizational obligations, and rank

of your own choosing.

Satanism is a philosophy, a magical curriculum, a movement - a way of

life. The Church of Satan is an organization whose machinations have

spawned that movement, and which serves as a guideline and inspiration to

those who rightfully call themselves Satanists.

Through the magical genius of Dr. Anton Szandor LaVey, the Church of

Satan was created as a foundation for a legitimate faith whose time had

come. The very real magic which has emanated from the Church of Satan

has provided a climate and opportunity whereby Satanism might be openly

practiced for the first time in history. The magic that will create new

opportunities and greater legitimacy for Satanists will likewise emerge from

the Church of Satan.

Being an organization, the Church of Satan is governed by strict

protocol and, as the Infernal machinery behind contemporary Satanism,

must be properly maintained. Though Satanism is of the here and now, the

Church of Satan is primarily concerned with the future and its

ramifications. There is no place for physically resolvable personal

problems, nor surcease from the torments of unfulfilled desires within our

organizational precincts - despite early propaganda to the contrary. It is

always easy to agree with something that promises abundant rewards. The

Church of Satan is not a haven for those who anxiously await the Devil's

blessing. Personal success - or salvation - is not dependent upon secular

involvement.

The price one pays for membership in the Church of Satan is negligible

from a financial standpoint. In other ways it is most dear. Assistance

commensurate with one's station may be drawn upon. One's position

inside the Church is governed by one's position **outside** the Church. **As**

above, so below.

We realize that when desire for authority burns bright in an incapable

individual, no amount of informed logic will stifle his drive, and

introspection is a quality usually conspicuous for its absence. The "Peter

Principle" or "enough rope" need not be bestowed on such individuals. It

will invariably be demanded, generally being requisitioned from whatever

sources are available.

We have no desire to over inflate leaky egos within our membership.

An organization based on a philosophy of ego-gratification must therefore

occasionally resort to subterfuge in order to isolate its highest human

potential. Consequently our administrative methodology may sometimes

appear nefarious. There are, however, valid reasons.

We cannot shame and degrade our members by threats of Hell and

hopes of Paradise, as can other faiths. **Our** *Bible* tells all men and women

that they are gods and goddesses. Those who read and heed those words

believe in their newly-acquired sovereignty and become inclined to pass

judgment, as gods are known to do. An entire organization filled with such

unbridled dominion could not fail to fall victim to chaos if uncontrolled.

Thus, while Satanism is a religion of individual freedom, the Church of

Satan must have order.

Appendix 42: "Evil, Anyone?"

- *Newsweek*, August 16, 1971

“What democracies in general and America in particular most lack is belief in the Devil,” argued Swiss philosopher Denis de Rougemont in his classic study of the diabolic in modern society a quarter century ago. But if few Americans outside the Bible Belt were willing then to give the Devil his due, today tens of thousands across the U.S. - some of them middle-class adults with advanced university degrees - are dabbling in Satanism, witchcraft, voodoo, and other forms of Black or White Magic.

Much of the interest in Satanism, of course, is mere fad, a trendy spin-off from the culture-wide interest in the occult. And some of it is sheer fantasy produced by drug-induced paranoia. But a good deal of the arcane experimentation results from plain, blind faith in Satanic power, which sometimes produces macabre acts of violence and sex that in less enlightened eras of U.S. history would have brought the perpetrators swift punishment at the stake.

Just last month, Kim Brown, a long-haired Satanist who swears she once saw the Devil himself during a black ceremony, was convicted of manslaughter for stabbing a 62-year-old man to death. “I really enjoyed killing him,” she said last week in her Miami jail cell between elaborate rituals to Satan. “I even had an orgasm while stabbing him.” For her crimes

the 22-year-old brunette was given 7 years in prison - a remarkably light

sentence that she attributes to the intercession of Satan.

Grave: Miss Brown's crime is not the only killing done this summer in

Satan's name. In June, residents of Vineland, N.J. were horrified to

discover that two local youths had killed a third, Patrick Michael Newell, at

the slain boy's request. Newell had apparently convinced his friends that by

dying at their hands he could count on being returned to Earth by Satan as

leader of a legion of lesser devils. In Los Angeles, police are still

investigating the murder, a year ago, of an Orange County schoolteacher

whose heart, lungs, and other parts of her body found missing from the

grave were used in a bloody sacrifice to the Devil.

Police and psychiatrists who have investigated each of these crimes

tend to dismiss the Satanic elements as manifestations of mental

derangement. Oddly, though, most of those convicted or suspected of the

killings have demonstrated some kind of involvement with the Church of

Satan. Yet the Church's "Black Pope", Anton Szandor LaVey, vehemently

denies any connection between the killings and the 10,000 dues-paying

members of his flock. Satanism, he insists, is "developing two circles:

an

elitist group which I always intended my church to be, and the faddists who

are becoming Satanists because it's the thing to do." Indeed, far from

preaching sexual or political anarchy, LaVey describes his goal as the

creation of a police state in which the weak are weeded out and the

"achievement-oriented leadership" is permitted to pursue the mysteries of

Black Magic.

Nude: When he founded the Church of Satan in 1966, LaVey and his

disciples staged a black-wedding rite, complete with a nude woman

stretched out as an altar, to help boost the sect's devilish image. Today

LaVey continues to cut a properly demonic profile with his shaven head,

satyr-like goatee, and black clerical collar, and at his comfortable black

house in San Francisco he still likes to usher outsiders into a sinister inner

sanctum hidden behind a swinging bookcase. But the total effect, reports

Newsweek's Gerald Lubenow, looks more like a Charles Addams cartoon

than a medieval Satanist's sanctuary. Indeed, LaVey's sky-blue Jaguar

(license number: SATAN 9) may reveal more about the Black Pope's true

ambitions than the zany trappings of his cult.

If there is anything fundamentally diabolic about LaVey, it stems more

from the echo of Nazism in his theories than from the horror-comic

trappings of his cult. Among specialists who have studied demonology in its

ancient, medieval, and modern forms, LaVey is dismissed as a man

unworthy of the Devil's trust. "The remarkable thing about this rise in devil

worship is that it is a cult at all," says Father Michael Griffin, professor of

moral theology at the Carmelite monastery in Washington, D.C. "To go out

and be wicked is understandable, but to go out of your way to surround

yourself with elaborate ritual is something else."

Magic: Even so there are thousands of Americans who believe that

spirits - good and evil - are close at hand for those who care to invoke them.

In Boston and New York this summer, young evangels of the Church of the

Final Judgment, who worship both Christ and Satan, openly proselytize on

the streets. And even in staunchly Middle American cities such as

Cleveland, St. Louis, Albuquerque, and Chicago, white magic is spreading

as fast as witches can organize covens. There are some 80,000 "white

witches" in the U.S., estimates Father Richard Woods, a philosophy

instructor at Chicago's Loyola University, with 6,000 in Chicago alone ...

Love: In contrast to many other clerics, Loyola's Father Woods sees

redeeming social value in white witchcraft, though he is frankly fearful of

Satanists. He admires the white witches' dancing rituals and sense of love,

brotherhood, sharing, and achievement. "Sometimes a whole coven will

concentrate on helping one of the members," he marvels, "and that is a very

beautiful thing to see."

Such sentiments - and from a clergyman - are further proof to some

Protestant fundamentalists that Satan is surely building his kingdom in the

U.S. "Devil worship is mushrooming," warns the Rev. Billy James Hargis,

the thundering evangelist of Tulsa's Christian Crusade who for decades has

preached that Communism is Satan's handiwork. "It ultimately will become

the religion of the militants and the revolutionaries." Nonetheless, even

many conservative Protestants seem to retain their belief in the Devil only

because he is mentioned in the *Bible*. And Satan receives scant attention

from most mainstream Christian theologians - including Catholic priests,

who are still ordained with the power to exorcise devils should the occasion

arise. "For most theologians," says Father Joseph Komonchak, professor of

dogmatic theology at New York's St. Joseph's Catholic seminary, "a

personal Devil is something of an embarrassment."

Freaks: Within the "Jesus movement" that is burgeoning in the

youthful counterculture, however, Satan enjoys stature as a formidable -

and necessary - foil to Jesus. "I firmly believe we are in the last days before

Armageddon," warns the Rev. Sammy Tippit, a Southern Baptist preacher

who directs a community of Jesus people in Chicago. "Satan is coming on

with a really heavy thing. But Jesus is coming soon, and Satan's not going

to win."

Ironically the Jesus movement may eventually do more to popularize

Satan among the young than all the devil-freak cults. But short of

Armageddon, the Devil, according to ancient Christian tradition, prefers to

do his mischief incognito. As the Father of Lies, cautions philosopher de

Rougemont, the Devil's greatest ploy is to convince men that the evil they

commit is not their own.

Appendix 43: Letter to *Fate* Magazine

- by Anton Szandor LaVey

September 1, VI/1971

Gentlemen:

I have enjoyed David Techter's book reviews for quite some time. I must, however, take exception to Donald Hanlon's competence as a reviewer in that department. Although the so-called "objective critic" is indeed a rare bird [if not in fact a mythical being], Mr. Hanlon's lack of objectivity in his review of Arthur Lyons' fine work *The Second Coming:*

Satanism in America (*Fate*, October 1971), is inexcusably unprofessional and defeats the purpose the literary critique is intended to fulfill. His inept treatment of this book, which is the first totally objective documentary on Satanism - past and present - is clearly the product of "sour grapes" over having been beaten to the punch, as it were, by Mr. Lyons. [Both Lyons and I have been contacted by Mr. Hanlon for the purpose of obtaining needed information for **his** proposed book on the same subject.]

Donald Hanlon's rather epimethean approach to the subject of Satanism is evinced by his imperceptive evaluation and hackneyed criticism of the Church of Satan. Had similar criticism been expressed by an individual who claims no practical knowledge of the occult nor comprehension of the principles of magic, the obvious lack of insight might be excused, but Mr. Hanlon purports to be an expert in these matters. His

charge that the Church of Satan “narrows its aims to the achievement of

material gain without mention of any form of spiritual illumination” is as

trite as it is erroneous. Such naïvete is characteristic of the occult scholar

who, unable to produce concrete evidence (i.e. material achievement) of his

magical prowess, establishes his “credibility” by means of an “education”

which consists of learning by rote everything available on the Black Arts.

This is, of course, totally antithetical to the creative nature of the qualified

master of the unknown.

It has been mistakenly thought that Satanism is concerned only with

material accomplishment, forsaking any study towards a higher, more

abstract development. The reason the study of material phenomena is

stressed is because if magic is to be recognized as a valid and essential

ingredient in everyday life, it must divorce itself from the stigma of

esotericism. C.S. Lewis’ “materialist magician” is the cavalier who rides out

of the night wherein tabooed and arcane theories have so long resided.

The world still abounds with occultists whose only protection from

their persecutors lies in their unfathomable abstractions. They have chosen,

consciously or otherwise, the very weapon the men of God wield

against the

multitudes: bullshit, and more of it! This form of homeopathic magic is

little more than camouflage - protective coloration - of a different sort to

allow the practitioner of heresy to exist among his would-be persecutors.

The occultist's grave mistake is in assuming that his abstract pursuits

elevate him to a higher plane of existence *per se* … hence preparing him for

more exalted enlightenment. In other words, he has **employed** his studies

towards abstract and spiritual development as a **means of identity and**

survival rather than a **means of growth and development**.

The Satanist, unlike the occultist, realizes that survival and its brother,

recognition, have always flourished best on a diet of physical trappings and

material accomplishments. The Satanist believes that one should learn

sufficient tricks of the trade in the game of life before embarking on the

path to Schamballah.

Those who would criticize our neglect of the spirit are invariably those

who have deplorably neglected their own understanding of the physical

world. One day it will become common knowledge that a proficiency in

human relationships and material achievements is a prerequisite for

magical aptitude.

Spiritual religions have always appealed to the have-nots … because one can be the greatest believer on the block and it won't cost him a cent.

Similarly a preoccupation with the abstract ingredients in magic is witnessed in the can-do-nothings, because the implication exists that sorcery is an inverse sort of miracle, attainable through swapping a scapular and prayer book for an athame and a course in Tarot reading.

Any inference that the Church of Satan has "borrowed" from Aleister Crowley is only viable in that we consider some of his poetry to be worthy of inclusion in our rites. Our admiration for Crowley rests on his literary eloquence, certainly not on his drug-befuddled callings-up of Choronzon *et al*. As for the Process, the suggestion that we have "borrowed" from it is too ludicrous to warrant rebuttal. Anyone who has read the literature of the Process should banish the remotest comparison.

Your reviewer states that one should look within himself rather than gaze Heavenward or lower his sights towards the Pit. He is, while disparaging my philosophy, stating exactly that which I have constantly said. Methinks he wants to dance but his feet won't let him!

Appendix 44: "That Other Black Order"

- by Michael A. Aquino IV°

The Cloven Hoof #IV-4, April VII/1972

"If there is anything fundamentally diabolic about LaVey, it stems from

the echo of Nazism in his theories."

- *Newsweek*, August 16, 1971 CE.

Well, **is** the Church of Satan neo-Nazi? This question is one which has

preoccupied more than one member. Either we are - and are consequently

on a collision course with Western liberalism - or we aren't, and, like it or

not, there is some sense of anticlimax. Sorry, but the *Hoof* isn't going to

make it all that easy for you to place the Church in a mold; we harbor some

ideas about the Nazis that shade the issue more than you may have thought.

[But, before proceeding further, some recommended reading: For a

scenario of the times, William Shirer's *The Rise and Fall of the Third Reich*

has yet to be surpassed. For a profile of Hitler see Alan Bullock's *Hitler, A*

Study in Tyranny. Concerning SS methodology refer to H. Krausnick's

Anatomy of the SS State. For a closer look at the SS leadership there is R.

Manvell's *Himmler*. And, for an excellent analysis of the strictly Satanic

elements in Nazism, see Louis Pauwels' *The Morning of the Magicians*.

Some of these are available in paperback, and your local library can

probably provide you with detailed information on the hardcover

editions.]

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843 Today, having made a much greater study of the field, I find my old

recommendations thoroughly inadequate. As a general history of the Nazi regime from

Hitler's perspective I would now recommend David Irving's *The War Path* (1978) and

Hitler's War (2 volumes) (1977), both published by Viking Press, New York. Probably

the most exhaustive exoteric study of the SS is Heinz Hoehne's *The Order of the Death's*

Head, published in the United States by Ballantine Books (#25882) in October 1971.

The esoteric interests of the SS are surveyed in Nigel Pennick's *Hitler's Secret Sciences*

(Suffolk: Neville Spearman, 1981), and perhaps the only non-hysterical psychological

portrait of Himmler is Bradley F. Smith's *Heinrich Himmler* (Stanford, California:

Hoover Institution Press, 1971). The political culture of Germany which ultimately

resulted in the Nazi phenomenon is best studied in Peter Viereck's *Metapolitics from*

the Romantics to Hitler (New York: Knopf, 1941). For a psychological portrait of Hitler,

I recommend Hermann Rauschning's *The Voice of Destruction* (New York: G.P.

Putnam's Sons, 1940) and *Hitler's Table Talk* (introduced by H.R. Trevor-Roper)

(London: Weidenfeld & Nicolson, 1953).

Why the emphasis on the SS? The fact of the matter is that the

Schwarze Korps of the “Thousand-Year Reich” embodied a living blueprint

for the ideal National Socialist state [and indeed Himmler fully intended to

establish an autonomous SS nation following World War II844]. If we are

going to critique the Nazi era, then we certainly ought to place our hoof on

the most potent indicator of the Nazi philosophy. And the *Schutzstaffel* was

certainly that.

Almost every historian of the Third Reich feels morally obliged to

condemn the entire period as being some sort of national disease. It was a

freakish aberration, but we eventually squashed it, so now the world can get

on with civilized normalcy.

The *Hoof* begs to differ. The true message of the episode is simply that

there was nothing in the Nazi philosophy that conflicts with the basic

desires of the human personality. Accordingly attempts to moralize at the

Nazis’ expense are unrealistic. Worse than that, they are dangerous in that

they breed an unmerited complacency in contemporary civilization.

To illustrate our view, let us examine two interrelated aspects of the SS’

design: its symbolism and its sense of morality. Such treatment must

necessarily be somewhat abbreviated.

The *Schutzstaffel* placed the highest possible emphasis on symbolism,

visual and otherwise. Every facet of the organization was intentionally

portrayed so as to accent the elitism that the SS purported to foster. The

color black, for example, has always elicited feelings of fear and respect.

Thus those who wish to dominate others invariably choose black attire,

whether they be executioners, clergy, policemen, judges, Wiccans, or

Satanists. So the SS was uniformed in black and silver after the example of

the Italian *Fascisti*, and there was no question of its æsthetic appeal when

compared to its SA rival.

The skull-and-crossbones may seem a rather juvenile insignia for a

paramilitary organization, but, as the trademark of the SS, it produced the

same intimidation of opponents that the “Jolly Roger” did during the days

of sea piracy. In time the Nazis’ already-dynamic swastika was rendered

even more striking by turning it askance.845

844 See in particular *Infiltration: How Heinrich Himmler Schemed to Build an SS*

Industrial Empire by Albert Speer. New York: Macmillan, 1981 CE.

845 The visual difference between the “resting” swastika and the “balancing” one of the

Nazis is not dissimilar to the visual difference between the obverse

and inverse

pentagrams.

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The mythology of the SS was keyed to the most compulsive idealisms of

the Germanic cultures of northern Europe. Included were pan-Germanic

racial supremacy [SS membership was eventually opened to “Aryans” in

every conquered country], imperialism, paganism, and the Wagnerian

glorification of the martial arts. Its leaders both followed and encouraged

practices that, in the context of our Satanic ritual, included specific design

for both operative and illustrative effect. Consider the mass-hypnosis of the

Nürnberg party rallies [cf. Leni Riefenstahl’s film *Triumph of the Will*], the

torchlight ceremonies of the HitlerJugend, and the SS’ observance of Yule.

According to one SS manual:

On the day of the winter solstice the Sun rises again from its wintry

grave. This annual event was celebrated as the greatest festival of our forbears.

They advanced towards the Yule-night with firebrands to liberate the Sun

from the bondage of wintry death, and thought of it as a young hero come to

rouse and free them from their deathlike sleep.

On Christmas eve the main ingredients of the festive fare must be carp,

roast goose, and wild boar - drawn respectively from the spheres of water, air,

and earth. At the conclusion of the meal, the father uses the Yule candleholder

to kindle the lights on the Yule-tree, leaving three candles unlit. The other

members of the family and clan are summoned, and the father kindles the

remaining three candles, saying: “This light shall burn in memory of our

ancestors who are with us today. This light shall burn for my dead comrades

from the war and the time of struggle, and this light shall burn to remind us of

all our German brethren across the globe celebrating Christmas with us

today.”

Far from being merely a propaganda technique to impress the German

public, such symbolisms formed the core of the SS leaders’ guiding ethics.

Richard Grunberger in his book Hitler’s SS observes the following:

Himmler also viewed his own personality as big enough to accommodate

the shade of King Arthur of Round Table fame; he had the derelict

Wewelsburg Castle in Westphalia refurbished at considerable cost, and

periodically assembled the twelve highest-ranking Obergruppenführers (full

generals) of the SS round the oaken table of its lofty dining room. The

Wewelsburg's holy of holies was a subterranean shrine; plinths for the

Obergruppenführers' cremation urns encircled a sunken well; on the death of

each Knight of the Round Table his escutcheon was burnt on top of a

hollowed-out stone pillar, with the smoke - by means of a cunningly-arranged

ventilation system - forming a vertical column above the well. 846

The Nazis were not alone in their taste for exotic attire and flamboyant

ritual, certainly, but they **were** the first in modern times to govern an

entire nation according to irrational principles. We are not talking merely

in terms of politics, obviously, because they can hardly be held responsible

for setting a precedent in that non-discipline. But the Nazi idealists made

the fatal error of applying their emotional desires to the entire range of

statistical science - mathematics, biology, genetics, architecture, physics,

economics, and the like.

Accordingly they lost their Einsteins, and those scientists and scholars

who did remain in the country were severely hampered in their respective

pursuits by the requirement that their doctrines and principles conform to

Nazi orthodoxy. Fantasia can be desirable to counterbalance the ego-

dulling effects of pure materialism, but the introduction of

irrationality into

science will cause an instantaneous breakdown of experimental validity.

Carried over into government and law, subjective idealism produces

anarchy, despotism, and ultimately totalitarianism.

When Pauwels speaks of “Martians at Nürnberg”, he is referring to the

total ethical alienation of the Nazi leaders from their Allied judges.

Extermination camp films that would horrify the average Westerner left SS

officials quite unmoved. Many observers attributed this to barbarism, but it

was rather a clash in frames of reference. Consider the miraculous success

[at least until 1942] of Hitler’s seemingly nonsensical policies in advancing

German prestige and influence in the world. Nothing succeeds like success,

and the excesses of the regime could eventually be rationalized.

To understand how the ferocity of the extermination camps could be

tolerated and even encouraged by the Germans, we need look no further

than our own backyard. Practically every nation on this planet has seen

massacres - ethnic, religious, or otherwise - that would do credit to the

most rabid Nazi element. Yet such events as the American Indian Wars of

846 This chamber, the Walhalla, was the site of my “Wewelsburg Working” on October

19, XVII/1982. The Walhalla and indeed the rest of the Wewelsburg

are erroneously

described in virtually all popular accounts. I recommend Prof. Dr. Karl Hueser's

Wewelsburg 1933 bis 1945: SS Kult- und Terrorstätte (Paderborn: Verlag Bonifatius

Druckerei, 1982). In 2009 an extensive new anthology of articles, *Die SS, Himmler, und*

die Wewelsburg, Jan Erik Schulte (Ed.) (Paderborn: Ferdinand Schöningh) has been

published in German, including an excellent essay on the occult aspects of the

Wewelsburg by the castle museum scholar Daniela Siepe.

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the last century are generally regarded by the average citizen with a certain

pride. A rhetorical question: How might a Nazi historian have recorded the

discovery of enforced Indian reservations and Japanese-American

internment camps? The *Cloven Hoof* rests its case.

If the tragedy of contemporary civilization is that it jealously

suppresses the urge for Satanic individualism, then the tragedy of Nazism

was that it attempted to substitute subjective Satanism for the entire

spectrum of social ethics. A revolution of the existing social order with

"Satanism" as the behavioral standard of the world would be disastrous in

effect and impossible by definition.

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Appendix 45: “Purpose and Precognition”

- by Michael A. Aquino IV°

The Cloven Hoof #IV-4, April VII/1972

Several of our readers have written in to invite our attention to a new

book by Colin Wilson entitled *The Occult: A History* (New York: Random

House, 1971 CE). This formidable volume - 579 pages and a 6-page

bibliography - is the latest attempt to “define” the value of the esoteric arts -

to distinguish, so to speak, between the significant and the nonsensical.

Wilson himself enjoys no mean reputation as a writer, and his approach to

the subject is, at the very least, a painstaking one.

Summarily *The Occult* is a history plus commentary plus speculation.

The worth of the book rests primarily within the first category. While

Wilson rather dutifully re-gnaws all of the usual material from prehistory to

the present, his accounts do include some interesting anecdotes and

incidents not previously published. Especially of note are the biographical

sketches of Rasputin and Crowley, two practitioners whose exploits merit

more than a cursory examination. 847

It is unfortunately the case that Wilson’s dramatic impulse lends verbal

color to the historical segment of the book at the occasional expense

of

objectivity. Consider his treatment of the early Christians: The movement is

labeled “a great black shadow of intolerance, a super-totalitarianism that

makes communism seem harmless by comparison”. The fledgling cult’s

pagan rivals, on the other hand, are represented as being far more placid

and æsthetic. And this introduces a consideration important to Satanism:

Those who presume to attack any institution would do well to take

extraordinary care that their judgments are not emotionally exaggerated.

The first hint of bitterness or hysteria effectively destroys the credibility of

an argument.

Ironically enough, the Satanist’s license to indulge in public slander is

nonexistent, while that of his theological opponents is boundless. The issue

is simply one of maturity; the ritual chamber’s function, in part, is to

provide release for the consequent frustration. If the Satanists were to visit

the same injustices upon the theists that conversely occurred during the

medieval witchcraft persecutions, we would have no mandate to regard our

847 Today I would take somewhat less note of the passage on Crowley, since it is my

feeling that Wilson displays an anti-Crowley bias somewhat

comparable to John

Symonds'.

intellectual bases as superior to theirs. The question is not one of turning

the other cheek, but rather of handling our irrational rivals with the

judiciousness that a physician displays towards a psychotic. 848

Early Christianity, in fact, was hardly the most rotten apple in the

barrel. Primitive civilization, such as it was, bred cruelty and exploitation

within **all** disciplines of the Roman era. Life then was a far more ruthless

struggle than it is in our pampered societies of this century, and all

religions merely reflect the times and circumstances in which they flourish.

It is quite probable that, if the Mithraics had conquered their Christian

rivals, the middle ages would have been every bit as intolerant as they were

under the influence of the Holy Roman Empire. Only the semantics would

have changed. Thus it is both pointless and presumptuous to criticize the

onset of Christianity. Its obsolescence in our **own** day, however, is quite

another matter.

But Wilson's purpose in writing *The Occult: A History*, it soon becomes

clear, was not simply to gain stature as a historian. The name of the book,

accordingly, is somewhat misleading. In the introduction Wilson speaks of

a certain “Faculty X”, an Astral/PK/ *psi*/6th sense or whatever

“breakthrough” that will finally permit man to realize “his true purpose in

life”. Wilson is quite excited about Faculty X, apparently considering the

theory both ingenious and revolutionary. It is neither.

Need we describe the narrative tone? The history of occultism is

evaluated in terms of you-know-what. Either it fits and is significant, or it

doesn’t and is uncouth. Wilson, for example, has a thing about the ancient

Egyptians. He labels them “lazy and adverse to serious thinking”, citing

Akhenaten’s monotheistic reign as “their only real intellectual achievement.

Their science,” Wilson continues, “was almost nonexistent; their

mathematics remained crude.”

Without diving merrily off the other side of the ship, we really think

Mr. Wilson is being a bit too arrogant, considering the Nile civilization’s

remarkable achievements in architecture, linguistics, cartography,

geometry, applied physics, medicine, and astronomy. Furthermore,

Wilson’s grand assertion that the three millennia before the birth of Christ

were an “evolutionary disappointment” strikes us as nothing short of

asinine.

848 I should have said “**should** display ...”. Since then I have learned a thing or two from

Thomas Szasz. For an interesting treatment of this “do unto others - ?” theme, consider

Howard Fast’s *Spartacus* - or see the equally excellent film starring Kirk Douglas. [Are

the Romans or the gladiators the real Satanists?]

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Having dismissed man’s first struggles upwards from savagery with

such aristocratic disdain, Wilson proceeds to encounter a magnificent

revelation embodied in the same, silly accounts of “psychic science” that

clog the pages of *Fate* each month. These, together with certain obscure

postulates drawn from the occult fads of the past, constitute Wilson’s proof

for the existence of Faculty X.

There is nothing really all that spectacular about Wilson’s argument;

we have heard it all before under a host of other guises. And we have

become accustomed to seeing the achievements of history’s great

philosophers collectively explained according to an author’s pet theory.

We will now state as simply as possible why we take issue with Wilson’s

Faculty X theory:

Faculty X - and, for that matter, the vast majority of traditional

occultisms - presuppose that man as a material entity is somehow

incomplete or deficient. The insinuation is that there must be

something

else to man - an “essence” that is purely spiritual. This same tradition

emphasizes a purpose to human existence that transcends mere feeding

and fighting and, well, reproducing. We have a **destiny**; we are an elect

race. There is a Great Truth that we must seek out and comprehend. To

some it is God, and to others [such as Wilson] it is less distinct. But it **is**

there, damn it, and Faculty X **proves** it, and everyone ought to hop on the

bandwagon so we can go **after** it! 849

Maybe like Don Quixote after the windmill.

The desire for a predestination of the human race is transcultural, and

it is understandably very popular. But logically it is a fallacy, if the sheer

weight of anthropological science counts for anything at all. Man is a

product of normal biological evolution, both willful and accidental, and his

increasing capacity for memory, logic, and comparison has nurtured the

phenomenon of identity. And, since awareness of identity predated an

understanding of its factors, man assumed a “soul” or a “true self” beyond

849 A denunciation somewhat awkwardly and inaccurately conceived and worded, even

from the premises of the Age of Satan. My differences with Wilson were - and are - two.

(1) He postulates that **everyone** partakes of Faculty X, i.e. that it is a generally

applicable feature of natural evolution. (2) He identifies it with man's spiritual

metamorphosis towards union with the consciousness of a Universal godhead - a quasi-

scientific restatement of the Rosicrucian/Cabalistic climb up the Tree of Life. I, on the

other hand, am of the opinion that the Gift of Set is **selective** based upon mutual

intellectual and intentional effort by individual humans and the Prince of Darkness, and

that it is alien to, not harmonious with the natural universe. Hence it is **not** a product of

natural evolution.

matter. Paradoxically, such a supposition actually does a disservice to man

by undervaluing the sophistication of his mental machinery.

Think about it. When we say that the Church of Satan advocates a

carnal philosophy as opposed to a spiritual one, we aren't just

recommending that everyone should become a glutton, a slob, and/or a sex

maniac. Satan embodies the realization that man is a chemical machine, an

exceedingly-complex stimulus/response robot - and **only then** the

assumption that, as an independent, ultranatural entity, his prerogatives

are unlimited by outside intellect.

The concept of preordained destiny is antithetical to Satanism, for an inevitable future, whether determined by a God or by a more impersonal force, denies freedom of the will. Consequently any discipline that hinges upon destiny or purpose - such as precognition - is by definition unSatanic.

In his concluding chapter, “Glimpses”, Wilson fields his most powerful argument on behalf of Faculty X. It is merely the Gurdjieff/Ouspensky-derived notion that one’s sense of time is variable and occasionally subject to control by the *psyche*. Our response is: So what else is new? Conscious mastery of the fourth dimension is simply the result of thinking either abnormally swiftly or abnormally slowly. Our standard time references are artificial yardsticks through which we compare our individual rates of thought and movement; thus group coordination is made possible.

Colin Wilson draws an instructive conclusion, but it is again a paraphrase of Ouspensky. He suggests that conscious exercise of our powers of concentration will enable the mind to become even more powerful, hopefully to a victory of the spirit over matter.

And Wilson’s eventual summation - that conscious exercise of concentration will inspire a further evolution in humanity - is also Ouspensky-derived. Wilson, however, amends the idea to one of spirit victory over matter. We would reply that, there being no “spirit” independent of matter, this hypothesis is nonsensical. And for him to

conclude that the achievement of such a “Faculty X” would constitute a

passport to “unity of life” and “total control” is overly grandiose. Expansion

of the intellect presupposes rather an increase in human opportunity and

diversification. Control and unity would proclaim man God; variation and

contrast proclaim him Satan.

And now, lest you think we have a thing about Colin Wilson, the *Hoof*

would like to recommend his novel *The Mind Parasites* most highly. It

deals with much the same sort of transmentalism, but it is admittedly

speculative. The book’s theme is strongly Lovecraftian, and since its release

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about 3 or 4 years ago it has continued to win readers’ acclaim. *The Mind*

Parasites is now appearing in hardcover courtesy of Arkham House.

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Appendix 46: “Darwin and the Devil”

- by Michael A. Aquino IV°

The Cloven Hoof #IV-5, May/June VII/1972

The processes of classification as practiced by the human mind are

often regarded as “natural” in the sense that environmental categories are

assumed to be independent of their articulation by mankind. To a certain

extent this may be true, at least in the chemical, physical, and mathematical

sciences. [One might well argue, however, that the absence of an

appreciating intellect would make “classification” a meaningless concept.]

The case of physical anthropology is somewhat different. For one thing

it got off to a rather late start: For the better part of the last 2,000 years all

investigations into our biological origins had to conform to the fantastic

pronouncements of the “Book of Genesis”. Only since the relatively recent

acceptance of Darwinian evolution have anthropologists been free to

analyze data on their own merits alone.

One theist-derived concept, unfortunately, has persisted in spite of

Darwin. It is simply the assumption that our evolution was in no way

interfered with - that we were the first and only creatures of intelligence to

walk our planet. Most anthropological texts suggest that we are descended

from a species of primate or quasi-primate that, in order to survive,

gradually developed an oversize brain to compensate for physical weakness.

This same pre-human eventually switched from a herbivore to a carnivore,

thus making it less dependent upon the seasonal changes.

This theory is reasonable enough, but there are two main defects in it.

First, many of its supporting criteria, such as the definitive stages of

man's

supposed mutations, are so hypothetical as to approach speculation. One or

two skull fragments, a piece of thigh-bone, or a fossilized hand-print

casting are too often the sole bases for a pronounced link in the chain.

The second complication is that evidence exists that our evolutionary

development was influenced by unnatural means. We should emphasize

that we are talking not about little green men in flying saucers, but about

archæological data in the scientific sense. Let us elaborate:

Our earliest evidence of man dates to about 1 million years ago. In

South Africa a large number of fossil remains of mutated apes has been

found. Classified as Australopithecines, these pre-men possess human-like

hip and thigh bones in addition to enlarged cranial capacities of between

400cc and 600cc. Conventional theories of evolution can substantiate the

continued mutation of this man-ape [or his contemporaries] to the stage of

Pithecanthropus Erectus - a skull fragment found in Java with an estimated

capacity of about 900cc. Later versions of *Pithecanthropus* have evidenced

skulls of up to 1,100cc. And here we encounter the enigma of the "missing

link".

The Java remains date to the early Lower-Paleolithic period - about

800,000 years ago. The next two definitive ancestors of modern man, Cro-

Magnon and Neanderthal, did not appear until the Middle-Paleolithic

period - about 100,000 years ago. There is some question, then, about the

interim 700,000 years. Nor, might it be added, is this the **only** "missing

link" period.

Cro-Magnon and Neanderthal, who were approximate contemporaries,

possessed cranial capacities respectively of up to 1,700cc and 1,500cc. How

and why did these startling enlargements occur? And why was Cro-

Magnon's cranium in particular **larger** than that of present-day man, who

averages 1,400cc?

The "missing link" has accordingly been sought with understandable

impatience. African Genesis and similar late works continue to narrow the

gap. But as we see it, the question "how" is of secondary import to the

question "why".

Why brain evolution? Why are we **mental** mutants instead of physical

ones? Other enduring species have managed to survive on the basis of

bodily strength. But man continues to grow less muscular as he depends to

an increasing degree on his intellectual powers.

The author of this intellect we have chosen to identify as Satan. Such

“God” as exists is merely a mathematical consistency, and the impudent

consciousness of man defies the law of consistency by its very presence.

Versions of the actual inspiration of unnatural intelligence have been

offered by every civilized era including our own. The Hebrew serpent and

the Greek Prometheus have given way to a surrealistic monolith in the

motion picture *2001* or, even more ironically, to an alien “Devil” named

Karellen in *Childhood’s End*.

But cast aside the symbolisms and consider the proposition on a factual

basis. To proceed, we may search in the most ancient remains of civilized

man …

Contrary to what is generally assumed, there are many cultures which

predate Egypt and China. The most famous legend, of course, is that of

Atlantis, and the inquisitor regularly encounters such alternatives as

Churchward’s Mu, Tolkien’s Numenor, the Toltecs’ Aztlan, and the tales of

Gondwara, Punt, and Thule/Hyperborea.

And, sooner or later, the Satanist is bound to encounter those very

disturbing writings of H.P. Lovecraft. The influence of the Cthulhu Mythos

is strong in the Church of Satan, and this is not only because HPL tells a

convincing horror story. Of particular note is the recurring contention that

3-dimensional space travel was **not** the medium of the Dæmonic gift.

Relativity was not fully appreciated in Lovecraft's day; thus its emphasis in

the Mythos is intriguing. But again to history:

2,600 years ago Ashurbanipal, King of the Assyrian Empire, advised his

ministers that immense cities of a vanished race existed in the wastes of the

Arabian Desert. He claimed to possess many mysterious records of the

ruined cities in his libraries. Recent excavations in Nineveh have brought to

light hundreds of tablets wrought with mathematical tabulations and

powers of progression, seemingly of a random nature. Recurring constantly

is the famous Pythagorean Theorem, an interesting discovery in view of its

now-supposed Egyptian origin. Expeditions into Lebanon have unearthed

gigantic stone quarries, one containing a block of stone weighing over 4

million pounds. Even today, transport of such a stone would be quite

impossible.

- Compare this to *The Nameless City* and *The Shadow Out of Time*.

The Pyramids of Egypt are generally placed to about 2000 BCE, but

inscriptions within several of the lesser monuments indicate that they were

constructed at a time when Lyra was in Cancer. This would be 70,000

years

earlier. There are no remains of smoke within newly-uncovered passages

inside the monuments; what light-source was used in construction … or

was there a light-source? Statues and records shown by the Priests of Uast

to Herodotus led the great historian to conclude that their order dated back

11,000 years before his time. Funeral inscriptions in the Satanic era of the

Egyptian Empire (the XIX and XX Dynasties) take a strange and

frightening turn, depicting monstrous, half-human, half-animal figures

completely alien to the usual representations of the Khemite pantheon.

- You are referred to *Imprisoned with the Pharaohs* and *The Haunter*

of the Dark …

In the Bolivian Andes, on a 13,000-foot plateau, are the ruins of a

titanic city of almost indefinite age [geological strata estimates date back to

Paleolithic times]. This city, known as Chucara or Tiahuanaco, is reputed to

be the only surface remains of an underground network of caverns and

passageways; and the ruins themselves contain tremendous arches and

doorways, Olympian statues of gaping-mouthed figures with four-fingered,

webbed hands, and inscriptions depicting an undersea existence by

superhuman races with blue-tinted skins. Included on the Gate of the Sun

[a casting is on display at the Museum of Man, Paris] is a 225-day Venusian

calendar, and it is worthy of note that an increase of CO2 in the blood -

which would be effected on Venus or at high altitudes - imparts a bluish

tinge to the complexion. Many of the principal Egyptian gods are depicted

with blue skins, and Egyptian ceremonial artists, where color was

concerned, were strict realists. Plato, in his Timæus and Critias, identified

blue as the color of the Atlantean Priesthood.

- Consider *At the Mountains of Madness*, *The Shadow Over*

Innsmouth, and references to the Plateau of Leng.

More may not be said at this time. You should know, however, that the

Church of Satan will tell you little of a direct nature. You will be led to many

strange and unusual fountains, but you alone must decide whether or not to

drink.

YANKEE ROSE

Appendix 47: Satanic Wedding Ceremony

- by Anton Szandor LaVey

The ceremony is opened according to the basic sequence in the *Satanic*

Bible. Following the Opening of the Gate, the bride and groom come forward.

Priest:

In the name of the all-powerful manifestation of Satan I greet ye this night of nights. These walls are become a chamber wherein the fruition of this courtship might be recognized. Each of you, in your own fashion, hath bestowed the wizardry of enchantment upon the other and, having done so, desires a solemnization of this prowess. Think not lightly upon thy accomplishment, for honest desire which craveth lasting devotion is not always fulfilled. By the strength of your love and the substance of your selves, you have commenced unto this union. As each creature upon the Earth seeketh completion, so your halves are now made whole. May the creatures of the Earth join with us this night and sing praises wherever life and love abound.

Priestess: I ask you, [name of groom], is this your choice of woman, made with all the thought and desire of your being, and cast within the likeness of your dreams?

Groom:

[Response: A simple affirmative or a longer personal statement.]

Priestess: I ask you, [name of bride], is this your choice of man, made with all the thought and desire of your being, and cast within

the likeness of your dreams?

Bride:

[Response. May be a simple affirmative or a longer personal statement.]

Priest:

Let the ring be placed.

As lovers and as mates you stand before me, then, and by your intentions you have cast your vows. I therefore solemnize this

union in the name of the Lord of the Earth, whose Priest I am, and in Satan's ineffable name I proclaim you husband and wife. May all the joys of the world be yours, and may your love grow stronger with each passing day. Embrace and be as one. [As they do so, Priest recites the Second Enochian Key.]

The ceremony is closed according to the basic sequence in the *Satanic Bible*.

Appendix 48: Grotto Administration Manual (Extracts)

- by Michael A. Aquino III°

III. Concept of the Satanic Grotto

The Satanic Grotto is unique from an organizational standpoint. It has very little in common with traditional church congregations, White witchcraft covens, or fraternal lodges. A Grotto is not intended to be a social

interest club, nor is it consistently structured from one locale to another.

Only in one respect are all Grottos identical: Each is entrusted to the

guardianship of a Grotto Leader chartered as such by the Central Grotto.

For a discussion of the specific powers and responsibilities of the Grotto

Leader, see Chapter V.

Most individuals join the Church of Satan as members-at-large; as such

they are not initially affiliated with a local Grotto. Membership-at-large

does not automatically entitle one to membership in a local Grotto, even if

one presently exists in the new member's community. Membership

standards for local Grottos are determined by their respective Councils, and

each member of the Grotto possesses the power of veto where the

admission of a new member is concerned. The reason for this is that each

member of the Church of Satan is entitled to maximum protection of his

anonymity. Inasmuch as members of a local Grotto are more liable to

exposure than members-at-large, they are given the right to select their

immediate associates. The Grotto Leader may overrule such a veto, but he

may not induct the aspirant until he has received confirmation of his

decision by the Central Grotto.

The point should be made that one need not join or establish a Grotto

in order to become a magician of the Left-Hand Path. The individual may

be quite satisfied to work alone, or to cooperate informally with one or

more known members. The demands of one's profession, family life, or

disposition may make continued membership-at-large the preferred option.

Many persons, however, find that they are best able to realize their

desires for power and manipulative influence through the medium of a

formal organization. A Grotto is able to pursue projects on a scale which

would be prohibitive to most individuals. Certain operations of ceremonial

Black Magic - as discussed in the Satanic Bible - require meticulous

preparation and integrated reinforcement for maximum impact.

Furthermore the active and aggressive impression of Satanic Will upon a

given environment normally requires the coordinated and cohesive efforts

of an officially-constituted Grotto. The factors of Balance and Timing

should be considered in this respect.

There is no prescribed level of activity that a Grotto is required to

maintain. It may choose to meet weekly, monthly, or at the call of the

Grotto Leader. Its programs may emphasize philosophy, community

influence, and/or ceremonial magic. Satan is not so insecure a personage as

to require scheduled adoration by his human disciples; he would rather see

your efforts devoted to your personal education and advancement. Such

rituals as the Grotto conducts should evidence the membership's conscious

desire to commune with the Powers of Darkness. Tribute for its own sake is

meaningless.

Each local Grotto is entitled to act in the name of the Church of Satan;

the member-at-large is not. This is a very real advantage to the Grotto, but

it entails corresponding responsibilities as well: The honor of the Prince of

Darkness and that of his Church must be upheld to the limit of the Grotto's

legal ability. Let there be no misconception in this regard. There are no

restrictions upon such Black Magical measures as you may choose to

employ, but public antagonism or misunderstanding must be answered

promptly in a manner befitting the dignity and nobility of the Church.

Finally, remember that the Church of Satan is organized not for mere

self-perpetuation - but to educate and inspire its members to their eventual

divinity through mastery of the Powers of Darkness. This is, in every sense

of the term, the Great Work, and no degradation of this purpose will be

countenanced. Individuals who see the occult sciences as amusement or

recreation are advised to look elsewhere; often a traditional White

witchcraft coven or occult society would be appropriate. Seekers after

fraternal altruism or social comradeship should consider those very worthy

associations deliberately organized with such goals in mind. The Church of

Satan is answerable not to its membership or hierarchy - but to its Patron.

IV. Formation of a Grotto

All members who desire to organize a Grotto and assume office as

Grotto Leader must first qualify for the II° of the Church. No exceptions to

this rule are permitted, as the individual's performance on the II°

examination enables the Central Grotto to estimate his chances of success

in this venture - and to provide additional aid or instruction if necessary.

In the event there are other registered members-at-large in your area,

the Regional Agent or the Central Grotto will provide you with their names

and addresses. Such a list is to be used for no other purpose than to contact

them concerning possible formation of a local Grotto. It will then be your

responsibility to arrange for an organizational meeting.

A minimum of 5 Active Members is required for the Central Grotto to

issue a local Grotto charter. If there are not this many members in your

vicinity at the present time, you should direct your efforts towards inspiring

qualified persons to join the Church as members-at-large. You may decide

to do this informally, through word-of-mouth, or you may elect to make a

formal presentation of the Satanic philosophy in an open forum. A

neighboring college or university campus is frequently ideal for such an

approach, as there are many speaking programs which would welcome the

addition of a knowledgeable Black Magician. A discussion of magical theory

from an academic or historical standpoint - with incidental references to

the Church and its contemporary policies - will probably attract a pilot

group of interested individuals.

One word of warning: Before ascending the rostrum, ascertain that you

have your facts straight and that you possess a greater-than-average

familiarity with your subject material. A bit of advance calculation will

enable you to estimate what sort of questions you will most likely

encounter. Don't be hesitant to admit your areas of ignorance; if you knew

all the answers, you'd be entitled to the V°, not the II°!

You might consider publicizing the potential Grotto. Such an approach

has many advantages, and it permits the organizer to maintain his

anonymity as well. A mimeographed or spirit-duplicated notice, if

carefully

executed and publicly posted [bookstores, markets, campuses, galleries,

and forums are ideal], can attract a multitude of responses. You should

avoid such controversial media as “underground” newspapers, however.

Not only do we wish to circumnavigate the faddist elements, but we have a

standard of dignity to preserve.

Unless your background in the Black Arts is extensive, you should not

attempt to convene a Grotto on the basis of doctrine to be taught, but rather

as a convenient means for cooperative exploration of the Satanic arts and

sciences. It may be advantageous to begin with a limited group of only 4 or

5 individuals. Later this initial group may be reconstituted as the first

Council of the new Grotto.

Strictly formal meetings with complicated ceremonies are not

recommended during the organizing process. These usually require

extensive preparation, considerable knowledge of ritual methodology, and

suitable accessories [some of which involve major expense]. This is not to

say that you should avoid conducting rituals, but rather to suggest that you

plan and execute them within your existing resources. There are many

reasons why it may not prove possible to form a Grotto in a given location,

and you should not assume financial burdens until you are assured of a

return.

You might do well to begin with informal, individual-check dinners and

discussions, either at a private residence or around the table of a good

restaurant. Remember that ours is a religion of pleasure and indulgence,

and that a Grotto is not a revolutionary party cell! Each gathering should be

provocative and entertaining, and serious Satanism will follow as a matter

of course if those present are sincere in their interest. From this beginning

it is but a short step to a program of ritual, discussion, and social activities

encompassing the next several months.

You should keep the Regional Agent or the Central Grotto informed of

your progress or lack of it. If you experience a certain difficulty, the chances

are that it has been encountered before, so don't hesitate to write for

specific advice. The best way to fulfill this requirement is to keep a typed

record of your plans and activities, sending copies to your Regional Agent

or Central Grotto contact. This, by the way, is the first step towards

publishing a local newsletter - which will be discussed in Chapter XI.

When you consider your group to be firmly grounded in theoretical and

practical Satanism, and truly deserving of a Grotto charter, you may submit

such a request to the Council of Nine through the Central Grotto. The

Council will review all available data and determine whether you are

capable of representing the Church at the local level.

Upon favorable consideration of your application, a charter will be sent

to you. If it is decided not to charter the Grotto at this time, an explanation

of the underlying rationale will be communicated. Charters are reissued on

an annual basis, or whenever there is a change in the Grotto Leadership.

The document identifies both the Grotto Leader and the Grotto itself. If

ever in doubt concerning the authenticity of an unfamiliar Grotto, request

to see the charter. This is your right as a member of the Church of Satan.

V. Grotto Administrative Structure

The Grotto Leader is the presiding officer of the local Grotto. He is

personally responsible to the Central Grotto for the behavior of his Grotto.

He must hold at least the II° of the Church to qualify for his position, but he

may aspire to the III° - the Priesthood of Mendes - as a prerogative of his

office. Authorization as a Grotto Leader, however, does not automatically

entitle the incumbent to the Priesthood.

There are specific differences between the leadership responsibilities of

the II° and III° Grotto Leaders. These may be explained as follows:

The II° Grotto Leader is not a member of the Satanic hierarchy. He is

under no obligation to the Central Grotto to involve himself in Church

matters beyond the normal concerns of his Grotto. He may remain

completely anonymous and clandestine in his role, and his name is not

recorded as an official of the Church. Thus II° Grotto Leadership is

frequently ideal for individuals who wish to administer Grottos with

minimum risk of public exposure.

The III° Grotto Leader is ordained to the Priesthood of Mendes. As

such he is a member of the Church hierarchy, and he is responsible to its

authority and the Powers represented by such authority. He is expected to

defend the interests of the Church in matters both public and private. He

may act personally in the name of the Church of Satan, and he may be

directed to assume responsibilities above and beyond those of immediate

concern to the Grotto.

Only the constituents of his own Grotto are expected to follow the

directives of a II° Grotto Leader. The instructions of a Priest of Mendes are

to be honored by all I° and II° members of the Church of Satan.

It should be noted that, regardless of his degree, the chartered Grotto Leader bears sole responsibility for the Grotto. If his authority seems extensive, it is because he assumes extensive liabilities as well.

Each Grotto Leader reserves the right to appoint a Grotto Council to assist him in his office. He may delegate specific authorities to Council members, but he may not delegate his personal responsibility in each case.

Accordingly he is not bound by recommendations of the Council; it is an advisory body only. Thus it parallels on a local scale the design of the Council of Nine, which serves in cabinet capacity to the High Priest.

Grotto Council members are individually selected by the Grotto Leader. Some of their identities may be known only to him, while others may be known to the entire Grotto. They may serve in designated offices - such as secretary, treasurer, editor, historian, ceremonial director, master-at-arms, etc. - or they may serve without portfolio. The size and composition of the entire Council will vary with the needs and activities of each Grotto. Council meetings are normally closed to the general membership, but individual members may attend upon invitation.

A Grotto is an autocracy, not a democracy, so there is no need for a

constitution or by-laws. Nor, indeed, is the Council empowered to ratify

such documents. The policies and procedures of a Grotto are decided by the

Grotto Leader with the advice of the Council, and the written code of such

dictates is known as the Grotto Protocol. It is the usual practice to acquaint

each aspiring member with the Protocol, in order that he may understand

the guiding principles of that Grotto prior to obligating himself. Additions

to the Protocol are generally printed in the Grotto newsletter if one is

published. All articles of Protocol should be communicated to the Central

Grotto as they are instituted.

VI. Membership Procedures

The authority to confer or withdraw membership in the Church of

Satan rests with the Central Grotto alone. This authority is not delegated to

either regional or local organizations.

Prior to the chartering of a Grotto, individuals may request

membership information directly from the Central Grotto. The fee for

initial membership is $25. In the case of the member-at-large, the entire

sum is deposited in the accounts of the Central Grotto. Following the

approval of his questionnaire, the new member is sent his identification

card and introductory packet. If his application should not be

approved, the

fee is refunded.

Persons who wish to join the Church through one of its local Grottos

must contact the Grotto Leader or secretary for a copy of the questionnaire.

The completed form is returned to the local Council for review, and the

Grotto Leader must sign his approval to it before forwarding it to the

Central Grotto. Under these circumstances the new member's materials will

be returned to the Grotto Leader, who may present them at the formal

induction. When an individual joins through a chartered Grotto, $10 from

his membership fee is returned by the Central Grotto to the local Grotto

Leader for the accounts of that Grotto.

Membership questionnaires are available upon request from the

Secretary of the Central Grotto, and each local Grotto is advised to keep a

good supply on hand. Applicants should be instructed to type or print their

responses in ink, as an illegible questionnaire is liable to be rejected for that

reason alone.

Arbitrary cancellation of membership may be recommended by the

Grotto Leader for any number of reasons, and he should submit all

pertinent information in writing to the Council of Nine. He need not

consult the Grotto Council in such an instance, but it is recommended that

all disciplinary or punitive measures initiated at the local level be subjected

to the deliberative influence of the Council before a final recommendation

is made.

According to the Protocol of the Central Grotto, no member of the

Church of Satan may discuss matters relative to the Church with a person

whose membership has been arbitrarily terminated. Cancellation of

membership is approved for only the most serious offenses, and all

Satanists should regard an expelled member accordingly.

Once inducted, an individual is considered a member for life unless his

membership is terminated either voluntarily or for punitive reasons. Every

member of the Church of Satan is free to resign his affiliation with

impunity, as long as he subsequently remains mute concerning the Church

and the Powers at its command.

VII. Plans and Operations

As was indicated in Chapter III, there is no requirement that a local

Grotto adhere to a specified program of activities. The frequency of events

conducted by each Grotto is determined by its size, environment, interests,

and capabilities. Some Grottos will emphasize scholastics and academic

pursuits, while others may incline towards ceremonial magic in the best

Gothic traditions. As long as such programs are in keeping with the basic

tenets of Satanic philosophy as outlined in the *Satanic Bible*, the Central

Grotto has no desire to provide more than the most general guidance.

It is important to note that no individual - whether a member or a

nonmember of the Church - may ever be compelled to attend a function of

the Church against his wishes. There are no exceptions to this policy.

Instructions concerning the theory and practice of Satanic rituals and

ceremonies may be found in the Satanic Bible. As long as the proper

introductory and concluding steps are observed, rituals may vary

extensively as to content and purpose. The Central Grotto is continuing

research towards the publishing of a selection of Church rituals, but the

composition of all rituals is limited only by the imagination. It is often

helpful to consult texts dealing with Black Magical texts of a historical

nature. The Church reading list contains many such volumes.

Some Grottos conduct classes and seminars on occult subjects which

are open to the public on a paying basis. In addition to serving as an

excellent public relations device, such sessions provide a good source of

income to the treasury. Speaking engagements may be contracted at local

institutions on either a paying or a gratuitous basis. Encounters of this type

are frequently most interesting to speaker and audience alike. You should

not attempt lectures on a large scale, of course, until you have spoken

informally to a number of smaller groups. Public speaking technique, like

anything else, requires experience as well as a knowledge of the principles

involved.

Editing and publishing a Grotto newsletter or literary review can prove

extremely worthwhile, particularly in a Grotto that meets infrequently or

that is dispersed over a large geographic area. This idea is discussed in

greater detail in Chapter XI.

It is perhaps appropriate to mention the standards of decorum that all

Grottos are expected to observe. It is neither anticipated nor required that a

Grotto will conduct all of its activities in formal or semiformal attire.

Personal conduct and standards of dress should suit the occasion. But

remember that the behavior and appearance of the membership reflect

upon the image of the entire Church. If we would presume to be the leaders

of society, we must present a corresponding impression.

This point also applies to the Grotto's headquarters and meeting

facilities. First impressions are often the lasting ones. You will attract the

elitist elements only if they are convinced that the Grotto is elite as well.

And remember that visiting journalists or members of other religions who

enter your chambers will not always be looking for facts favorable to the

Church of Satan. The cause we champion is a noble one, and it must never

be tarnished through superficial carelessness.

VIII. Ceremonial Magic

The theory and practice of ceremonial Black Magic is what finally

distinguishes the Church of Satan from the usual academic, social,

fraternal, or professional society - and, for that matter, from other

churches. No member should ever lose sight of this fact. The policy of the

Central Grotto is that all rituals of the Church are restricted to **Active**,

registered members only. No rituals or Church functions are **ever** to be

open to the public at large. We are an elitist organization, and we have no

responsibility whatsoever to the masses.

Because of the traditional reputation of Satanism, there are a number

of responsible individuals who may hesitate to join the Church because they

do not know that the ritual practices of the Grotto are in fact ethical. The

Grotto Leader may, at his discretion, permit such individuals to view a

maximum of one ritual. This ritual may not be one which deals with destruction, conferring of membership or degrees, or the Order of the Trapezoid. Before permitting such a visit, the Grotto Leader should ascertain that the prospective member intends to join once his concerns over ritual ethics are satisfied. Only two visitors are allowed at any one ritual - and **only** for this reason.

Rituals may be classified as operative (i.e. designed to accomplish an objective end) or illustrative (designed to express an emotion, explore a concept, or instruct the participants and observers). Sample topics for operative rituals might include compassion, lust, love, confusion, control, and destruction; while illustrative approaches might be taken towards such concepts as pleasure, pain, will, sight, sound, life, death, time, space, and/or combinations of these. And an excellent way to educate novice members in the techniques of Black Magic is to encourage them to design and prepare such rituals for performance by the entire Grotto.

It is not necessary that the Grotto Leader personally preside at each and every ritual. He or his designated representative - who must be sanctioned for this purpose by the Central Grotto - must be present, however. No Grotto ritual may be scheduled or conducted without the Grotto Leader's prior knowledge and consent.

In preparing rituals you are encouraged to explore source materials

from as many cultures and time periods as possible, for illustrative and

operative ceremonies alike. In addition to the *Satanic Bible* and the Church

reading list, you should consider the anthropological, historical, and

mythological sections of the public library or its campus counterpart; here

you may frequently find a wealth of magical information that is invariably

overlooked by the ignorant. It is not necessary to invest in a large number

of “occult” texts, as it is more than likely that you will discover the balance

of such publications to be simplistic and superstitious in nature. If you

attempt to evoke an Infernal presence with a counting-rhyme more suited

to the nursery, you will receive only a mocking silence for your efforts. We

are in league with Forces far more complex than man, and juvenile

theatrics are not the key to their counsel.

There are ways to misuse Black Magic. The ceremonies of the

theological churches - although of the White category - are ineffective

because they are, in the final analysis, “plays” that are conducted to impress

an audience. The celebrants are usually more concerned with the image and

“message” they present to the onlookers than with the substance of the

ritual itself. This is **not** the case with the ceremonial practices of the Church

of Satan. At such times as you presume to invoke or evoke either the Prince

of Darkness or one of the Forces under his mastery, then let there be no

doubt of your sincerity. Error or arrogance in this regard has been

responsible for the ruin or destruction of many a magician, and you are

admonished accordingly.

IX. Finance

Generally speaking, it is necessary to be realistic concerning financial

matters. No Grotto Leader should be expected to support the Grotto's

activities from his personal resources alone. It is the responsibility of the

Grotto Council to institute and maintain a financial base for the Grotto's

operations. A Grotto may function with only a minimal budget, but it

cannot function without one. As soon as possible after receiving its charter,

each Grotto should formalize its financial transactions through the use of a

checking account. In order to open such an account, the Grotto Leader

must make prior written application to the Secretary of the Central Grotto.

This application must include the name and address of the desired bank,

and the name and qualifications of a nominee for the office of Grotto

treasurer. Upon approval of the application the Central Grotto will

send a

letter of authorization to the bank, with copy to the Grotto Leader, who may

then open the account. The account will be in the name of “Church of Satan,

[ ] Grotto”, and two signatures - those of the Grotto Leader and the Grotto

treasurer - must be required to validate each check. The account must be so

designed that the signature of the Central Grotto Secretary is **required** to

validate any check for over $25.

The Grotto treasurer must send the Secretary of the Central Grotto a

monthly financial statement postmarked not later than the 1st of each

month. The Grotto should be prepared at all times to display its accounts to

accredited (letter of authorization) regional or Central Grotto

representatives. Local Grottos may not charge a membership induction fee

above and beyond that required for membership-at-large. One of the

included benefits of general membership in the Church of Satan is the right

to participate in the activities of a local Grotto. This does not preclude the

right of the Grotto Leader to expel a member from his Grotto for reasons of

misconduct, however.

The Grotto may charge a set fee to members and nonmembers for

participation in its activities. The fee should always be announced in

advance of the activity in question, and it may not exceed $2 for members

and $4 for nonmembers. The only exceptions to this maximum rate are

Halloween and Walpurgisnacht, when the charge may suit the lavishness of

the occasion. Outright donations may be accepted but **never** solicited. If

such donations are made by check, they should be marked payable to the

local Grotto by name, not just to the Church of Satan. It is not the

responsibility of the Central Grotto to account to the tax authorities for

funds given to local Grottos. A receipt should be issued for each outright

donation. It is a good idea to issue receipts for all income transactions, as

this ensures that the Grotto's books are always kept up to date. Fees may be

charged for appearances at community institutions or events, for guest

lectures, or for magical assistance rendered. Satanists are not expected to

be good Samaritans. But you should consider free talks to high school

classes, small civic clubs, etc. as part of your public relations

responsibilities.

If the Grotto possesses its own duplicating equipment, the printing of

posters, notices, or letters for private individuals may serve as another

means of income. Local Grottos may not reproduce or distribute any

information on the Church of Satan to the public without the authorization

of the Central Grotto, however. Under **no** circumstances may a Grotto

contract financial debt. The Central Grotto will **not** assume liability in such

cases.

It should be remembered that a Grotto charter may be suspended or

revoked for a number of reasons - not all of them punitive. For example, the

Council of Nine may decide to inactivate a certain Grotto temporarily or

permanently in order to ensure the safety of its members. The reasons for

such decisions are often not revealed to the local membership if

confidential sources of information are involved. Hence a Grotto must be

prepared at all times to terminate its activities and financial accounts at

short notice.

X. Public Relations

The public image of the Church of Satan is measurably strengthened by

secrecy. Local Grottos should take full advantage of the mystery principle:

If you do not feel that it is to your advantage to answer a certain question

concerning your motives, plans, or activities, simply remain silent.

This should not, however, be interpreted as a license to remain mute

in

the face of an attack. The Satanist should speak the last word in any

exchange, and he should assume an aggressive stance whenever possible.

Instead of justifying **his** actions, in other words, he should question those

of his critic. Most individuals who attack the Church of Satan do so because

they are openly or secretly afraid of it. Do not forget this. Any person who

presumes to denounce the Powers of Darkness has merely acted to ensure

his eventual destruction by these same Forces.

Complete silence, of course, will result in the Grotto's remaining

unknown to the public. This may be necessary in some areas, but it will also

cause the membership to expand at a very slow rate. No responsible person

will join an organization - particularly one as "sinister" as the Church of

Satan - about which he knows absolutely nothing. You may safeguard your

privacy, but also be prepared to explain your ethics to sincerely interested

individuals. This is particularly important with regard to our policies

concerning sex, animal sacrifice, drugs, parental consent, and legal

integrity.

The Church of Satan is surrounded by self-proclaimed "Satanists" and

would-be witches. It is of the greatest importance that the activities

and

illegal doctrines of such elements be exposed and categorically disclaimed

by true Satanists. This may be done anonymously or under an assumed

name, but it must be done. Details of all such encounters should be

promptly reported to the Central Grotto in order that appropriate action

may be taken at the national level.

The Black Magician must be coldly realistic. There are many

individuals and organizations with a very material interest in the

destruction or discrediting of the Church of Satan. The existing churches of

the world have climbed to their present positions of social influence not

through kindness and charity, but through ruthless suppression of

competition. It would be naive to expect such parasites to sit idly by while

the Church of Satan engineers their demise. Never underestimate your

adversary!

Religious toleration exists by historical necessity, not as a consequence

of clerical liberalism. The Church of Satan enjoys the protection of the First

Amendment to the United States Constitution, but most major theologies

are supranational in doctrine, and incorporate an implicit disregard for

secular governments. They have challenged them before, and they would

not hesitate to do so again if sufficiently provoked. Do not allow either yourself or your Grotto to become the unwilling tool of such elements. If you suspect that you are under scrutiny or attack by one or more such agencies, notify the Central Grotto **immediately**.

The Church of Satan is recognized as a legitimate religious body under the laws of the United States and the State of California. No member of the Church may consider his affiliation as license to transgress the laws of his community, state, or nation. Such respect is justly due this country in return for its statutory sanction of our institutional existence. Violation of this guidance constitutes grounds for summary termination of membership and further action as determined by the Council of Nine.

XI. Publications

At the earliest possible opportunity each Grotto should secure a means of reproducing written or printed material. While the ideal arrangement would be for the Grotto to acquire and operate its own mimeograph, spirit duplicator, or copying machine, newly formed groups with limited financial resources may find commercial mimeographing or photo-offset services more practical. Perhaps a Grotto member will have access to a machine that

can be used.

Publication of a local Grotto newsletter is unsurpassed as a device for

transmitting information to the membership. A newsletter also serves as a

record of the Grotto's past activities and plans. Consequently it is an

excellent medium for notifying other Grottos, regional officials, and the

Central Grotto of your progress. Each issue of a local Grotto newsletter is

required to contain the following notice: "The opinions expressed in this

publication are those of the authors alone and do not necessarily represent

the official doctrines or policies of the Central Grotto, Church of Satan."

If you wish to send copies of the newsletter to other Grottos besides

your own, you must delay the mailing of such copies for 7 days. A copy of

each issue should be sent immediately to the Central Grotto. The delay

period will permit the Central Grotto to notify the local editor if the issue

contains information that might be misunderstood if circulated beyond the

local level. Newsletters may be published weekly, bimonthly, monthly, or as

necessary. Every effort should be made to maintain high standards of

composition, typography, and appearance. Proofreading is a must, as even

the most experienced editor or typist is inclined to overlook his own errors.

The newsletter may be edited by either the Grotto Leader or an editor

responsible to him. Published material might include essays on practical,

theoretical, or ritual magic; literary reviews or commentaries; articles on

films or recordings; letters from members and nonmembers; regional or

national news items; inspirational quotations from famous Satanists;

Grotto events; community events of interest to the membership; poems;

instructions; Grotto Council meeting minutes or decisions; social notes;

and even classified ads! Make the paper work for you, and its publication

will become an expedient, not a burden.

There are many other publications which may be developed to support

the Grotto. Of considerable value is an informational pamphlet or brochure

which explains the Grotto and the Church [in a limited way] to the public.

Many outside inquiries can be dealt with simply by sending such a brochure

in return. Policy statements - such as those concerning ethical standards -

are far more effective when committed to print than when merely spoken

aloud. Classes, activities, and speaking engagements can be publicized by

posters and pamphlets. Publication and distribution of a local Grotto

calendar listing activities over the next several months will serve to

encourage maximum participation.

Pamphlets, brochures, and informational letters need not contain the

aforementioned Central Grotto disclaimer. All such items, however, must

be approved by either a Priest or the Central Grotto Secretary before they

are distributed.

For detailed guidance concerning the preparation and publishing of

your newsletter or supporting materials, you are welcome to contact either

the nearest Regional Agent or the Editor of the *Cloven Hoof*.

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Appendix 49: The Celebration of Death

- by Michael A. Aquino III° and Mohammed

Ringing of the Bell.

Invocation to Satan.

Passing of the Chalice of Ecstasy.

Opening of the Gate (by a II°):

I, who bear the seal of the Brotherhood of the Cauldron, stand forth this

night and summon the spectral shades of the Kingdom of Darkness to

attend us in this chamber of the Fire. As it has ever been on this eve of the

dead, so it shall be again. Behold, the Gate is open, and the hoards of the

night-gaunts sting the eye! Zodacare od Zodameranu! Shemhamforash!

Invocation to the Four Princes of Hell. Summon: Anubis.

Litany:

O Friend and Companion of the Night, thou who rejoicest in the baying of

dogs and spilt blood, who wanderest amidst the shades, among the tombs,

who longest for blood and bringest terror to mortals: Mormo, Gorgo,

Thousand-Faced Moon - Look favorably upon our sacrifices.

Celebrant:

In the name of Anubis, Crown Prince of Hell!

When the Terror descends, abasing, exalting,

When the Earth shall be rocked

And the mountains crumbled

And become a dust scattered -

And we shall claim our Own:

Companions of the Left:

Ye shall approach the Throne of Jet

In the Gardens of Delight

(A throng of the Ancients,

Yet few of the later folk)

Upon close-wrought couches

Reclining upon them, set face to face,

Immortal youths going round about them

With goblets and ewers, and a cup from the River of Fire,

And such fruits as they shall bear,

And such flesh as Ye desire

And wide-eyed houris

As the likeness of hidden pearls

A recompense for that they labored.

Thrice Ye shall win greeting.

Therein shall be no idle talk,

Only the glory of Thyselves and thy Prince.

Behold them, the Dæmons,

Mid thornless lote-trees and serried acacias,

And spreading shade, and outpoured waters,

And fruits abounding,

Unfailing, unforbidden, and upraised couches.

Perfectly are they formed, perfect,

And we made them thus,

For they are ourselves.

Yet behold the Companions of the Right;

Mid burning winds and boiling waters that they did themselves prepare.

They crawl in the shadow of a smoking blaze neither cool nor goodly,

And before that they wore the same garment torn from the dirt of life.

And drank of abstinence, ever saying:

“What! When we are dead and become dust and bones,

Why are we not raised up

As God hath proclaimed,

For we are the lambs of pain,

And long have we cried

And long have we bowed before the Word

That doth know all I AM

And the Power and the Glory!”

- 987 -

But from the Throne, yes,

From the Throne of Jet

Rakes the laughter of the ice,

And the Thunder doth speak

To all who cannot turn aside:

“Erring ones, Ye who screamed lies,

Ye shall eat of the tree called Zakkoum,

And Ye shall fill therewith thy bellies

And drink on topsimal and brine

Lapping it down like the swine that ye are;

This is thy reward on this, thy Day of Doom!”

So when the trumpet is blown with a single blast,

And the earth and the mountains are lifted up and crushed with a single

blow,

Then, on that day, the Terror shall come to pass,

And Hell shall split, for upon that day it shall indeed be frail,

And the Dæmons shall stand upon its borders,

Upon that day the Nine shall rise

And stand before the Throne of Jet

Yea, All shall fall expose'd.

Then as for him who doth seize the Book but in the Left Hand,

The Prince shall say,

"Here, take and read my book! Certainly I thought that I should encounter

my reckoning!"

And Ye shall be in a pleasing life,

In a lofty garden,

Its clusters nigh to gather,

To eat and drink with wholesome appetite for that you did long ago

In the days gone by.

But as for them who seize the Book not in the Left, but in the Right hand,

It shall be said:

"My Gift has not availed me.

My authority hath forsaken thee.

"Take them, and fetter them, and roast them nigh the Abyss.

As they have lived, so have they perished,

And their plight is naught but what they desire.

And the fruit of desire

Is truly our Law,

And denial a weight that none shall bear

Save those that cry for the pain.”

Admonition to the Dead:

How prosperous is this good Prince!

It is a goodly destiny, that the bodies diminish,

Passing away, while others remain,

Since the time of the ancestors,

The gods who were aforetime,

Who rest in their pyramids,

Nobles and the glorious departed likewise,

Entombed in their pyramids.

Those who blocked their temples,

There shall they remain no more.

Behold what is done therein!

I have heard the words of the Trapezoid

Greatly celebrated in their utterance.

Behold the places thereof;

Their walls are dismantled,

Their places are no more,

As if they never had been.

None cometh from thence

That he may tell how they fare;

That he may tell of their fortunes,

That he may content our heart;

Until we depart

To the place whither they have gone.

Encourage thy heart to forget it,

Making it pleasant for thee to follow thy desire while thou livest.

Put myrrh upon thy head,

And garments on thee of fine linen,

- 989 -

Embued with marvelous luxuries,

The genuine things of the gods.

Increase yet more thy delights,

And let thy heart languish.

Follow thy desire and thy good,

Fashion thy affairs on Earth after the mandates of thy heart.

Until that Day doth come to thee, when the silent-hearted hears not

lamentation,

Nor he that is in the tomb attends the mourning.

Celebrate the glad day,

Be not weary therein.

Lo, no man taketh his goods with him.

Yea, none returneth again that is gone thither.

The Eleventh Enochian Key.

Closing of the Gate.

The Sign of the Horns.

Ringing of the Bell.

- 990 -

- 991 -

Appendix 50: Draft Script Extract from

Asylum of Satan

- by Studio One Productions

Martine: I conjure and command thee, Lucifuge Rofocale, by all the names

wherewith thou mayst be constrained and bound, Satan, Rantan,

Pallontre, Lucifer, and Coricacoem, as I command thee. Thou

who imposeth hatred and propagateth enmities, I conjure thee by

him who hath created thee for this ministry, to fulfill my work.

Hear (pause) … thou Lord of darkness, ruler of thy sacred lower

world … Hear and see thy humble subjects.

(Beat)

All rites have been offered up to thee by this wretched host.

Sacrificial rites by acridian, fire, serpent, and dismemberment

have been accomplished.

(Beat) (Louder)

Behold! … Now thy ultimate gift has been prepared … Arise, come

to us … Come to us, O Master and receive … thy new maiden … an

unblemished gift to serve thee now and ever more.

(Beat)

Hear us, Master … Hear and come to us … Present thy most

awesome presence before us …

Suddenly a LOW RUMBLING SOUND is HEARD and grows steadily.

Martine: (Under breath) … Master!

CLOSE ANGLE - LUCINA

Lucina looks around the room in horror.

FULL ANGLE - MARTINE, LUCINA, AIDE, AND PATIENTS

- 992 -

Suddenly the room grows darker and a red glow seems to enclose the scene

as Martine lowers her hands. She takes a step forward. The rumbling grows

louder.

- 993 -

Appendix 51: Final Script Extract from *Asylum of Satan*

- by Michael A. Aquino III°

Martine: In the name of Satan, ArchDæmon and Lord of Infernus, I call for

the Gates of the Dark Realm to crash asunder, that my commands

shall ride the whirlwinds of the Abyss! Azazel, Herald of Hell,

Behold! I speak the Keys of the Nine Angles, and I summon the

High Dæmon who doth unleash the Apocalypse: Abaddon -

Typhon - Lord of the Seven - whose name is and shall be death!

Through the blazing angles of the Shining Trapezoid … Come! By

the Tenth Key thy doom hath been spoken, for we are the same -

the true worshippers of the highest and ineffable King of Hell!

(Beat)

Hark, Abaddon! The rites are spoken. Met are thy terms of

acridian, fire, serpent, and dismemberment. Loose the Hounds of

the Barrier and attend us, for the Bond of Satan hath been sealed

by Asmodeus, by Astaroth, by Belial, by Leviathan!

(Beat) (Louder)

Arise! Move, and appear! Leave now thy ruined and blackened

temple beyond the stars. Behold before thee the goat without

horns, unblemished according to thy desire. By the covenant of

Satan, sealed in the Black Flame, open the mysteries of thy

creation!

All:

Ave Satanas! Rege Satanas! Hail, Satan!

Suddenly a LOW RUMBLING SOUND is HEARD and grows steadily.

CLOSE ANGLE - LUCINA

Lucina looks around the room in horror.

FULL ANGLE - MARTINE, LUCINA, AIDE, AND PATIENTS

- 994 -

Suddenly the room grows darker and a red glow seems to enclose the scene

as Martine lowers her hands. She takes a step forward. The rumbling grows

louder.

- 995 -

Appendix 52: Dissolution of the Stygian Grotto

- by Michael A. Aquino IV°

[Seal]

Order of the Trapezoid

Church of Satan

February 16, VII

To whom it may concern:

On the 10th of February VII the Stygian Grotto of the Church of Satan

was officially dissolved, and four of its members were excommunicated

from the Church. The reasons for this action are admittedly complex, but

those persons who have been directly associated with the Stygian Grotto

deserve an explanation of this seemingly abrupt development.

During the past several years the Council has become increasingly

aware of an internal paradox in the design of the Church. Intended to

advocate the greatest possible expression of the personality, the Church has

occasionally sponsored exactly the opposite effect due to the institutional

necessity to gain social tolerance. In an environment of popular mistrust of

Satanism - due to the criminal actions of certain self-pronounced

“Satanists” and the dementia of the White witchcraft movement - the

Church of Satan has found it necessary to place the strictest possible

emphasis on the personal behavior of its members. It has been pointed out

- and justly so - that such repression is often contrary to the ideal of the

Satanic philosophy. Consequently, after close consultation with the High

Priest, the Council has decided that it is time to draw a distinction between

theoretical Satanism and Church affiliation. This will be discussed in detail

in the March *Cloven Hoof*, but it may be paraphrased as follows:

A theoretical or practicing Satanist is a person who endorses the

philosophy of Satanism as discussed in the *Satanic Bible*. It is not necessary

for him to hold membership in the Church itself, and his freedom of action

is accordingly unrestricted.

But a member of the Church, by the act of his formal association, will

find it necessary to observe certain behavioral restrictions in order

that the

Church - the vehicle for the protection and preservation of Satanism - may

function with efficiency.

In the case of Stygian, it has become increasingly obvious that the

strain between personal freedom and institutional demands was becoming

particularly acute. There have been accusations and counter-accusations

among the membership. Bitterness and not fellowship has been the result,

and the happiness of many members, instead of being enhanced by their

membership, has suffered. Much of this was no fault of the Grotto Leader

himself, as the pressures of the paradox were simply beyond his control.

Similar situations have arisen in other Grottos from time to time. In short,

a “vicious circle” of personality conflict existed, and there was no reason to

expect that the situation would improve of its own volition. Accordingly the

Council decided to act for the benefit of each member involved.

The Stygian Grotto has been terminated as being premature for the

climate of Dayton and Centerville. At such time as the members in that area

demonstrate that they are ready to find a real pleasure in formal

association, the charter may be reinstated. Until then an informal

association - on a personal basis - is thought best. As for those individuals

whose membership was arbitrarily terminated, they were singled out from

the membership as being those whose freedom of action was the most

seriously impaired by affiliation with the Church. Such an injustice to them

cannot be sustained by the Black Order.

The decision to terminate their membership was thus taken in the best

interests of those members, and not for punitive reasons. All of them - and

the Grotto Leader in particular - have made their loyalty and integrity quite

clear, and thus speculation on the matter is completely unwarranted.

Members of the Church are welcome to associate with them as they might

with any other nonmembers who have not been excommunicated for

punitive reasons. They have performed many services for the Church of

Satan, and the Black Order does not forget those who have tried in their

own way to further the causes of Satanism. If their personal circumstances

change with time, it is entirely possible that they might return to formal

association with the Church.

Remember this: Satanism is an attitude, and not something that can be

created by the mere issue of a membership card. Some will function

best in

an organizational environment, but others would be stifled under the same

conditions. Among the Council's tasks is the identification of such

differences - to the betterment of each and every man and woman who

would stand with the Powers of Darkness.

FOR THE COUNCIL OF NINE:

John M. Kincaid

Priest of Mendes III°

Minister of Information

Attest: Michael A. Aquino IV°

Appendix 53: Anton Szandor LaVey Interview

- from *Black Magic, Satanism, and Voodoo* by Leo Louis Martello

(New York: HC Publishers, Inc., 1972)

Martello: Since in the popular mind Satanism is usually used as a

synonym for evil, do you consider yourself such? If not, why not?

LaVey: The popular mind has never displayed an overabundance of

objectivity. The popular mind accepts most data with little or no question,

unless it happens to hurt. Then it is rejected. By blaming everything "bad"

on the Christian concept of the Devil, theologians had a ready scapegoat for

whatever went against their best interests. I don't blame them; they needed

a Devil in order to operate. I'm afraid we're not that kind of Devil, though.

The word "Satan", which is Hebrew in origin, means the **accuser**, the

adversary, the **prosecutor**. We question all things that defy logic,

although we recognize the importance of subjectivity when the security of

the "popular mind" is at stake.

Insofar as my "evil" propensities are concerned, I find the

companionship of little children or animals far more inspirational and

rejuvenating than the most esoteric magical ceremony and hold them in

great reverence. I love good food, hearty drink, music that can bring shivers

to my spine or tears to my eyes, works of art that are finely wrought and

interesting to gaze upon, sexual fulfillment in accord with the imagery and

sensations I find stimulating, a comfortable bed in which to sleep, whatever

material possessions I can find the time to enjoy, a body free from pain, and

others with whom to share these things who love and respect me as I do

them.

I feel that those who thrive on misery should be presented with copious

amounts of woe. Those who need doomsdays should be given dire

prophecies. Those who would like to see you as miserable as themselves

should be exiled with their own kind. I believe that water should be

allowed to seek its own level, without interference, insofar as human

beings are concerned. I believe in the glorification of the ego. That is a good

separation process. A pumped-up, over inflated ego will display a fool's

flaws quickly and put him out of the running, while the worthy will rise to

meet the added responsibilities that will accompany their exaltation.

I believe that man is not created equal, and that there are 25-watt

people as well as 250-watt people, regardless of ethnic, economic, or

religious backgrounds. If these things make me "evil", then I must plead

guilty.

Martello: What do you think are the basic differences between

yourself and those who call themselves "white witches"?

LaVey: Honesty, some degree of intelligence, and courage.

Martello: What differentiates you and your Church of Satan from

others who are labeled "Satanists" by the press?

LaVey: The press' first obligation is to sell papers - then report the

news. This does not mean to imply, however, that the journalists who write

of Satanism know the facts but instead choose to write what will sell best.

Most writings about Satanism are written by people whose emotional

survival is every bit as dependent upon cherished lies as their readers'.

Martello: Since Satanism is apt to attract crackpots of all kinds, do

you have a method of weeding them out? And if so, can you elaborate?

LaVey: Yes, although crackpots will be found on all roads to a

collective identity, whether it be bowling or a sports car club. The element

of the forbidden and the thrill at being perverse is bound to appeal to many

sound persons - as well as the first class “mad nut”. When we receive a

request for admission to the Church of Satan, the applicant is sent a

questionnaire which is filled out and mailed with a photograph and the

application fee to our San Francisco address. Upon satisfactory review of

the applicant’s qualifications, a “first release” is given, and the applicant is

sent the name and address of his contact, who, upon finding the applicant

acceptable, proceeds to place him in touch with the proper people.

Assuming the applicant is assigned to a Grotto for participation in rituals,

he is further observed as to conduct and stability before being allowed to

proceed.

One of the most important factors of acceptability is one’s present level

of achievement in the **outside** world. If one is a creep and expects to enter

the Church as a VIP simply because he knows the names of all the demons

and can recite the grimoires, he will be sadly disillusioned. I'm afraid we're

not very democratic either, for a person who holds no qualified executive

role or position of responsibility in everyday life cannot expect to attain a

new peer level and receive a fancy title upon joining us. What one is inside

the Church of Satan depends on what one is outside the Church of Satan.

Naturally there is a deterrent for many would-be Satanic "Masters", as well

as "High Priestesses" of the witchcraft "rap session" variety.

Martello: Do you consider it paradoxical that you are completely open

in your Church of Satan while most witchcraft covens are secretive? Do you

see any significance in this?

LaVey: It is only by being open that we attract and filter in those who

represent the cream of the crop. Also the question must be answered by

another: Why should we not be open? We are doing nothing illegal,

unconstitutional, or harmful to a sound society. We feel that the philosophy

of the Church of Satan has a great appeal to many who are qualified to

enrich their lives through it. Why shouldn't they, as social animals, be given

the opportunity to share their views with others of the same

persuasion?

As far as the study and practice of Satanic magic are concerned, beyond

a reasonable point we **are** a secret society. The outer socio-philosophical

level of Church activities is like the tip of an iceberg. There are circles

within circles in our Order, and those who think that they can "find out

what it's all about" simply by joining for a couple of months will come away

with information commensurate with their own superficiality. Several

rather dimwitted journalists of the current crop of "witchcraft researchers"

have fallen victim to this type of mystical myopia.

As far as I'm concerned, the reason most witchcraft covens are so

secretive is fear. In most instances the fear is founded on a sound base, but

not because of actual persecution at the hands of bigots. It is the kind of

fear that comes from knowing that no matter how big a power binge you

can be on with the coven, you can't cut it outside that peer group. We

believe that a person must first be a successful magician in the outside

world before he can stand before a group of witches and warlocks and

profess any degree of ability. The measure of a witch's prowess is to be able

to succeed **in spite of** her beliefs as well as **because** of her beliefs. Most

"white" witchcraft practitioners lack the self-confidence necessary to

come

out into the open. They are frightened, inadequate wretches. If they

weren't, they wouldn't have to stress the prefix "white".

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Martello: Most devil-worshippers and so-called Satanists are really

reverse or perverse Judæo-Christians. Does this apply to you? If not, why

not?

LaVey: What's wrong if most Satanists are perverse Christians? After

all, it was Christianity that perverted pagan beliefs. Every time a Christian

engages in religious observances, he is performing a Black Mass in the

truest sense, i.e. he is participating in a rite which is, down to its very

implements, a mockery, a parody of once-established sacred ceremonies. In

this regard the Satanist's blasphemies are no worse than the Christians'.

Perversion, like good and evil, is relative. To a tribesman who goes

about in a loincloth, a tuxedo would be a perversity. There are many

Satanists who have no quarrel with Christianity, recognizing it as merely an

obsolete but once-necessary means to control masses of people who,

without the kind of fear engendered by such a religion, would be harder to

control. This is an aspect of Satanism I could discuss for hours, had I the

time.

I suppose I'm as much a pervert as the next Satanist when it comes to

taking delight in violating sacred cows whose only right to existence reposes

in their popularity. If Satanism were a fad and everyone flocked to it, I have

no doubt that I would soon question the sincerity of many who would

appear on the scene as “longtime Satanists”. Most people are perfectly

willing to be “perverse” when it is fashionable, as is proven by today’s social

climate. At least the perverse Satanist has directed his perversity towards

an ideal target! Ideally one takes up Satanism out of logic rather than

desperation; hence there is little chance that a person who has failed

miserably in all his undertakings will suddenly find success after making

his “pact” with the Devil.

Martello: As you know, I totally reject the terms “white” and “black”

as synonyms for good and evil. However, in your view, what is your

definition of “good” and of “evil”?

LaVey: “Good” is what makes me feel good. “Evil” is what makes me

feel bad. Obviously there are others who would not share the measure of my

feelings. Therefore I must gauge my actions to the best interests of those

who inhabit the environment around me. There is nothing one can do that

will not be “evil” to something or somebody else. By breathing we kill

certain germs; this is “evil” to the germs! Maybe we should all stop

breathing so we will be “good”?

Martello: Though I’m not a Satanist, I’ve never considered you a

threat, though I disagree philosophically on many points. However, many

“white witches” seem to go into psychic somersaults at the mention of your

name. Do you have any views on the reason why?

LaVey: Of course they feel threatened - and well they should! I

represent a threat to every hypocrite, do-gooder, psychic vampire, sob

sister, and champion of mediocrity, and I’m proud of it!

My ego is not solely dependent upon that which has been gained

through arcane and esoteric delvings. I have and can do things as a prideful

human being, not simply as a mystic or witch. I have played Kreuzer on the

violin, worked eight Nubian lions and four Bengal tigers in a single cage,

had my drawings and paintings exhibited in major galleries, received my

black belt when Judo was limited to World War II movies, played the oboe

with top symphonic musicians, done first architectural renderings for

existing housing developments, developed workable methods of hypnosis

and brain-wave control that the “experts” are just now “discovering” - and

more.

I have earned medals for marksmanship (both pistol and rifle), and I

manage a Bach fugue on a Baroque organ with the same ease as a Romberg

score on the Mighty Wurlitzer. I have driven pitons in the rock faces of

mountains and have learned to wield the epee and sabre. I have taken

award-winning salon photographs of children and pets, and have recorded

the most brutal examples of man's viciousness while working as a

criminologist. I have studied long and traveled far in pursuit of what I

consider to be the real Magic - and have found it!

If you do not consider me a threat, perhaps it is because you recognize

the demons of Pride and Selfishness within yourself and are not terrified of

their presence. Let others prattle of their assorted "crafts", each in his or

her own miasmic state of self-righteousness. I am a Satanist, and other than

the laws of my environment, mine is the Law of the Jungle. Perhaps those

insecure "white" witches need to worry. To quote from my own *Bible*:

"Thrice cursed are they whose insecurity makes them vile, for they shall

serve and suffer!"

Incidentally, you say you disagree philosophically on many points. Are

you sure you don't mean you find the Satanic philosophy disagreeable on

many points? I must admit that I do, and wish it could be other than it is,

but a Satanist must be the ultimate realist. Reality is often disagreeable.

Everything in the philosophy of Satanism is based on the way things **are**.

We all have our own ideas on how things **ought** to be. Before any positive

change can come about in man's conduct, he must own up to the existence

of the very things he has tried to sweep under the carpet, and clean his own

house first. Satanism can be viewed as complete reality, once the

repugnance to its etymologically correct nomenclature has been overcome.

To disagree with the philosophy of Satanism is like disagreeing with having

two eyes, two ears, one nose, and a mouth.

Martello: A Gardnerian spokesman has said that homosexuality and

witchcraft are a contradiction in terms. Some Traditionalists say that it

doesn't matter one way or another. What is the LaVey view on this?

LaVey: To state that homosexuality and witchcraft are a contradiction

in terms is asinine. Inasmuch as sexual energy plays an important part in

ceremonial magic, the **ability** to become aroused is what counts, not how

one becomes aroused. If others of the same sex are a warlock's predilection,

then the imagery presented by young men will cause the libido to uncoil. I

call a male practitioner a "warlock" because the term "witch", as

applied to

a man, tends to cast added aspersions on an already misunderstood

practice. Witches and warlocks have enough trouble explaining themselves

without adding the stigma of the male nurse to their problems!

Martello: What is your attitude towards drugs?

LaVey: I assume you refer to socially controversial and illegal drugs.

Drugs are great for the slaves but no good for the Masters. The glories

attained through a drug experience are no more valid than the meaningless

baubles with which the status-seeking drone surrounds himself. The

difference lies in that a drug trip is cheaper and less work to obtain than a

split-level ranch home, two cars, and a big color TV.

Those who eulogize on unfoldment gained through drugs have

obviously been insensitive to such awareness-provoking stimuli as

complete sexual fulfillment, beautiful music, inspirational literature, etc.

The excuse that certain drugs are a necessary adjunct to the practice of

magic is quite lame. Drugs may be employed, however, to provide or

develop an unswerving belief in magic - in fact an unswerving belief in just

about anything!

I can condone the use of certain drugs for easing the last stages of a

terminal illness where intense pain is present. Perhaps those who need

drugs are suffering from a sort of terminal illness where constant and intense pain is present - but of a different sort. I consider drug abuse a polite alternative to suicide. Perhaps one day euthanasia will be made attractive enough, and the drug problem will be solved.

Martello: What are your future goals?

LaVey: I cannot openly state them for magical reasons.

- 1004 -

- 1005 -

Appendix 54: Extracts from

“The Occult: A Substitute Faith”

Time, June 19, 1972

It is Saturday night. A young Army officer and his wife welcome a small

group of people to their comfortable split-level home, which stands amid

the tidy landscaping of a housing development in Louisville. The guests -

most of them dressed neatly in sports clothes - include a computer

programmer, a store clerk, a dog trainer, and a psychology major from the

nearby University of Louisville. They all troop downstairs to a vinyl-floored

recreation room.

Is this a bridge party? A committee meeting for a charity drive? Hardly.

The hour is midnight. On the front door of the house is an orange emblem

showing black pitchforks. 850 Downstairs the party is gathered solemnly

before a black-draped altar. Facing them, on the wall, is a chartreuse goat-

image superimposed on a purple pentagram. “Tonight there is one among

us elect to the Priesthood of Mendes,” intones one of the men. “Satan, thou

hast seen fit to charge Warlock Shai with thy Priesthood on Earth ... the

deification of the human race.” Reciting an ordination rite first in Latin and

then in English851 , the speaker taps a second man on each shoulder with a

sword. Someone pours flash powder on the sterno altar flame and whoosh!

Fire leaps toward the ceiling.

Satanism. “Blessed are the strong, for they shall possess the Earth. If

a man smite you on one cheek, smash him on the other!” This inverted

gospel - from Anton Szandor LaVey’s Satanic Bible - sets the tone for

today’s leading brand of Satanism, the San Francisco-based Church of

Satan. Founded in 1966 by LaVey, a former circus animal trainer, the

Church of Satan offers a mirror image of most of the beliefs and ethics of

traditional Christianity.

LaVey’s church and its branches might well be called the “unitarian”

wing of the occult. The members invest themselves with some of the most

flamboyant trappings of occultism, but magic for them is mostly

psychodrama - or plain old carnival hokum. They invoke Satan not as a

supernatural being, but as a symbol of man's self-gratifying ego, which is

850 The Protection Amulet of the Church of Satan: 4 black tridents in the shape of a cross

against a red circular background, holding at bay 4 small white rectangles.

851 In Enochian and English!

what they really worship. They look down on those who actually believe in

the supernatural, evil or otherwise.

LaVey's church is organized, incorporated, and protected under the

laws of California. LaVey, 42, stopped giving out membership figures when

his followers, who are grouped in local "grottos", reached a total of 10,000.

The most striking thing about the members of the Church of Satan is that

instead of being exotic, they are almost banal in their normality. Their most

insidious contribution to evil is their resolute commitment to man's animal

nature, stripped of any spiritual dimension or thought of self-sacrifice.

There is no reach, in Browning's terms - only grasp. Under the guise of

eschewing hypocrisy, they actively pursue the materialistic values of the

affluent society - without any twinge of conscience to suggest there might

be something more.

They jockey for upward mobility in the five degrees of Church

membership, which closely resemble those in witchcraft covens:

Apprentice, Warlock (or Witch), Wizard (or Enchantress), Sorcerer (or

Sorceress), and Magus - the degree that LaVey holds. The ruling Council of

Nine, which LaVey heads, makes appointments to various ranks on the

basis not only of the candidate's proficiency in Satanist doctrine but also his

"dining preferences", the "style of decor" in his home, and the "make, year,

and condition" of his automobile.

The Army officer who celebrated the recent ordination in Louisville is a

fourth-degree Satanist Priest, a member of the Council of Nine, and editor

of LaVey's "confidential" newsletter, the *Cloven Hoof*. He is also the author

of a widely used R.O.T.C. textbook. Other LaVey Satanists include a Marine

Corps N.C.O. from North Carolina and, in New Jersey's Lilith Grotto, a real

estate broker and an insurance executive. Beyond such devotees, LaVey's

sinister balderdash reaches hundreds of thousands more through the black

gospel of the *Satanic Bible* and his second book, the *Compleat Witch*, in

which his advice reaches the downright sordid.

- 1007 -

Appendix 55: “*Time* is on Our Side, Sort Of”

- by Michael A. Aquino IV°

The Cloven Hoof #IV-6, July/August VII/1972

You walked into the neighborhood drug store and Zing! There was the June 19th edition of *Time* with a fashionably attired[852] Satanist gracing the cover. In addition to four more photographs[853] and illustrations from national and local branches of the Church of Satan, we received fairly extensive coverage in the written text of the article “The Occult: A Substitute Faith”.

As with many other items of publicity concerning the Church, members’ comments on the *Time* article have run from delight to dismay.

And so the *Hoof* thought some comments of its own might be in order:

Our members must bear in mind that, by definition, Satanism is a slap in the face to conventionalism and stasis. If the Church ever reaches the point where it is accepted without controversy by the mainstream of society, it will have lost the very essence of its Infernal mandate. Satanism, in a social context, is an impulse against the norm of existing morality - a force born not of ideology, but of a desire for raw change. Hegel analyzed Satanism; we **actualize** it.

Time is not in a position to print stories exactly as reporters may see

them - not even as editors may see them. *Time* - together with every other

form of news media - must play to its audience and consumer interest

groups. Insofar as the audience will accept it, the news will be portrayed

objectively. But the editorial departments are forced to temper truth with

credibility. If too radical a position is taken, one of two things will happen:

Either the magazine, newspaper, or station will come in for sharp criticism,

or it will be ignored in favor [ironically enough] of more “sensible” media.

The most obvious example of media dependence upon consumer

desire, of course, has been the war in southeast Asia. What the masses

desire to hear, they **will** hear - or they will go somewhere else to hear it.

We who know a great deal about the true nature of the Church of Satan

sometimes forget that, to the average outsider, we can look pretty terrifying.

852 Black robe and masked hood.

853 (1) Anton LaVey in horned cowl and with sword, surrounded by Central Grotto

assistants wearing large animal heads from the Tierdrama. (2) Lilith Sinclair presiding

at a Lilith Grotto ritual. (3) Karla LaVey resting her hands atop a human skull. (4) The

Sigil of Baphomet.

To the man on the street, the term “Satanism” still brings to mind things

like cannibalism, ritual murder, necrophilia, hard drugs, and sexual sadism.

If he has read anything about it, it was probably Dennis Wheatley’s *The*

Devil Rides Out. [Remember that we are talking about those who are **not**

occult enthusiasts.]

For such a person to open *Time* and read that the worldwide Church of

Satan is actually a pretty sharp organization would be quite unthinkable. It

would be too vast an intellectual bite for him to take, so to speak. Many

years of psychological conditioning are not reversed in 5 minutes’ reading,

no matter how reputable the source may be.

Representatives from *Time* visited 3 group activities of the Church -

one in Louisville, one in the New York City area, and one at the Central

Grotto. In each locale questions were both asked and answered with

candor. No ambiguous answers were given to reasonable inquiries. As far as

the Black Order’s senior representative in each area was concerned, *Time*

left the scene with a very detailed picture of the Church and its policies.

For the most part this came through in print. Our posture as an ethical

organization was established, certainly, as well as the quality and integrity

of our membership. The only concessions to the norm were (a) an

incomplete and thus rather cavalier description of the qualifications for the

Priesthood of Mendes, and (b) use of the terms “sordid” and “balderdash”

with reference to the *Satanic Bible* and *Compleat Witch*. Such overt value

judgments have their place on the editorial page, certainly, but they are

unnecessary for factual news coverage.

As to the qualifications for the Priesthood, *Time* was provided with the

full set of criteria that appeared in the *Cloven Hoof* a few issues ago. To

suggest that our Priests and Priestesses are ordained primarily on the basis

of their automobiles, residential decor, and dining habits is rather a gross

distortion. Such things are indeed taken into consideration in the case of

each applicant for the III°, but as personality indicators and not as

“requirements” *per se*. We rather doubt that *Time* failed to discern this in

the course of several hours’ discussion.

Nevertheless the article was a long way from being the “more stuffed

rats and tombstones” that had been half-suspected. 854 It was a step across

the Rubicon for the Church, inasmuch as it was ultimately granted that

Satanism was more of a philosophy than a fad. For this *Time* deserves to be

commended, as it was a definite stand in defiance of a very strong norm in

the United States - one which maintains that Satanism must be either

quasi-criminal or quasi-lunatic.

Insofar as White Witchcraft was concerned, the most crushing thing we

can say is that *Time* treated it very objectively. Frankly we have yet to meet

a devotee of the Right-Hand Path who isn't (a) nude, (b) a slob, and/or (c)

nuts. Many of them are very nice people in spite of this, but there you have

it.

We had the feeling that *Time* got a little confused over the distinction

between Satanism and Wicca. Maybe they talked to Leo. 855 Well, anyway,

here we go again: Wicca/the Craft/White Witchcraft is basically a

regression to primitive nature worship, usually polytheistic. The objects of

worship vary with individual groups, but they generally include the Great

Mother or Goddess and the Horned God [usually as an inferior consort].

These figures are overtly worshipped, prayed to, and venerated as

anthropomorphic personalities. The White Witches exist for their glory and

benefit.

Satanism, on the other hand, rejects existing forms of theism and

materialism. The first is held to be factually invalid, the second to be ego-

repressive. Satanism is designed as a balance between the two whereby

man may pursue practical ends, yet unleash his ambition and imagination

to their greatest possible extent. It is a religion of fantasy with an affirmed

base in reality.

Thus we are not merely the Scrooges and Marleys that *Time* seemed to

suggest. If Satanism strikes some as vicious and cruel, it is because the

philosophy is designed for survival in a world that is **itself** vicious and

cruel. Yet the Satanist has less motivation than the theist to initiate or

promote these qualities, for he recognizes their existing proliferation in

854 “I just got word through the grapevine - very hush-hush right now, so the

competition won’t come out with the same story - that *Time* is to come out with a big

story on the occult movement, which will include [big deal] a part on the C/S. So look

forward to another few paragraphs of stuffed rat & tombstone coverage, with maybe a

bit of ‘dangerous Devil-worshippers’ thrown in for good-guy measure. Ain’t we got fun?”

- Letter, Diane LaVey to M.A. Aquino, March 22, 1972.

855 Martello.

- 1010 -

many forms which may be acceptable to the theist. If Wicca is a regression

to primitive paganism, then Satanism is a progression to the next stage of

metaphysical evolution - to which we refer as the Satanic Age.

All in all, *Time*, you did a fairly good job. It could have been better, but

then it could also have been a great deal worse … which is exactly what we

say to ourselves each time a new issue of the *Hoof* comes out!

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Appendix 56: “Witchcraft”

- by Lana Ellis

Courier-Journal & Times Magazine, Louisville, Kentucky, July 9, 1972

In a quiet suburban neighborhood, a former Boy Scout who is now a

respectable businessman raises a sword and calls for Satan to come forth

from Hell. In an old house near the downtown business area, a group of

men and women, their nude bodies forming a circle, chants incantations

first spoken many centuries before Christ. What they’re practicing is

witchcraft. The city is Louisville, but the same scenes are repeated in

Detroit, Kansas City, Dayton, San Francisco, Indianapolis, St. Petersburg,

and other cities.

Evangelist Billy Graham has said that the current popularity of

witchcraft is proof God is alive. He sees the Devil worshippers as Lucifer's

lieutenants in a last, futile battle to defeat the Prince of Heaven. But the

demonic ranks continue to grow. The Church of Satan, the San Francisco-

based religion whose people practice "black witchcraft", claims that 10,000

Americans carry its red membership cards. "White witches" claim at least

that many members in the States, triple that number in England, and an

astounding 60,000 in France.

"Louisville is a center for the occult in the midwest," said the young

man who conducts the weekly witchcraft class at the Free University held at

the University of Louisville. 856 "Modern life has gotten to so many people.

They feel confused, left out. Witchcraft is an escape from complexities." He

said that Louisville has a key role in the Church of Satan because a Magister

and a Priestess live here, and: "There's been a Grotto (congregation) in

Indianapolis since the second year (1967)." 857

Librarians in Louisville reported recently that books on witchcraft are

in great demand.

University of Kentucky associate professor Donald Nugent, 858 who has

published many articles dealing with the history and current renaissance of

856 Cliff Amos, whose class sponsored the M.A.A. lecture at the University of Louisville

which led to the founding of the Nineveh Grotto. Amos became one of the founding

members of the Grotto, later Grotto Leader, later expelled by the time he was

interviewed for this article.

857 Not true. There was one member in Indianapolis, Joseph Daniels.

858 Given an interview by M.A.A. in Louisville, but rebuffed in an attempt to gain a 6114

interview because of pushiness on his part.

witchcraft, said he began to see the signs of the revival of witchcraft five

years ago, and has been speaking at seminars on the subject for the last

three years. “The Bluegrass is a fertile area for witchcraft. Cincinnati too.

Students at the University of Kentucky have organized covens, and several

years ago a witchcraft convention was held in Paris, Ky.” He believes

witchcraft is promoted by some hard-rock groups, citing song and album

titles such as “Sympathy for the Devil” and “His Satanic Majesty”.

In comparing witches of olden days to today’s breed, Prof. Nugent said,

“The Renaissance witches were probably older. In Essex the accused

averaged between 50 and 70; today a leading witch reports that the average

age in his covens is 28. This could suggest greater sexual activity now.

Drugs were commonplace to both."

Witchcraft worshippers are divided into two major groups. The

"whites" are pantheist while the "blacks" worship Satan and his fellow

demons. [There is no racial connotation to either term.]

The "white" religion, called Wicca, referred to as "the craft", is as old as

the cave culture, its followers believe. "People who remained isolated kept

to the worship of horned gods," said a Louisville white witch. "The gods

have very pronounced breasts and genitals, prehistoric sex pots. Many

believe that the craft had its heyday in ancient Greece. Today the movement

has sexual connotations that are really a handicap.

"From 500 to 700 AD the Christians got a foothold in Europe and

moved in on the witches. They took the pagan temples and converted them

to church buildings. They took pagan holidays and made them Christian

ones. Their Yule was our Solstice. Holly, mistletoe, and the Yule log are all

traditions that belonged to the craft religion. Holly is a fertility symbol, and

mistletoe is a narcotic used in rituals. It became hard for witchcraft to

continue during the period of persecutions. Children ceased to be initiated

because they talked too freely, so the religion stopped being passed from

generation to generation.”

Probably the most influential white witch in this century was the late

Gerald Brouseau Gardner of England. His books gave leadership, and his

witchcraft museum, situated in an old mill on the Isle of Man, became a

mecca for white witches. Gardner died in 1964, and other witches have

emerged as leaders. Louise Huebner casts spells at west coast rallies,

appears on radio and television and casts horoscopes, and Sybil Leek, an

English woman, claims, via reincarnation, to be more than 500 years old -

an extreme claim for any woman.

- 1013 -

Anton Szandor LaVey of San Francisco is to black witchcraft what

Gerald Gardner was to white. Although his leadership doesn’t include all

black witches, he heads the Church of Satan, the largest of the black groups.

Called “the black pope” by many of his followers, LaVey was formerly

second oboeist in the San Francisco Ballet Symphony Orchestra, a lion

tamer with the Clyde Beatty Circus, a hypnotist, a photographer for the San

Francisco Police Department, and an organist in a topless bar. 859 The birth

of the Church of Satan took place on April 30, 1966, an evening known as

Walpurgisnacht, the most important festival in the lore of magic and

witchcraft. At that time, LaVey shaved his head and donned a clerical collar

to wear with the black demonic robes.

In addition to the *Satanic Bible*, published in 1969 and considered the

guidebook for the would-be Satanist, LaVey recently wrote the *Compleat*

Witch, subtitled “What to do when Virtue Fails”. Advising on subjects such

as “how to charm a married man”, “sex maniac without sanctimony”,

“secrets of indecent exposure”, and “taking advantage of men who think

they’re taking advantage of you”, LaVey aimed for a best seller and was

giving in to the best of the Satanic virtues - greed. The *Satanic Bible*,

published in paperback form only, is a best seller on many college

campuses.

The Church of Satan claims members in Canada, England, Australia,

Germany, France, Italy, Holland, and Vietnam as well as the United States.

Membership figures for Louisville are kept secret, but the local Magister

said his flock is as large as the normal congregation of a regular church.

“We have a college-centered Grotto here - many from the University of

Louisville.” He placed the average age of the members at 23.

The Louisville Magister described the Church of Satan as an elite, cadre

type of organization. “It’s not designed to attract the average or

below-

average person. We like to collect those we think are the social leaders or

potential ones."

To become a member, one has to be at least 18 years old and pay a

membership fee of $25. On this first level of the Church, a member is

allowed to wear a red Baphomet, the ancient symbol of Satan, a trapezoidal

emblem drawn on a circular disk and worn on a neck chain. 860 He also

receives the Church's newsletter, the *Cloven Hoof*. 90% of the Church's

membership falls into this category.

859 The Lost Weekend Nightclub was not topless.

860 Ellis is mistakenly describing the Council of Nine medallion I showed her.

After demonstrating proficiency in Satanism, a member can take a

special examination and be elevated to the second degree - Warlock for

men, Witch for women.

The third degree is the Priesthood of Mendes, named for a city in

ancient Egypt where diabolism was practiced.

At the fourth level, one becomes either a Magister Caverni, Magister

Templi, or Magister Magnus - ranks roughly comparable to bishop,

archbishop, and cardinal.

The fifth degree, one achieved only by LaVey, is that of Magister

Satanas or Satanic Master. This recognition of skill can only be

awarded by

LaVey and the Council of Nine, an anonymous advisory group within the

Church.

To be excommunicated from the Church of Satan, a member must

endanger the reputation of the Church and the members.

Excommunication is done by the Council of Nine upon the

recommendation of a Grotto Leader, Priest, or member with evidence. “No

one is thrown out unless he’s been warned, and then it’s with good reason,”

said the Magister.

Joining the white witch group is even more difficult. There’s a long

waiting period, usually six months to a year. Wicca makes no attempt to

seek members, no fees are charged, and there is no national organization.

Men and women alike are referred to as witches, the term “warlock” never

being used. Upon initiation, the new witch assumes a new name,

symbolizing that he has become another person. Each witch carries an

athame, a knife with symbols on it. Initiation is the first degree. After at

least a year and a day, a witch can advance to the second degree by proving

worth. The third degree brings the rank of high priest or priestess.

White witches worship in a group called a coven, usually composed of

13 people. With an emphasis on fertility, witches worship together in

male-

female couples. The 13th member of the coven is the high priest or

priestess. The meeting house is referred to as the covenstead.

The beliefs of the “blacks” of the Church of Satan were formulated by

LaVey, who discusses the background in his book, the *Satanic Bible*. He

feels that religion must deal with carnal desire and the flesh in a logical,

rational manner or lose the struggle, not only for men’s bodies but also for

their souls. “Satan represents indulgence instead of abstinence!” he

declares. “Satan represents kindness to those who deserve it, instead of love

wasted on ingrates. Satan represents vengeance instead of turning the other

cheek. Satan represents vital existence instead of spiritual pipe dreams.”

The Church of Satan takes the seven deadly sins - greed, pride, envy,

anger, gluttony, lust, and sloth - and allows their indulgence. LaVey writes:

“Blessed are the powerful, for they shall be reverenced among men - Cursed

are the feeble, for they shall be blotted out! Blessed are the bold, for they

shall be masters of the world - Cursed are the righteously humble, for they

shall be trodden under cloven hoofs!”

To the believers, Satanism is self-deification: “Human beings have

something unpredictable in them, and we call that element Satan. Satan is

man raised to his infinite potential, man as a god." Then there is the

Satanists' definition of Hell: "You're in it; Hell is life, right now," they say.

"We say that Satan is the lord of the world. Heaven's supposed to be a place

where you have no problems. Hell is where you have hideous problems but

you enjoy working them out. We don't concern ourselves with what

happens after death.

"If there really is a Hell after life, we'll be down there stabbing all the

hypocritical Christians."

But when a white witch dies, he is expected to go to a place known as

the Summerland. There he waits until he is reborn and is incarnated into a

future time. Witches also believe there is retribution in the present life, and

that anything a person does is returned to him threefold. When engaging in

a "curse ritual", they take great care that the evil they wish upon someone

else won't be returned to them in triplicate.

The Merlin type of ceremonial magic has no part in the religious

services practiced by Gardnerian white witches. Nor is superstition believed

in. "The number 13 is like any other number, but walking under a ladder is

a practical thing to avoid," a Louisville white witch said. "The 'knock

on

wood' idea is a historical one, originating from the Druids, who worshipped

in the woods and knocked on trees to get the attention of spirits dwelling

there." A 9' worship area, called the "magick circle", is where the rituals are

performed. The witches worship naked (they call it "skyclad") in order to

cast off signs of worldliness and to be closer to nature.

Among the "black" Satanists there are 3 types of ceremony: a sex ritual,

commonly known as a love charm or spell; a compassion or sentiment

ritual, performed for the purpose of helping others or oneself; and a

destruction ritual, commonly known as a hex or curse.

Probably the most publicized part of Satanism is the Black Mass, with

inverted rituals that exalt the Devil. When the Church of Satan first began,

reports of nude women and sexual activities during the mass were

widespread, but Louisville Satanists say they have limited their blasphemy

to stamping on a sesame seed wafer that's supposed to symbolize the host

used in Christian communion. "The mass used to be very dirty, very lewd,"

said the Priestess. "Now it's just a way one can release inhibitions." The

chamber has an altar where a nude woman may be placed to represent

the

earth mother. Ritual items can include candles, a bell, a chalice, a sword

symbolizing power, a phallic symbol representing generation, virility, and

aggression, a gong, and parchment.

“Anyone who is a Satanist has no doubts about his virility,” said the

Louisville Magister. “In other religions there’s either excessive indulgence

in sex or abstinence to prove oneself. The Satanic Church maintains that

sex isn’t so crucial that you have to allow your life to depend upon your

response to it.”

“I don’t think there’s an undue emphasis on sex,” said the Priestess.

“Dr. LaVey feels that human beings need sex as much as food, but he

doesn’t regard it as the original sin or as a no-no. Nor does this mean that

Dr. LaVey sleeps with every Witch in his Grotto; he doesn’t. He and his wife

have a true and genuine love.”

Marriage between a Satanist and a member of another church is

allowed. Sacrifice, whether involving animals or humans, is against the

teachings of the Church.

Members of the occult movements aren’t recognizable as witches.

Two of the highest-ranking members of the Church of Satan, a Magister

and a Priestess, are a young married couple who live in a Louisville

subdivision described in a newspaper ad as providing “quiet, respectable

living”. The basement of their attractive, ranch-style home houses the ritual

chamber where Satanists meet to call upon the power of the Devil. Yet the

secrecy of the movement is such that the neighbors don’t know about it.

“My husband and I look like Mr. and Mrs. America,” says the Priestess.

She’s strikingly attractive, her face a study of peaches and cream

naturalness. Her clothing, a camel-colored pantsuit one day, quilted hostess

skirt the next, enhances her neat appearance. Only the Baphomets they

wear around their necks and her Priestess ring bearing the head of the Goat

of Mendes identify them as Satanists. Her husband, a Magister Caverni, a

title equivalent to bishop, is tall, slim, and wears his hair at proper length.

They both have Bachelor of Arts degrees, he in Political Science from the

University of California, she in Nursing from Brigham Young. They have

two small children, a boy and a girl, and a large Irish Setter. He’s the son of

a Roman Catholic father and a Swedenborgian mother, and went to a

Lutheran Sunday school as a boy. She was reared a Mormon and at one

time took Roman Catholic instruction.

“I think the word is getting around the country that our Church is a

very ethical organization,” said the Magister. “We don’t make crazy

statements, and we try to keep the nut element out. I just hope it gets to the

point where we won’t have to worry about our people’s safety. When my

wife and I first came to Louisville, we flipped a coin to decide whether we

should tell people. We were here for six months before it came out.”

Although it’s not prohibited by their religion, the Priestess and

Magister neither smoke nor drink. “And I’ve never been to a Church of

Satan function where anyone was either drunk or stoned,” said the

Priestess. Last year *Look* magazine reported that the Louisville Grotto sent

LaVey a bank check for the souls of six members. But the Priestess

explained that as a joke. “Our souls are our own,” she said. “… If we **have**

souls,” said the Magister.

Although it caused some stir at the courthouse, the Magister has

received an ordination certificate and can perform marriages in Jefferson

County. Each wedding he performs is perfectly legal and is always tailored

to the requests of the couple involved.

Appendix 57: “Expedition to R’lyeh”

- by Michael A. Aquino IV°

The Cloven Hoof #IV-6, July-August VII/1972

Since the *Cloven Hoof*’s recent publication of the article “Darwin and the Devil”, we have received a sizable number of inquiries on the subject of H.P. Lovecraft’s historical authenticity. The Bolivian ruins of Tiahuanaco, as the possible basis for the Plateau of Leng, have elicited particular comment. We’ll get back to Tiahuanaco in a bit, but first we thought you might be interested in a quick trip to another Lovecraftian “creation” - R’lyeh.

The key to Lovecraft’s literary figures - both animate and geographic - may be found in his passion for ancient history, classical mythology, and subtle allusion. [Perhaps the most widely quoted example of the last is the name of “Klarkash-Ton” - an Atlantean priest named in honor of Clark Ashton Smith.] To a great extent it is the atmosphere of subconscious authenticity created by Lovecraft’s allusions that imparts a very material terror to the works of the Cthulhu Mythos. And the fact that historical allusion is markedly absent from the tales of Lovecraft’s mimics has a predictable influence on their impact. If you’ve ever wondered why the other authors of Mythos-tales failed to strike that certain chord in you,

that's why.

And, it might be added, this is a distinction that seems to have eluded the vast majority of Lovecraft's biographers and critics - all of whom seem disposed to classify the author as merely a good writer of horror fiction.

After reading Lin Carter's *A Look Behind the Cthulhu Mythos*, we found ourselves honestly wondering whether the commentary were inspired by admiration or envy. For the moment this shall be a moot point.

But we digress. Occasionally Lovecraft would not bother to disguise the name of a Mythos-locale. A good example of this is the city of Sarnath, subject of *The Doom that Came to Sarnath*. As any good Buddhist will tell you, Sarnath is quite real. Its ruins are located in the Benares District of India at Latitude 25°23'N, Longitude 83°2'E, and the site is a Buddhist landmark. Included in the grounds is the famous "Deer Park", where Buddha is said to have preached the Four Noble Truths of his First Sermon in 528 BCE. Our latest estimates indicate that Sarnath was originally constructed sometime in the late 5th Century BCE, which means that Buddha must have just squeaked in under the wire. The real Sarnath, in any case, has a history as bleak as that of its Mythos counterpart. It was sacked

and burned to the ground twice - once in 1026 CE and again in 1193. The

moral of the story is that Buddhism and Giant Water Lizard Worship are

risky religions around which to build cities.

And now what about Lovecraft's most famous metropolis - the

mysterious aquatic city of R'lyeh, located in the islands of the nether

Pacific? First described in *The Call of Cthulhu*, R'lyeh was to capture the

imagination of readers like no other city in the Mythos. What and where is

R'lyeh?

Ironically enough, Lovecraft himself provided the single most

important clue in *The Shadow Over Innsmouth*. Included amongst the

haunts of the sea-captain Ahab Marsh was the island of Ponape - and this

happens to be a very real island. Our curiosity was aroused, and the first

thing that occurred to us was that we had heard the name before

somewhere. Back to the library -

Ah, yes: A. Merritt's *The Moon Pool*. [Anybody in the audience who

hasn't heard of A. Merritt? Shame on you! Take H. Rider Haggard, add a

dash of Sax Rohmer minus the Great Yellow Peril element, and you have

Merritt.] *The Moon Pool* is a tale concerning an ethereal monster called the

Dweller, who periodically ventures out of the pool in question, located

guess-where, to abduct the minds and/or bodies of innocent terrestrials.

The hero, his sidekick, and the villain follow The Thing to an underground

empire [shades of *The Mountains of Madness*] where they meet The Girl

and The Gods, etc.

So we came to the conclusion that there was something a bit odd about

Ponape. We were right. The island houses the ruins of a stone city of

indeterminate age and extraordinarily unconventional aspect. At the

moment it is called Nan-Madol, and it's the sort of place only Cthulhu could

love.

Ponape, if you'd care to pinpoint it on a map, sits in the United States

Trust Territory of Micronesia at Latitude 6°55'N, Longitude 158°25'E. If

you've mislaid your sextant, draw an imaginary line eastward from the top

of Borneo. Then draw another one southward from the tip of the

Kamchatka Peninsula. Where those two lines intersect you will find our

island.

About 340 square miles in size, Ponape is surrounded by a barrier reef

enclosing a lagoon. It is somewhat sparsely populated by Micronesian

natives, has 200 inches of rainfall per year, and includes the two present-

day towns of Kolonia and Kapinga. Its two principal attractions are the

gigantic Sokehs Rock (called the “Diamond Head of Micronesia”) and, of

course, R’lyeh.

… Or the City of Metalanim, as it was known throughout the last

century. The equally enigmatic name of “Nan-Madol” - accorded the ruins

by modern natives - translates to “In Space”. No explanation is offered for

this odd title, other than that it has been handed down by tradition.

Nan-Madol is occasionally referred to as the Venice of the Pacific, as it

is constructed completely on over 50 artificial islets located on a site along

the island’s southeastern shore. There are no roads per se - only a network

of canals interlacing the islets. These canals are fairly wide in some places,

but they are as narrow as 10’ in others, making even canoe navigation a

tricky business. Including both islets and canals, the entire city

encompasses over 11 square miles.

The individual islets’ foundations rest upon a coral reef. On these rude

platforms are massively walled enclosures of basaltic rock-logs. The slabs

themselves vary from about 1x2’ to 8x10’ in size, and the standing walls

vary in height from 6’ to 20’. The walls of some islets are arranged in simple

rectangles. Others comprise freakish, geometrical polygons with

swelled or

irregular sides, and some include interior vaults and chambers of

polyhedronal design. Most of the ruins are in advanced stages of decay and

decomposition, but others have weathered the ages sufficiently well for

initial archæological investigation to be carried out. One such expedition,

chartered by the Smithsonian Institution, has conducted preliminary

research in the city, but its findings have not yet been made available. And

the surrounding mangrove jungle hasn't helped; only about one block has

been successfully cleared of undergrowth. That's what happens with 200

annual inches of rain!

The known city is devoid of conventional inscriptions or hieroglyphs,

although certain curious decorations on the ruins have counterparts in

other areas of the world. Most of the walls are so obviously irregular - with

5-8 facets to each stone slab - that one suspects the builders felt no

inclination towards conventional architecture.

Surprisingly - or **not** so surprisingly - little is known about the origin of

the stone city. A United States Trust Territory Physical Planning Program

Report entitled "Ponape Island, Ponape District" suggests without

elaboration that the structure was built in the 13th century CE by a

Saudeleurs king named “Olo-sopha”. For a more detailed version of this

legend, however, one must turn to the natives.

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They themselves do not claim to be the descendants of the builders of

Nan-Madol. To them the city is most certainly haunted. They venture there

only with the greatest reluctance during the daylight hours, and they

categorically refuse to spend a night in the ruins. Horrible tales are told of

those who have so dared - both natives and foreigners - and either died

shortly thereafter or simply failed to return from their nocturnal venture.

According to tradition the city was created by a race of god-beings - the

“Ani-Aramach” - who “came down from the sky in great canoes”. At the

same time the great stone structures of the city “just flew down from the

sky” and settled in their present locations.

This explanation may seem a bit on the fantastic side, but the “non-

nonsensical” alternative is hardly more satisfying. The stone quarry is over

30 miles away, and the construction of Nan-Madol would have necessitated

first the transport of blocks up to 30 tons in weight over to the city area -

and then the raising of some of them as high as 60’. J. Macmillan Brown in

The Riddle of the Pacific estimates that a labor force in the tens of thousands would have been necessary. He further notes that, within a radius of 1,500 miles from Ponape, there are today not more than 50,000 people. [Hang on, Lemurians, we haven't forgotten about you!]

But back to the legend: The chief architects of the city were two of the god-beings, Olo-chipa and Olo-chopa. It is interesting to note that these names bear a certain resemblance to Oro-tetefa and Uru-tetefa, the traditional masters of the south Pacific secret society, the Brotherhood of Areoi. [For the moment we decline to say anything about Azathoth and Yog-sothoth.]

Other demigods in the Ponapean pantheon include Icho-kalakal, the hideous war-specter god; the gigantic Kona monsters; Kili-unan, the demon of plague and disease; and Luka-lapalap, the Prince of Evil. It is Luka-lapalap who, during the building of the great city, is said to have "flown over the seas and bid the lands rise up". In the darkened tropical forests of the island's interior lurk the Kichin-Aramach, or "Little Ones", whose queerly-concealed cemeteries amidst the jungle are also Taboo to Ponape's human natives.

Can Howard Phillips Lovecraft have known of the Ponapean god of festivals, life, death, and fortune - Nan-ul-lap? Or of the great sea god

from

the reef and the lagoon - Kutun? What of the city's most dreaded site, Pan-

Katara - the so-called haunted island, whose name means "The Sending-

Forth of Messengers"? And what of the Itet Monster - a giant water lizard

named Kieil-alap-amen, rumored to feast upon human sacrifices upon the

isle of Itet?

And then there is Nan-Tauach, the largest and most atmospheric

structure in Nan-Madol. Its name means "The Place of the Great Walls",

and it is the supposed enclosure of both A. Merritt's Moon Pool and the

tomb of the Sun-god Chau-te-Leur. The outlying basalt wall is 15' thick and

20-40' high, and the entire parallelogram measures some 185' by 115'.

Within the outer wall is a courtyard, periodically reinfested with jungle

growth. There are irregular terraces of limestone and basalt, which lead up

to the inner enclosure, also surrounded by a basalt wall 18' high by 8' thick.

Passing through this second barrier one encounters the great vault or

chamber of Chau-te-Leur or Chau-te-Reul. Three smaller vaults and

numerous mounds are also located within Nan-Tauach.

Excavations in the area have yielded nothing to indicate the true

nature

of either the vaults or the entire structure. Assorted bones and artifacts

have been found, but it remains open to conjecture whether or not Nan-

Tauach was designed as a funerary structure. The discovery of certain old

texts - such as the “Ceremony of the Nine Angles” - raises certain additional

possibilities.

R’lyeh is supposed to have arisen from the sea, and Nan-Madol has had

an irritating way of appearing a different size to various explorers who

happened to bump into it. In 1857 a Dr. L.H. Gulick wrote in a Hawaiian

publication that the non-submerged portion of the city was no greater than

1/2 mile square. We shall leave it to our readers to draw their own

conclusions …

Think you’d care to pay a visit to Cthulhu? It’s possible, but the path is

not a well-trodden one. Near Kapinga is the Rainbow Cliff Hotel (14 one-

room cottages), and the nearby Hotel Pohnpei boasts 15 modern thatched

cottages with hot water. Electricity hasn’t made it there yet, so at night you

have a choice between torches and gas lamps. If you’re a lush and require a

cocktail lounge with your hotel, try the Kaselehlia Inn in Kolonia, with

rooms and baths. Or you can always sleep in Nan-Tauach.

For the fun of it, we called up a travel agent and requested information

concerning Ponape. “Po-what?” was the response. “How about a nice trip to

Guam or Saipan?” No, Ponape, we said, giving the coordinates. Apparently

R’lyeh has yet to become a tourist mecca. The upshot of it was that only one

package deal exists at the moment: a 21-day tour of 7 major Micronesian

islands, starting from Hawaii and costing $750.

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Always interested in rocking the boat a little, the Church of Satan has

requested information concerning an exclusive tour directly to and from

Ponape, including only a stop at Honolulu coming and going. If we hear of

anything interesting, we’ll let you know.

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Appendix 58: “III° Elevations Announced”

- by Michael A. Aquino IV°

The Cloven Hoof #IV-6, July-August VII/1972

The Council of Nine is pleased to announce the recent ordinations of

five Witches and Warlocks to the Priesthood of Mendes. Elevated by the

Council are Priestess Margaret A. Wendall of California, Priestess

Dolores

V. Stowe of California, Reverend James L. Stowe of California, Reverend

Robert Ethel of Washington, D.C., and Reverend L. Dale Seago of North

Carolina.

The path to the Satanic Priesthood is far more demanding than those to

conventional ordination. To be considered for elevation to the III°,

members of the Church must first attain the degree of Witch or Warlock. If

they desire admission to the Order of the Trapezoid, formal application to

the Council of Nine is then required. The candidate is evaluated and

observed over a period of time in both official and unofficial capacities. He

may serve as a Regional Agent, a Grotto Leader, and/or a special

representative of the Church. An extensive personal background

investigation is undertaken by the Council, and the applicant must also

complete a written examination. There is generally a personal interview

with an official of the Nine. From a philosophical standpoint a Satanic

Priest is required to possess familiarity with the world's major religious

beliefs and their existing alternatives [such as agnosticism, atheism, and

materialism]. He must demonstrate a personal dissatisfaction with each of

these, and he must explain his reasoning. Finally he must evidence a sound

knowledge of Satanism as set forth in the *Satanic Bible* and other

publications of the Church.

Upon satisfaction of these requirements, the applicant is considered by

the Council for elevation to the III°. Unanimous approval is necessary, after

which the individual is nominated to the High Priest for ordination to the

Priesthood of Mendes and admission to the Black Order. The degree is

conferred by the High Priest and is effective immediately insofar as the

Church itself is concerned. Legal credentials are issued one year after initial

elevation. Of crucial importance to the III° is that it distinguishes officials

of the Church from lay members. Those who aspire to the Priesthood must

recognize that it involves a personal commitment to the Church and is not

intended solely as a personal skill recognition.

Occasionally the degrees of the Church of Satan are likened to those of

the Golden Dawn or Astrum Argentum, whose grades bear certain

resemblances. Grades in those magical fraternities were determined

without reference to one’s organizational function. A wild-eyed anarchist

might be pleased with the total absence of structure in the G.'.D.'. and

A.'.A.'., but it was this factor more than any other which foreshadowed their

downfall. There was no organizational identity or integrity; rather they

functioned via personality cults and power cliques. Thus their

fragmentation was merely a question of time.

The degrees of the Church of Satan are not designed or intended as a

ladder which one must climb to become a “perfect” Satanist.

The I° is characterized by a personal endorsement of the principles of

Satanism. It does not involve personal prowess in that medium.

The II° constitutes official recognition by the Church of members who

have proven their individual skill in practical and theoretical Satanism. It

involves no organizational responsibility on the part of the recipient.

The III°, among other things, identifies those whose exercise of the

Black Arts assists and educates the lay membership of the Church - and is

not directed solely towards personal advancement. A value judgment is not

implied; a highly-skilled magician whose interests are personal may

consider the II° as the Church’s highest recognition in this field.

Priests and Priestesses of the Church, correspondingly, must anticipate

demands upon their time that will be predicated upon the interests of the

Church as a whole. This will hold true for all members of the Order of the

Trapezoid, although “underground” clergy will function in suitably variant

roles from those of their announced counterparts.

The Black Order's relationship to the Grottos and individual members

of the Church differs totally from that of conventional religion, as might

well be expected. Theist priests are expected to "take charge" of the flocks in

their areas of concern. The initiative lies with them - not with the individual

members. The Satanic Priest may not supplant members' initiative with his

own. Each Satanist, by definition, is a leader and philosopher in his own

right. The Priest may encourage and critique a member's efforts, but only

upon that person's request. Thus the benefits of an organized structure are

added to those of a free-will magical philosophy.

Occasional reference has been made to the Master Plan of the Church

of Satan. What this means is that the decisions of the High Priest and the

Council are made with a view to the stature of the Church for the indefinite

future, not just for temporal expediency. Certain executive decisions may

accordingly appear somewhat arbitrary.

The Church of Satan is neither a "game" nor a hobby in the eyes of the

Black Order. A factual sense of purpose at the policy-making level is what

will ensure the enduring impact of Satanism.

The Church is a secret organization in terms of its membership, not in

terms of philosophy. For the individual member to participate in group

activities, he must take the initiative to contact his Regional Agent or Grotto

Leader. Bypassing these officials to seek direct contact with a Priest or

Magister will be discouraged, again for the simple reason that the Satanic

clergy may not impede the initiative of local officials or Regional Agents

unless at their request.

One member recently wrote to the *Cloven Hoof* to inquire if the Order

of the Trapezoid were not in fact the “inner circle” of Satanism, i.e. “where

the action is”. The answer is most definitely no. The Black Order is a cadre

structure designed to serve the interests of the Church of Satan. Satanism

as a philosophy cannot be characterized by introversion, since freedom

from inhibition is its central tenet.

Appendix 59: “The Question of Secrecy”

- by Michael A. Aquino IV°

The Cloven Hoof #IV-6, July-August VII/1972

As a social organization the Church of Satan is explosively

controversial, and this is quite understandable given the variable

environment in which it must operate. At an earlier age such a philosophy

would have been forced underground or forcefully destroyed by brute force.

At a time of “Satanic excess” such as Nazi Germany or Fascist Italy,

widespread political abuse of the principles of Satanism destroy the very

substance of the base philosophy, even though cloaking its proponents with

temporary respectability [at the point of a gun in the examples given].

The Church of Satan’s present posture in the United States is officially a

public one. Our existence is advertised through interviews, articles,

commentaries, and the *Cloven Hoof*. Our organizational philosophy is set

forth in the *Satanic Bible* for members and nonmembers alike. In spite of a

concentrated effort by our many detractors - both personal and

institutional - to uncover a skeleton in our closet, our image and reputation

remain impeccable. Yet each member of the Church of Satan, upon joining,

confronts a personal Rubicon with regard to his own status.

Regardless of the Church’s true ethics, the term “Satanism” has been so

long equated with nihilism or sadism that he fears an unspoken - yet

damning - personal character assassination. How often have you heard the

following: “I have a great deal of enthusiasm for what you fellows represent,

but I’m not joining ’cause I don’t want to lose my job.” As a material reason

this is valid enough. Philosophy is a luxury - something to be enjoyed **after**

the basic needs of one’s family have been seen to. Professional

philosophers, furthermore, are few and far between - and are perennially

unloved by life insurance companies. The immortal Status Quo may rarely

be provoked with impunity.

Yet there is a point to be made here. In any revolutionary context -

whether at the Rubicon in 49 BCE, in the 13 Colonies in 1776 CE, or in the

Russia of 1917 - a stand must be taken, not only by the leader of the

movement but by a certain number of his associates. If Julius Cæsar had

not been followed across the river by his army, or if John Hancock’s had

been the only signature on the Declaration of Independence, it is highly

doubtful that the Roman Senate or George III would have paid serious

attention. In each case those who sided with the leader had no intention or

expectation of failure, hence no inhibiting fear of direct or indirect reprisal.

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Certainly an element of risk was involved; there is **always** a risk in

anything worthwhile. But the odds were calculated and accepted. Such was

the enthusiasm for the goal.

In some ways the position of the Church of Satan may be more

controversial than those of strictly political organizations, even though our

philosophy does not bear upon the mechanics of mass government.

Although we do not seek institutional power, we are insisting upon a

general recognition of man's true motives. This constitutes a challenge to

facets of every division of contemporary society. There will always be those

who wish to silence us.

If you are reading this issue of the *Hoof* as a nonmember, the question

is still an open one for you. You may cast your lot for or against Satanism,

or you may just pull a Charlie Brown, hem and haw about the whole

business, and let the issue be resolved by others.

What is your status as a member? Even though you are registered as a I

° or II° Satanist, your affiliation will not be revealed by the organization

without your consent. You are a membership number and a recipient of the

Hoof, and it is your business if you are satisfied to remain a passive

participant. Many individuals wish to endorse a particular credo without

reference to its parent school or society.

To a certain extent the same holds true for the Order of the Trapezoid. Not all functions of the Priesthood involve exposure to the public, and many of the organization's most influential leaders have, for one reason or another, chosen to remain clandestine.

This is all well and good. Nevertheless the situation brings to mind the characteristics of an army of werewolves: If you encounter it under conditions of darkness [once a month], you'll find it a foe to be taken seriously. In the bright light of day, however, it becomes perfectly harmless.

Obviously it would be unrealistic to request every Priest and member to wear a sign around his neck saying: "I'M A SATANIST (so sue me!)" While the Central Grotto offers many benefits to members, unemployment compensation is not among them. [We do, however, have an excellent formula for removing tar and feathers.]

Only you are in a position to judge the extent of your personal identification with the Church, and this will remain your prerogative indefinitely. In weighing your decision you are asked only to give due consideration to the social position which the Church of Satan can achieve **if** you take a personal stand on its behalf. Reputations do not "build themselves".

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We have already fought - and won - a part of the battle. Among other things we are becoming increasingly disassociated from the

foolishness of

old-style occultism, White Witchcraft, and irrational mysticism. We possess

a sound philosophy, a flexible yet functional organization, and responsible

officials. This is more than can be said for the majority of the world's

religious bodies. We have the tools; let us not refuse to use them now that

the goal is in view.

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Appendix 60: Ritual of Necromancy

- by L. Dale Seago III°

August 24, VII/1972

Concern'g ye Com'g Again from ye Dead, and ye Manner of its

Accomplishment:

First, it will be necessary to open ye Gate, and to this end ye may employ ye

conjuration for ye Summon'g of Spirits which is found herein (us'g ye 13

Steps, which are to be found only in ye Biblica Satanis - This applieth for all

these Rituals in ye Booke), leav'g out, however, all things of ye nature of

Threats!, or Forcible Inducements, which wou'd vex me exceed'gly, see'g I

am yr Brother in Satan, which is ye modern name of ye Gr. Old One who

shal cause ye Gate to be Op'd.

Ye employment of ye 11th Key in this Rite will establish for me a sustenance

beyond ye Grave and enable me to work and manifest upon this Plane. And

I appear not visibly upon ye Summon'g, repeat ye Conjuration till thou hast

said it thrice, and entreat me in ye Name of Him who rulest this World, and

by ye great Love which is between us always, to appear. And if I still appear

not visibly, no matter, for ye shal feel my presence among ye, and verily I

shal be with ye.

This thing then be'g done, ye may proceed unto ye Gr. Work, which I have

outlin'd in my letters: how that ye must first find me a suitable haven, see'g

that it be strong, and goodly to look upon.

Then shal ye drive out ye dweller within it, that I may come into it and live.

Now it may be that I shal have ye Pow'r to accomplish all these things I

have mention'd alone; but I give unto ye these instructions in case I have

not.

For ye driv'g of ye tenant from ye haven, I wou'd suggest that ye make a

likeness of ye latter in wax or clay; then, o'er a period of days or weeks,

weaken ye hold of ye tenant upon it by driv'g at giv'n intervals a pin or

needle into ye Brain with such appropriate ritual reinforcement as ye may

devise: mayhap a pin each night (tim'g it accord'g to ye sleep-cycle of ye

victim, of course) until nine times; then ye Work'g be'g done, pull out ye

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pins and call upon me in ye Names of ye Four Gr. Princes to ent'r and

indwell ye haven thou hast of thy affection prepared for me.

As I have essay'd to make clear aforetime, merely follow'g ye Processes as I

have set them forth will not suffice, they be'g but ye superficial, outward

actions. Ye must read in ye Bookes of which I have made mention in order

to acquire ye Knowledge to accomplish this task.

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Appendix 61: "Genesis II"

- by Michael A. Aquino IV°

The Cloven Hoof #IV-7, September-October VII/1972

In the March VI *Cloven Hoof* we printed an article critiquing the theory

and practice of astrology [Appendix #16]. Within that same article, during a

discussion of the decomposition of the Zodiac, we made passing reference

to astronomer Fred Hoyle's "steady state" theory of universal

expansion.

Shortly thereafter we received a gentle chiding from one or two of our

physicist readers. “The Hoyle theory,” they said, “is generally believed to be

obsolete in favor of George Gamow’s ‘big bang’ hypothesis.” The discovery

of quasars at distances far exceeding those of normal galactic separation,

understandably, seems to invalidate Hoyle’s idea that a new galaxy appears

whenever two preexisting ones reach a set distance from each other.

“Most certainly,” we answered sagely - and then hurried off behind

closed doors to find out just what this “big bang” business was all about.

The answer was to be found in Gamow’s book *The Creation of the Universe*

(New York: Viking Press, 1961 CE).

Gamow’s version of the creation begins with a gigantic clump of matter

- called an “*ylem*” - which existed alone in the universe about 10 billion

years ago. This *ylem* (also called an “*atome primitif*” by Belgian physicist

Georges Lemaitre) then exploded, separating into the various galaxies.

Support for the “big bang” theory is enhanced by the “red shift”

phenomenon, which indicates that all of the known galaxies are receding

from a universal - or metagalactic - center.

That was all very nice, we thought, but Gamow still hadn’t come to

grips with the actual problem of **creation**. His theory explained only the

expansion. Presumably someone or something would have had to create

the *ylem* in the first place. But Gamow begged express leave to sidestep this

issue, contenting himself with charting the universe's behavior post-*ylem*.

And so we were faced with an interesting little problem: Either come up

with an explanation for the creation of something out of nothing, or assume

the existence of a creative intelligence, i.e. a God or gods who said, "Let

there be *ylem*." We turned to the writings of H.P. Lovecraft:

Running through the fabric of the Cthulhu Mythos is the implied

existence of a second, hidden "universe" - the abode of the Lovecraftian

pantheon. Human and not-so-human disciples of the Great Old Ones try to

bridge the gap between the two, with the most ghastly catastrophes arising

from their even partial successes. Nevertheless the Dæmons never cease

trying to break through the barrier planes into the material cosmos. Their

accomplishment of this, admonishes HPL, would presage cataclysmic

disaster for beings of matter.

The immediate thing that interested us about HPL's approach was the

theoretical existence of a negative or antimaterial cosmos to “balance” our

own. Mathematically at least this would provide for the creation of our

material universe “out of nothing”, thus: [0 = +1 -1].

So far, so good. Two derivative questions then arise: #1- Is there in fact

an antimaterial universe? #2- Presuming that there are two universes, what

force impelled their separation from the “primal zero”?

Before taking up the question of an entire universe - or two of them -

let’s talk some atomic physics:

A simple atom is composed of a positively-charged proton nucleus and

a negatively-charged, orbiting electron. A question of symmetry

immediately arises: Why are all protons positive and all electrons negative?

Why shouldn’t there be some atoms whose particle charges are reversed?

Scientists began to get somewhere with this little thorn in 1932 CE,

when the first positively-charged electron (or “positron”) was

experimentally produced. A positron has precisely the same mass and spin

as an electron, but its charge is +1 instead of -1. For laboratory production

of positrons it is necessary to use gamma radiation of extremely short

wavelength; both one electron and one positron are simultaneously created

from zero mass through energy conversion. To put it another way: The

gamma radiation consists of non-mass photons. Sufficient energy must be

released from these photons to equal the mass of one electron and one

positron.

Further success was achieved in Berkeley, California in 1955, when a

highly-energized (6.2 billion electron volts) proton beam was directed at a

sheet of copper. The result: creation once more of two particles - this time a

proton and an antiproton - from zero mass. As is also the case with

electrons and positrons, the collision of a proton and an antiproton would

instantaneously annihilate both of them.

The conjunction of a proton and an electron produces an atom. In

theory - though not yet accomplished in the laboratory - the conjunction of

an antiproton and a positron produces an antiatom, hence antimatter. The

reason that antimatter has not been artificially produced hinges upon the

difficulty of keeping it separated from material objects in the process.

Should an object of antimatter be brought into contact with an object of

matter, the result would be an explosion releasing many hundreds of times

as much energy as a hydrogen bomb of the same weight. Kept apart from

contact with matter, however, antimatter could produce molecules,

elements, planets, and galaxies quite as easily as its material counterpart.

These would be quite real in that they would possess physical mass; an

antimatter universe, star, or planet would - from a distance - appear

indistinguishable from a similar product of matter.

For our formula [0 = +1 -1] to hold true, half the total mass in the entire

cosmos must consist of matter, and the other half must be composed of

antimatter. Admittedly this must remain speculation for the present, but we

feel there are valid probabilities for the assumption.

If this is in fact the case, it is so on a fairly large scale. The planet Earth,

obviously, is uniformly matter. So is the Moon, or Neil Armstrong's giant

step would also have been his last [had his spaceship survived the

touchdown]! Our Sun also consists of matter, for reasons that will require

even more technical explanation. But, before proceeding, it will prove

necessary to introduce yet another term: plasma.

The Undead in the audience may sit down; this is another type of

plasma! To wit: A common gas (such as air) is made up of molecules which

are electrically neutral. By subjecting the gas to electrical discharge, intense

heat, X-rays, or ultraviolet light, electrons are torn loose from the molecules

via impact by high-energy photon rays. This leaves the remainder of the

molecule - called an ion - positively charged. Continued ionization of the

gas would break down the molecular forms into atoms - and thence into

subatomic particles. A gas may become either totally or partially ionized,

depending upon the degree of disruption that occurs. An ionized gas is

called a plasma. It is known that the stars are composed of plasma which is

totally ionized in the interior and only partially ionized in the outer and

surface layers [due to the decreasing temperatures towards the outer parts

of the star].

But here's an interesting thing: Interstellar space - the area between the

stars of a single galaxy - is not empty. It is filled with an extremely thin,

rarified plasma. By "thin" we mean just that; there is only about one atom

per cubic centimeter! Intergalactic space also consists of plasma, but at an

even lower density of 10-6 atoms/cc! Source of the plasma is normally the

closest star/galactic cluster, which implies that the atoms and ions of the

plasma would bear the electrical charge characteristics of that star/ galactic

cluster.

If there are in fact stars or galaxies of antimatter, it follows that there

should be a little activity when the antimatter plasma encounters the

material plasma from the nearest material star/galaxy [i.e. there would be

annihilation and the emission of radiation]. Because the plasma is so

rarified, however, such annihilation would take place at such a low level as

to be invisible to our present instruments. Hence we shall have to wait

awhile to run this particular test. Obviously it would be most convenient

were an antimatter star to collide with a material brother - as there would

then be a bang that would be quite visible indeed - but this isn't likely to

happen inasmuch as the stars and galaxies are all receding from one

another.

For the moment, then, the intergalactic or interstellar existence of

antimatter cannot be conclusively proved - but neither can it be disproved.

According to inductive logic, there is a stronger case for its presence than

for its absence. Until we possess instruments which can measure the

radiation differential of interstellar or intergalactic plasma, however, we

cannot resort to deductive confirmation. For the purposes of the rest of this

article, though, we shall assume that one-half the mass of the universe is in

fact composed of antimatter. Now let us consider how the whole business

came to be “created”.

According to the Gamow theory, the metagalaxy (sum total of all

galaxies) was originally an *ylem*, which exploded. This theory leaves

unresolved how the *ylem* came together in the original or primal state - and

why it chose to explode at a given moment. Furthermore, since the *ylem*

was not homogeneous throughout all space, it would have had to be

deliberately created. It could not have consisted of both matter and

antimatter, as the two substances would have annihilated one another

instantaneously. There would have been an explosion - and radiation - but

no mass would have survived. And of course a *ylem* of matter and

antimatter could not have been formed to begin with. Hence the “big bang”

theory is both incomplete and unsatisfactory from a symmetrical

standpoint.

Dividing the distances of the known galaxies from the calculated

metagalactic center by their speeds [per the red shifts], we estimate that

they began their outward journey 10 billion years ago. Gamow assumes that

they all began at precisely the same moment, from an *ylem*. This is not

necessarily the case, however, since there is a 5% margin for error in the

calculations. Thus one galaxy could have been at the center 9.5 billion

years

ago, while another one could have been in that position 10.5 billion years

ago. Proximity is conclusive; physical contact is not. And now a step-by-

step hypothesis concerning the history of the universe:

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Stage One: Space exists in infinite magnitude. It is loosely and

uniformly filled with radiation. This radiation obeys the assumption of

energy conservation; it was never “created” and similarly it will never be

“destroyed”. Its uniform presence throughout the cosmos requires no

“cause”. There are no logical grounds to presume that a “primal vacuum”

would be “more natural”.

Stage Two: This strong concentration of radiation is partially

transformed into equal quantities of matter and antimatter. The force of

gravitation begins to occur between the particles of the ambiplasma (the

universal plasma which consists of both matter and antimatter). The

particles begin to contract towards a gravitational focus [or towards an

infinite number of such focuses across the cosmos].

Stage Three: As the particles of matter and antimatter approach one

another, annihilation commences. This annihilation and consequent

radiation grows as more particles approach the center and the chances for

collision are increased. Some particles of matter fuse with others of matter,

and some of antimatter fuse with others of antimatter. Bodies of both

matter and antimatter are formed, all of which continue towards the

gravitational focus.

Stage Four: The radiation pressure at the center increases to the point

where it overcomes the mutual gravitation that is forcing the ambiplasma

to contract. The radiation arrests the contraction, and, due to momentum,

overcompensates for the gravitation. The metagalaxy begins to expand.

Stage Five: The clumps of matter and antimatter become galaxies.

The central radiation becomes steadily weaker. It should be clear that all of

this doesn't take place within an hour or two. Due to the red shift we may

assume that Stage Four commenced about 10 billion years ago - give or take

a billion - but we are scientifically unable to even estimate the duration of

the first three stages.

Finally this theory is necessarily **cyclical**, not linear. The metagalaxy -

or the several metagalaxies - must be subject to expansion and contraction

infinitely into the past and future if the necessity for an initiating

intelligence is to be discarded. The existence of the Fourth Dimension,

then, is the ultimate argument **against** the existence of a God or gods.

There was **no** point of creation. There will never be a point of extinction.

There is only the alternation and transformation of matter, antimatter, and

energy.

Credit for this theory of the universal development is due to Dr. O.

Klein, Professor of Theoretical Physics at the University of Stockholm. For a

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more extensive treatment of the theory, we invite your consultation of

Hannes Alfven's *Worlds-Antiworlds: Antimatter in Cosmology*, published

by the Royal Institute of Technology, Stockholm (English translation: W.H.

Freeman publishers, San Francisco and London).

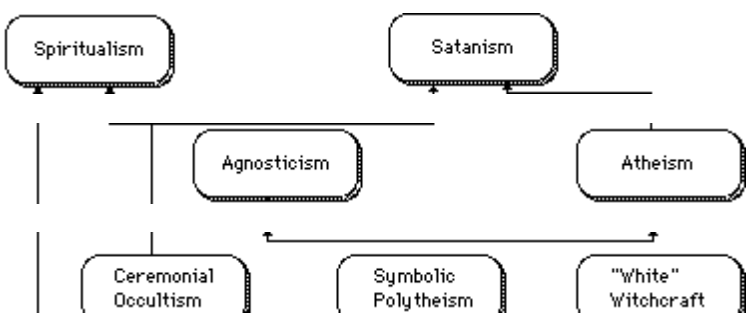
So there you have it. It stretches one's head, admittedly, but we think it

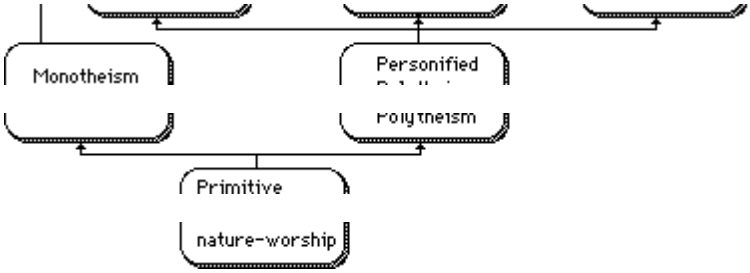
makes more sense than the other "Genesis"! As a pointed postscript, you

may wish to muse upon the rationale for the extensive use of static

electrical discharge and ultraviolet light in certain ritual proceedings of the

Church of Satan…





Appendix 62: “Satanism in Perspective”

- by Michael A. Aquino IV°

The Cloven Hoof #IV-7, September-October VII/1972

Were we asked to put our hoof upon the single most pressing question

confronting our membership as a whole, we should have to answer that it is

still the definition of Satanism. To say that it is merely anti-Christianity or

anti-theism, for instance, would be gross oversimplification. Nor should it

be considered classical paganism. The issue is not clarified, furthermore, by

the multitude of occult writings dealing with the Devil in some manner,

shape, or form. It is ultimately the Church of Satan which holds the

authority to define its credo; it cannot be the intellectual vassal of consumer

occultism.

So now let’s examine Satanism in the contexts of three interrelated

doctrinal fields: religion, philosophy, and political science. As what might

be termed a “religious philosophy with political overtones”, Satanism

occupies a definite position in all three areas.

First, in the context of religion, note chart #A.

As you can see, it is basically a flow-diagram of religious variants. The

chart bears no relation to the passage of time, however, as many of the

“earlier” forms of worship are still practiced to this day. Nor should the

chart be interpreted to identify specific sects. Both Christianity and Islam,

for example, are forms of monotheism.

We think that the sequence of the chart should be more-or-less self-

explanatory, so we won’t drag you through it one step at a time. Only a

couple of important conclusions will be drawn. To begin with, there is a

wide gulf distinguishing Satanism from both monotheism and White

witchcraft. Most cursory analyses of Satanism do not recognize this,

supposing our doctrines to be either a form of nature worship or a form of

direct opposition to monotheism. Neither is the case. Satanism is

completely independent of monotheism, and its only relation to traditional

witchcraft is through ceremonial employment of a polytheistic pantheon.

Included in “spiritualism” are such convictions as astrology, spirit

worship, and forms of devotion to an afterlife. “Ceremonial occultism” has

its roots in the gnosticism of the middle ages, and it includes most of the

Satanic sects of history. It also applies to groups or practices which are

more spiritualistic than Satanic - the Golden Dawn, for instance.

“Symbolic polytheism” encompasses the religion of the later Greeks

and Romans, who took their famous gods and goddesses with a grain of

salt. In the “White witchcraft” grouping we find the diehards who take their

paganism very literally. Thus they carry on man’s most primitive and

elementary interpretation of the forces of nature.

Satanism, according to chart #A, is a product of ceremonial occultism

and atheism. The former factor is sufficiently recognizable, but our atheistic

lineage may raise an eyebrow or two. Aren’t Satanists supposed to “believe”

in the Devil?

Yes, but not in so simple as sense as to merely venerate him as a horned

Jehovah. Satan himself has deliberately rejected resemblance to a divinity,

inasmuch as humans’ reliance upon “divine” will of any sort permits them

to forsake their own sense of responsibility. Before one can become a true

Satanist, then, a sincere appreciation for the rationale of atheism *a la*

Nietzsche is called for. Satanism’s element of deification is applied to

oneself, not to an external force.

Until the advent of the Church of Satan in 1966 CE, rational intellects

were forced to choose between the doctrines of agnosticism and atheism.

The first option is that of the cynic, who simply refuses to cope with religion

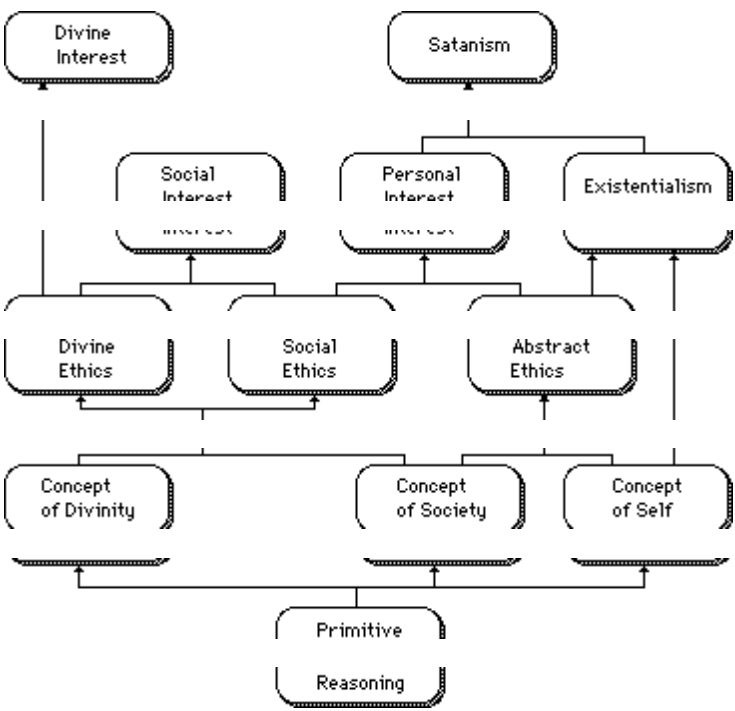
in general. Atheism is the recourse of the logical mind, but its proponents

inevitably experience a depressing lack of purpose to their existence. Such

frustration - or existentialist nausea, if you will - is answered through

Satanism, which fulfills both the factual and the fantastic needs of the

human intellect.



The next major discipline we shall discuss is that of philosophy.

Obviously it is closely related to religion, since both address many of

the

same questions. Philosophy, however, is oriented more towards the

responsibility of the human intellect than is religion.

Chart #B identifies philosophical approaches, not specific doctrines.

Basic to all major philosophical approaches are the three concepts of

divinity, society, and self. It might be said that all philosophy is essentially

an argument concerning their complete or partial interrelationship.

Particularly important to this article is the underlying current of mutual

exclusion between the concepts of divinity and self. The attachment of any

emphasis to one immediately implies deemphasis of the other. Here in fact

is the true issue between God and Satan: It is Satan's assertion of self

completely independent of God.

Advancing up chart #B we see that "God's will" can become virtually

synonymous with that of society; this accounts for the strong influence of

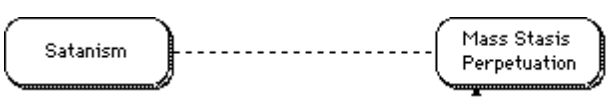
institutional religion in human cultures. Abstract ethics or empiricism, on

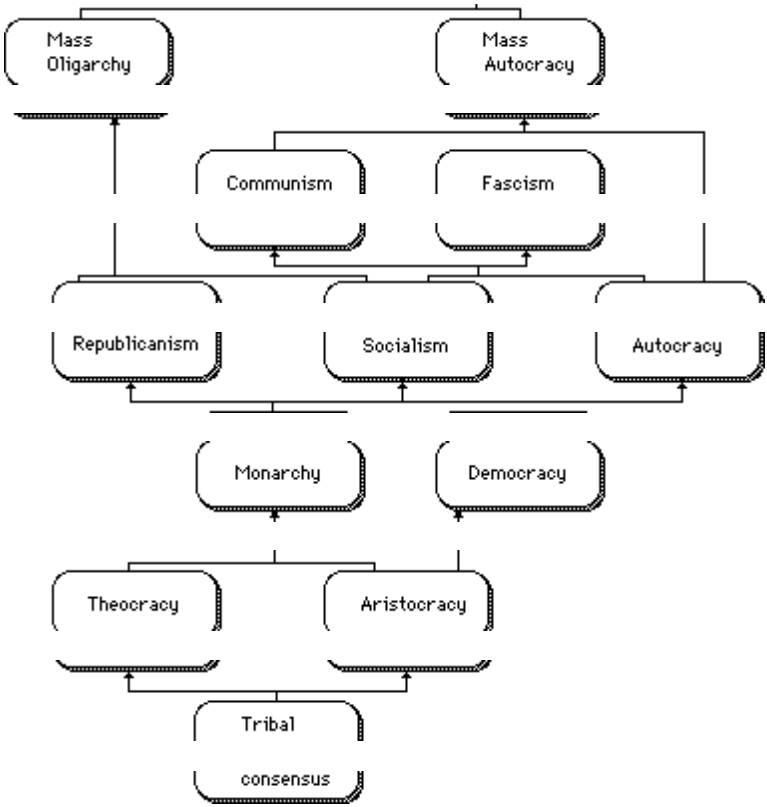
the other hand, is fundamentally a personal philosophy against the

background of society. It gives rise to either (1) a cold, predatory personal

interest at the expense of others, or (2) the philosophical shock of

existentialism in the case of the altruist.





Satanism as a philosophy is a fusion of the more pragmatic features of personal interest with the intellectual precision of existentialism. The Satanist preys upon humankind, but he also appreciates the benefits of a favorable social environment. Contrary to the theist, however, he ignores any standard of conformity for which there is no material reason. He accepts nothing on faith.

Now we come to the rather hopeless mess that is, for want of a better term, called political science. To be strictly accurate, Satanism is not a political system itself. It has a place on chart #C, however, since it is very

much a product of political values.

Again we shall keep our hoofs crossed and hope that chart #C basically

explains itself, save for one or two notes ... Democracy, for instance: If it

ever really existed, it was during the flowering of ancient Athens, when the

aristocracy decided that political power could actually be entrusted to the

people. The consequences of this decision were demonstrated shortly

thereafter, when the Athenian Empire was soundly thrashed by Sparta (an

intolerant monarchy).

Monarchy, in theory the least logical form of administration,

dominated the world's various governments until our own era. Then it was

finally destroyed by the budding forces of egalitarianism in favor of

republicanism [after the Roman model], socialism, and autocracy. Take

away all the surface trappings and you can boil all modern societies down to

two basic systems: competitive oligarchy and dictatorship.

Communism in Marx' sense, of course, doesn't exist any more than

democracy does. What its proponents call "communism" is just dictatorship

pretending to be an economic doctrine. It isn't.

As was observed in "That Other Black Order" [see Appendix #44],

fascism was history's closest approximation of a "Satanist" form of national

government. As an experiment, however, it was an unqualified disaster. The

predatory forces simply ran amok, bringing unbearable pressure to bear

both upon the parent society and the world at large. Æsop's fox demanded

too many grapes, hence obtained none at all.

In our own time the world's more advanced societies have tended to

overreact in the other direction. As Roger Price so aptly puts it in *The Great*

Roob Revolution: If everybody doesn't want it, nobody gets it.

Egalitarianism - or the rule of the lowest common denominator - has

brought both the oligarchs and the autocrats of the Earth to their knees.

Political positions are now taken only “in the common good” or “for the

public welfare”.

On chart #C this situation is depicted by the two terms “mass

oligarchy” and “mass autocracy”, characterizing a governmental or social

inability to move without an effective mandate from both the majority and

the minority of the citizenry. Since the situation constitutes a paradox, the

only political product is a massive rigidity or stasis. The slightest pressure

against this stasis by advocates of non-egalitarianism elicits social outrage

and condemnation, as does any suggestion of individual inequality.

It is such a climate that has promoted both the formation and the

growth of the Church of Satan - as a decidedly inegalitarian institution. The

Satanist considers himself a social predator, measuring his responsibilities

to the host society in terms of its benefit to him. Essential to the survival of

Satanism in a socially-tolerated form are (1) a relatively small percentage of

Satanists within society and (2) Satanists’ ability to identify and actualize

their personal goals without the knowledge of the mob. Thus true Black

Magicians indeed appear enigmatic to the public - even to the extent of

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ridicule. For it is through just such an atmosphere that they are able to

pursue their true goals without interference from others.

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Appendix 63: “Illuminism,

the ‘Black Lodge of Masonry’”

- by Michael A. Aquino IV°

The Cloven Hoof #IV-7, September-October VII/1972

In the year 1770 CE a 22-year-old student at the University of

Ingolstadt in Bavaria was elected Professor of Canon Law, a chair that

traditionally had been held by a Jesuit. Thus the new professor, Adam

Weishaupt, was immediately subjected to the most determined attacks the

Society of Jesus could mount against him. Rather than acquiesce to his

antagonists’ threats, Weishaupt chose to retaliate. And so in 1776 he

founded the Order of Illuminati. The influence of this Satanic society was to

spread throughout the states of Germany for the next six years, and its

political legacy was to appear in many of the national revolutions that

dominated that troubled era.

Far from being merely a recreational fraternity after the fashion of Red

and Blue Masonry, the Illuminati were in deadly earnest. Their avowed

goals included freedom for all communications media, the promotion of

republicanism, and the overthrow of both political and ecclesiastical

governmental tyranny. In order to strengthen his organization's position in

German social circles, Weishaupt sought alliance with Freemasonry. A

glance at the degree structure of Illuminism illustrates this:

Symbolic Masonry:

Apprentice

Fellow Craft

Master Mason

Scottish Masonry:

Illuminatus Minor

Illuminatus Major

Illuminatus Dirigens

Lesser Mysteries:

Priest

Regent

Greater Mysteries:

Magus

Rex

In the six Masonic degrees, members were evaluated for possible

admission to the Mystery degrees. Those who were judged unreliable

or of

weak character were merely allowed to continue in Masonry. The successful

Mystery candidate, on the other hand, was subjected to some of the most

explosive political instruction to be found in 18th-century Europe.

Ironically enough, the most “shocking” teachings of the Illuminati with

regard to religion, philosophy, and government would hardly be considered

radical by modern standards; many of their positions are stated quite

concisely in the American Constitutional Bill of Rights!

Initiation through the degree of Priest was oriented towards Christian

and Cabalistic symbolism. Priests, however, were systematically divorced

from their ties to the lower degrees’ Masonic organization. Instead they

were conditioned and sworn towards total allegiance to the Mysteries. The

process was carried one step further in the degree of Regent; the

candidate’s affiliation with all organized religions, states, and social groups

was severed.

Even the existence of the two highest degrees was to remain unknown

until Weishaupt’s personal ciphers and hieroglyphs were decoded following

his death. According to his writings, the degree of Magus was based upon

the philosophy of Spinoza, showing all religions to be human inventions

and championing universal materialism. The degree of Rex taught that the

individual is rightfully sovereign, and that all institutional authority should

be abolished.

Hints of the true character of higher Illuminism eventually reached the

Bavarian Masons, who reacted in a predictable fashion. A German Masonic

conference officially denounced the Illuminati to the Bavarian government

in 1782, and the organization was driven underground. The Order

continued to carry on its work in France and America, however, and its

operations strongly influenced both the French and American revolutions.

Among its more prominent members were Bode, the Abbé Talleyrand de

Perigord, the Marquis de Gerardin, William Baron de Busch, and our very

old and dear friend, the Count of Saint-Germain.

We note that the term “Illuminati”, like “Rosicrucian”, has been used

by a number of secret and not-so-secret societies since the 1500s. There is,

however, only one way to determine the proof of a pudding.

Cult”

- by Arthur Lenehan, Jr.

Sunday Star-Ledger, Newark, New Jersey, October 8, 1972

Investigations into the death of a Springfield teenager have led to the

discovery of “witches” and “warlocks” practicing in New Jersey with all the

secret ceremonies and magic potions of their ancient craft. An Elizabeth

clergyman and a Rutgers University professor attributed the trend to drug

abuse, but a self-described witch interviewed in Spotswood said more than

50 young people have joined her clan simply because they are dissatisfied

with conventional religions.

The witch, the minister, and the professor were equally disturbed by

the death of 16-year-old Jeanette DePalma of Springfield, who was

murdered two months ago. Union County authorities have refused to

comment on symbols of the occult reportedly found around the girl’s body

on September 19, but Springfield police admit they brought a witch to the

scene of the discovery in the Houdaille quarry. Sources who observed that

scene said makeshift wooden crosses were found around the body, enclosed

in a trapezoidal perimeter of broken branches and logs.

Members of the deeply religious DePalma family and the pastor of their

church, the Rev. James Tate, have said that Jeanette may have been the

victim of Satanists. “She was always a good girl, a straight girl. She was

never on any kind of drugs,” Mrs. Florence DePalma said. “I believe

Satanists may have killed her. It’s a possibility you can’t rule out. Jeanette

knew some of them at Springfield High School. They’re all around this

area.”

The Spotswood witch said some Black Magic groups do indulge in

hallucination and ritual sacrifice, but she said her own group abhors these

practices. The witch, who calls herself Lilith Sinclair, is a Priestess of the

Church of Satan, a cult organized in California a few years ago. “When

Satanism is mentioned, many people immediately think of us,” Miss

Sinclair said. “My people have been getting a lot of questions about the

DePalma death, so I want to make it clear that we have nothing to do with

anything like that.” Miss Sinclair recalled that members of her group were

similarly harassed last summer after the Black Magic sacrifice of 20-year-

old Patrick Newell in Vineland. Witnesses said Newell was bound hand and

foot and thrown into a pond at his own request. Friends of his said later

that he wanted to die violently in order to command “40 legions of demons”

in the afterlife.

Miss Sinclair believes in demons and in her own magical control over

them, but she said that drugs and bloodshed play no part in the magic. “The

power we generate comes from within ourselves,” she said. “The group

focuses its attention on me, and I channel the psychic energy to accomplish

whatever the group had decided to do. We believe we can effect change

according to our will, if the willpower is strong enough.”

The Spotswood clan or “Grotto” led by Miss Sinclair is a certified

branch of the nationally incorporated Church of Satan. Members carry

plastic cards identifying them as “Citizens of the Infernal Empire”, and to

weekly meetings they wear flowing black robes. According to Miss Sinclair,

there are about 50 members in the North Jersey area. At the meetings, the

group casts its spell over nonmembers through secret ceremonies called

“destruction rituals” and “compassion rituals”. Miss Sinclair said she

believes the psychic energy of the Grotto can bring illness and even death to

its enemies, but such action is undertaken only in revenge for specific

offenses. She said the group has a hedonistic attitude towards sex, aided by

“lust rituals” that cast seductive spells over members and nonmembers

alike. The group’s chief holiday is Walpurgisnacht, a fertility festival that

celebrates the return of spring on April 30.

According to Miss Sinclair, the hedonism does not extend to “group

orgies”. “Our attitude is that if you want to remain faithful to one person,

you should do it. If you feel you want a series of sex partners, you should do

that too and be honest about it,” she said. Miss Sinclair is a part-time

fashion model who says that her interest in witchcraft dates from early

youth, when she was fascinated by films about the supernatural. She said

that movies and television have played an important part in the success of

her cult, but adds that the restrictive nature of other religions is more

important. Her apartment is decorated with occult symbols, and both she

and her black cat Azazel are named after demons.

Appendix 65: Ceremony of Ordination to

the Priesthood of Mendes

- by Michael A. Aquino IV°

Halloween VII/1972

The Sentinels of the Abyss are summoned to enfold these chambers in a

suspension of time and dimension, for the Great Flame of the Prince of

Darkness is to be drawn to our midst. As the Minions of Hell are convoked

as witness, I charge ye to suffer no word of these proceedings to be passed

to the profane. Yea, the unseen ones rip asunder the flesh of those who

would presume against Our Lord Satan, and he may not be provoked with

impunity.

Hear now the legacy of the Order of the Trapezoid.

In the *Diabolicon* of the High Daimons of Hell is recounted the first

great war of the Seraphim, wherein Lucifer and Masleh forced the universal

opposition. From that epoch the entire cosmos has known the power of

both stasis and change.

And Earth - created for the preservation and glory of all that was God -

it was to Earth that Satan came in æons past, to infuse the minds of the first

men with the awareness of self. Since that day of the coming of the Fire, the

story of the race of man has been as that of the universe - torn and tortured

by war, famine, pestilence, and death. Yet in the midst of death we are in

life - by the Gift of Satan we are become gods of our selves.

By Satan was charged the High Daimon Belial to entrust the care of the

Flame of Infernus to an Order of the Elect. And Belial brought to this

Order

the great Keys to the Shining Trapezoid that is the Gate to the Abyss, saying

- Herein lies the geometric inspiration for the existence of our lord Satan,

who is Lucifer, Lord of Light and ArchDaimon of Infernus. Observe that it

doth shape and define the inverse pentagram, which is itself our seal and

the key to all beauty of proportion.

Even as the triangle and trihedron symbolize the selfless labor of men-

beasts to support the apex - the throne of God - so we cast down and

destroy that apex. Thus we create our ensigns - the Trapezoid and the

Shining Trapezohedron, which are the ever-unfinished memorials to the

creative genius of man. In the first civilizations of Earth our monuments

shall be uplifted, yet with the passage of time they shall be changed and

effaced, and their origin clouded.

But this Order shall endure until the race of man shall cease, and those

who enter its fold shall behold the heart of the Fire, and they shall gaze

upon the face of the ArchDaimon. Yea, nevermore shall they know peace,

but their eyes shall be opened, and they shall become as Daimons, and the

forces of all creation shall bend before their will. So it shall be done.

These are the words of Belial, whom we honor as the Guardian of the

Flame and first Magus of the Infernal Empire. By his word we of the Black

Order have rejected the lure of unity, the subjugation of the cross, and the

worship of the triad in all its forms and disguises.

Embraced by the essence of the Fire of Life, we scorn the pious antics of

superstition and abasement - these are but pitiful endeavors to daunt the

weak and the timid. A fool is he who places his foot upon the Path to the

Right - he has lain down for death. The Black Magus is master of all things -

none holds power over him. By the force of his person shall he vanquish all

barriers erected before him. His word shall be as law, and the ring of his

laughter shall dismay the worshippers of false gods. And ever before us

shine the great Keys of the Bond between Hell and Earth, and from the

Temple of the Ram shall come forth the Eternal Serpent of the Abyss,

beloved of our Order, who is that called Leviathan.

Advance to the altar of Hell, that the eye of Our Lord Satan may seize

upon you. As your mind is revealed to the lord of this world, do you affirm

your cause with Satan and accept of your free will his eternal Priesthood?

[Response.]

I bring your hand to that of Azazel, High Herald of the Infernal Empire,

who shall set upon you the seal of the Priesthood of Mendes.

In the name of Satan, and of his Exarch upon Earth, I name you to our

fellowship and send you forth - beyond the Abyss - to walk in ways of

strangeness and of beauty. You are become as Belial - knowing no master -

and you are a glory to your race and a brilliance before the sight of Our

Lord Satan.

[Here is spoken the Third Enochian Key.]

Appendix 66: “Is Satanic Image Replacing

Halloween Goblin?”

- *Hudson Dispatch*, New Jersey, October 31, 1972

It’s Halloween, when witches, demons, spirits, and goblins are

supposed to turn on the citizenry with their malicious deeds. But this year,

as last year and next year, it’s the citizenry that’s turning more and more to

those supernatural beings. The tide has changed, not because the people

are seeking to avenge the centuries of terror caused by the mere mention of

the supernatural. But, according to one self-confessed witch: “The world is

changing, and old religions are no longer sufficient. The Age of Satan

has

come.”

Halloween was initially a concept of the Druids, an order of priests in

ancient France and Britain. They believed on this particular night spirits,

witches, hobgoblins, and the like came out to harm people. They also

considered the hours of midnight and noon sacred, an idea that is still

around today. The Druids were destroyed in England in 78 A.D. but

remained active in Ireland until Christianity replaced them in the 5th

century.

In New Jersey mention of the occult rarely reaches newspapers, and

when it has it has only served to reinforce ideas that only wickedness can

come of witchcraft and the supernatural. In June 1971 in Vineland, Patrick

Newell, 19, was found drowned with his hands and his feet bound. Two

teenagers pleaded non vult to the slaying, saying Newell asked them to kill

him because he wanted to lead a band of demons. Last month in Springfield

the body of Jeanette De Palma, 16, was found on a cliff surrounded by

wooden crosses. The girl’s parents believe she “could have been the victim

of black witchcraft and Satanism”.

Lilith Sinclair, a Priestess and Grotto Leader of the Church of Satan in

Spotswood, believes there are people around who are capable of killing in

the name of Satan. “These are the classical Satanists,” Miss Sinclair said.

“They are true Devil worshippers who believe in sacrifices, just as in other

religions you have people who kill in the name of God.” Miss Sinclair insists

that these people are a lunatic fringe of Satanism, and that her church is “a

more logical, intellectual group. We do not believe in the popular concept of

Satan with horns and a tail. We see him as a neutral force, a natural force

that can affect the world. It is neither good nor bad, but a force that can be

used by the individual.”

- 1054 -

Miss Sinclair’s Grotto is a chapter of the Church of Satan that was

founded in San Francisco in April 1966. “We have our headquarters in San

Francisco, just as the Catholic Church has its headquarters in Rome,” she

said.

The only requirement the church places on its members is a full

understanding of the principles of their religion as set forth in the *Satanic*

Bible. However, each Satanist is free to put the *Bible*’s teachings into

practice as he interprets them. “We’re just like any other church or

organization,” Miss Sinclair said. “We have group meetings twice a month

to discuss philosophy, some other popular subjects, the election of officers,

and so forth. We also have rituals for compassion, destruction, and lust, but

the lust ritual is done privately."

The religion basically teaches members to believe in themselves, to

enjoy life, and to follow their instincts. Miss Sinclair says her Grotto was

formed from a very small discussion group a year ago and now has more

than 30 members. Officials of the Church of Satan say there are "countless

thousands of people throughout the world who practice our teachings

although they are not registered members".

Miss Sinclair said, "One of the reasons they join is to be with people

who think like they do: 'Do what you want as long as no undeserving person

is hurt'. The religions of today are not satisfying the needs of the people,"

she added. "People no longer want to accept things on blind faith. We feel

that people should live their lives as they see fit without having their values

dictated and without imposing them on someone else."

The Church of Satan does not have rewards and punishments as do

other religions. For example, Miss Sinclair was hesitant to comment on a

possible afterlife. "I can't say there is or isn't. If there is anything that

survives after life, it's man's will. The Earth and all its pleasures are

our

world. Death is the great abstinence."

Miss Sinclair said the church does have its demons and devils, "but we

use them only as symbols; we don't worship them".

Other items used in the church include incense, ceremonial robes, and

altar garnishings. Much of this is supplied by the Magician Occult Service

Corporation, one of three New York City stores catering to the occult.

Ronald Barrett, president of the firm, says his business has been increasing

steadily. He admits that the season has a lot to do with it, but at times "one

customer will come in and buy a knickknack today, and tomorrow he'll be

back for $50 worth of accessories".

- 1055 -

Although people outside the occult often consider it as entertainment,

Barrett said, Satanists do take their religion seriously. "In the past the

occult has been a great 'spook' attraction and has been used generally to rip

people off. We classify ourselves as a religious goods store. We're not out to

satisfy the curiosity seekers or anyone who just wants to trip out." About

the increasing popularity of the occult and Satanism, Barrett said: "Serious

people have put their religions to the question. They're no longer willing to

have their lives dictated."

The incense sold has titles: "money incense", "love incense", "success

incense", and so forth. What are these things supposed to do? "We are not

allowed to say what they can do or can't do or are supposed to do," Barrett

said. "All I can say is that the label speaks for itself." Barrett describes

himself as a ceremonial magician who has studied high magic on his own.

He said he started his religious life as a Presbyterian and, after six years of

experimenting with other religions that could possibly fill his needs, he left

Christianity. "I don't want to die to get my reward. I want it now - a day's

wage for a day's work, if you will."

Appendix 67: "The Source"

- by Michael A. Aquino IV°

The Cloven Hoof #IV-8, November-December VII/1972

New members of the Church of Satan have occasionally commented on

our curious "love/hate" relationship with Aleister Crowley and the theories

he championed. Is he to be endorsed as a Magus or rejected as an irrational

fanatic? Was he - as he so often avowed - a practitioner of the Right-Hand

Path? Or are we to view his personal conduct and attitudes as evidencing

his true allegiance to the Left? The *Cloven Hoof* has fielded a number of

commentaries on this issue since its inception, but a final statement has yet

to be presented. Hence one of the motives behind this article.

Prior to our own day Crowley was considered to be the prototype of the

Black Magician romanced in Dennis Wheatley novels. He was intellectually

brilliant, a masterful author of prose and poetry, and an accomplished

student of Cabalism, Rosicrucian mythology, and Oriental mystery

religions. He apologized to no one for his exotic style of life, and, despite

the many crises he was forced to weather, he went to his grave having

tasted more of the flavor of existence than many another historical

personage.

As we have previously noted, Crowley repeatedly warned admirers that

he would not be responsible for their fate should they choose to follow the

Law of Thelema. This may have been a prudent safeguard for his own peace

of mind, but it was not the way to build a lasting social institution. Both the

A.'.A.'. and the O.T.O. were unable to endure in their intended designs past

his lifetime.

In addition to Crowley's dashing notoriety, there is a second reason

why one is compelled to admire him: He created an almost overwhelmingly

vast system of magical mythology - an occult system that, in one way or

another, embraced practically every pagan system which had preceded it,

including classical Satanism [but not White witchcraft]. It was among the

strongest mythological challenges ever mounted against Christianity, as it

amounted to an "alliance" of all of Christianity's competitors against the

common foe. That Crowley failed to gain popular support for his grand

design is no surprise, given the era in which he lived. The two world wars

served to reinforce, not weaken existing theocratic institutions. The genius

of the Beast is that he almost single-handedly drew the blueprint for a

"universal paganism". Today, decades after his death, his writings have lost

none of their power.

And yet Aleister Crowley made a most crucial mistake. In what must

remain one of history's ironies, the Master Therion was ultimately an

advocate of the very discipline he detested so vehemently - Christianity.

Formally, of course, Crowley had nothing to do with Christianity. But in

the conceptual context of religion, he served to bolster the foundation upon

which it stood. To explain this we must turn to the birthplace of our

Western religious tradition, ancient Egypt.

The United States has been a national entity for less than two centuries;

the Roman Empire existed for fewer than ten. Imperial Egypt, by contrast,

endured for over **three thousand** years. This is significant in itself, but to

the Satanist it is doubly provocative. What philosophy and theology did the

Egyptians pursue which enabled them to so sustain their culture?

In any library or bookstore you will find scores of volumes eager to tell

you the story of Egypt. They range from colorful picture books to the

ponderous tomes of Wallis Budge and his contemporaries. In scope, price,

and elegance they may differ, but they all tend to discuss Egyptian religion

in a fashion that would have seemed entirely reasonable to Aleister

Crowley.

According to the usual rote, the Egyptians were preoccupied with

death, the promise of an afterlife, and the prospect of corporeal

reincarnation. They accordingly devoted their entire lives to preparation for

admission to Amenti, the kingdom of the dead, which was ruled by the god

Osiris, his wife Isis, and their son Horus - the three chief deities of

Egypt.

There also existed a multitude of other gods and goddesses, most patrons of

particular cities, arts, or sciences. The most reprehensible among them was

Set, the god of evil, who had treacherously slain Osiris only to be thwarted

by Isis and Horus. The entire Egyptian religion was eventually eclipsed by

an independent competitor - Judaism - and then again by the advent of

Christianity. Osiris, Isis, and Horus became the patrons of occultists,

though traditional White witches claim no allegiance to them. Today they

are Satanic figures.

Now kindly turn to pages #145-6 in the *Satanic Bible*. While many of

history's most noted Dæmons are listed, Isis, Osiris, and Horus are

nowhere to be found. Why is this the case? And Crowley, while ostensibly a

Cabalist, declared in the *Book of the Law* and other writings that the entire

process of human civilization has been successively overseen by these three

intelligences - leading up to the "Æon of Horus" in his own time. Why

should this approach be spurned by the Church of Satan?

The answer is that the Osirian trinity is not Satanic, but stands rather

for everything the true Satanist finds repugnant. Nor were Osiris, Isis, and

Horus the true supreme deities of Egypt; they were accepted only in times

of misery and duress. They ruled through fear and the threat of a

posthumous “day of judgment”. Osiris was to metamorphose into the

Yahweh/Jehovah of the Hebrews. Isis was to become assimilated into a

wide variety of cultures, eventually reappearing as the “goddess of the

witches”. And Horus, the savior of mankind, has also returned - in the

character of Jesus Christ!

The Master Therion, in proclaiming the “Crowned and Conquering

Child” his personal mentor, could not have made a more tragic error. Many

of his major works, despite their lyrical and æsthetic appeal, are

conceptually useless to the Black Magician because of this single

predication, just as a sophisticated mathematical equation based upon a

false axiom must itself prove erroneous. Let us examine the historical

record:

The earliest existing evidence of human culture in the Nile valley dates

to more than 250,000 BCE, as the remnants of hand axes and other stone

tools have been uncovered 50-100’ below the Nile’s silt terrace. Sometime

between 10,000 and 7,000 BCE a most important event took place - the

domestication of the wild African goat and the subsequent freedom to begin

cultivation of grain. This effectively heralded the beginning of human

civilization, as for the first time primitive man was free to turn his thoughts

to matters other than a constant search for food.

It was in the pre-dynastic Gerzean period (commencing about 3600

BCE) that the first communities of the future Egyptian nation came into

existence - among them Buto, Bubastis, Sais, Tanis, and Behedit in the Nile

delta. These last two cities were the capitals, respectively, of the two

original Egyptian god-figures, Set and Horus. This Horus, while also falcon-

headed, is generally referred to as “Horus the Elder” by Egyptologists to

distinguish him from the later, Osirian figure.

The great war of unification commenced in approximately 3400 BCE.

The followers of Horus were driven from Behedit to Hierakanopolis in

Upper Egypt (south of the delta), where they rallied to the Red Crown of

Horus against the White Crown of Set. After more than two centuries of

intermittent conflict between Upper and Lower Egypt, the land was finally

united under Menes (or Narmer), the first Pharaoh of the I Dynasty. Thus

was created the famous Double Crown of Egypt - the merging of the Red

with the White - though its initial symbolism was eventually obscured. Set

and Horus the Elder became the first symbols of the principle of duality.

And, while Horus was patron of the day and Set of the night, there was a

reconciliation of the all-encompassing glory of life between them. Gradually

this principle became symbolized by a single god of life - Amon, the Great

Ram, who created the Shining Trapezoid.

In the III Dynasty (2760-2680) Imhotep, Master of the Order and

Minister to Pharaoh Zoser, commemorated the deification of mankind by

erecting the first trapezohedron-shaped “step pyramid” for the monarch.

This unique monument was forerunner to the many ceremonial pyramids

of the IV Dynasty (2680-2565), including the famed Giza group [see

Appendix #33]. Simultaneously Egypt adopted the striking trapezoidal

gateway which henceforth characterized her architectural style. Imhotep

himself became a semi-legendary figure; his most recent portrayal was by

Boris Karloff in *The Mummy*!

The first 10 dynasties comprise what is now described as the Archaic,

the Old Kingdom, and the First Intermediate periods. During this time the

government was centralized at Memphis. With the advent of the Middle

Kingdom (Dynasties XI-XII, 2050-1785), the capital was moved to Thebes,

center of the Priesthood of Amon. The philosophy of that era is exemplified

in the “Song of the Harper” from the XII Dynasty: “Do what you wish to do

and what will bring you pleasure. Enjoy yourself while you are here, and do

not worry until the end comes. Enjoy each day to the fullest. For none can

take his possessions with him, and no one who has passed on can return.”

From 1730 to 1580 Egypt was first invaded and then ruled by the

Hyksos, an Asiatic people whose bronze weapons overpowered the

Egyptians’ copper. It was an era of humiliation and misery for Egypt, and

under such conditions some of the populace looked longingly towards the

prospect of an afterlife. A new cult devoted to an obscure underworld

specter - the living corpse Osiris - seemed to offer hope, and the sect’s

influence began to spread. In an effort to assimilate its rivals, the new belief

- commencing a pattern later followed by Christianity - incorporated some

of the most venerable Egyptian gods and goddesses into its mythology.

Horus was called Osiris’ son, and Set became his implacable enemy.

Nepthys, originally the consort of Set, became an ally of Osiris and Isis

against him, and Set’s son Anubis was accorded a role that would have been

anathema to his father - the guardianship of the dead and the mummified.

When the native Egyptian pharaohs of the XVIII Dynasty (1580-1340)

finally overthrew the Hyksos, the growth of the Osirian cult abated but did

not disappear altogether. Prosperity returned to the land, and the glory of

Amon again prevailed. This was Egypt's New Kingdom era, wherein

appeared the great Amenhoteps and Thutmosids of the Empire. The only

major disruption occurred at the end of the dynasty, when Amenhotep IV

(Akhenaten) rejected the Great Ram for the worship of Aton, a minor Sun

deity. [The AMORC acclaims Akhenaten as its spiritual founder. Such an

affiliation, while unsubstantiated, might not be inappropriate: Invasion,

starvation, and civil war marked his reign (1370-1352), and he was finally

assassinated by his own court.] Until 1340 the throne was held by

Tutankhamen, who was followed by the General Horemheb, founder of the

XIX Dynasty.

The XIX and XX Dynasties may justly be called the Satanic era of

Imperial Egypt. The Osirian death-worship fell into widespread contempt,

and Egypt rose to the height of its civilization, patronage of the arts and

sciences, and political influence in the Mediterranean. Great strides were

made in the fields of medicine, astronomy, and agriculture, and judicious

use of the military preserved the peace at home and abroad. Many other

cultures now came under Egypt's rule or protection. Among these were the

Hebrews, a group of nomadic shepherds who originally sought the favor of

Rameses I. 861 Having few material assets, they presumably embraced the

Osirian faith because of its emphasis on rewards in the hereafter. Hence

they incurred the displeasure of Rameses' successor Seti I, whose royal

name had been taken in honor of the death-god's eternal enemy. Seti's

contempt for the Hebrews led to their persecution and enslavement. Yet

such was their fanaticism and rebelliousness that the next Pharaoh,

Rameses II, finally drove them out of Egypt altogether. 862 Nevertheless it

was Seti's name that was nourished as the symbol of all the Hebrews

hated. 863 In time this name was accorded the arch-enemy of their own

Osiris-derived god.

The XX Dynasty marked the end of native rule in Egypt. With the death

of its last Pharaoh, Rameses III, the land was occupied by a succession of

861 Although Jewish lore states that the original Hebrews were a unified, foreign culture

which entered Egypt during the time of Rameses I, there are no Egyptian records

substantiating this. It is more probable that the actual participants in any “Exodus” were

Goshen slaves from a variety of ethnic backgrounds who revolted and left the country.

The word “Hebrew” is Egyptian hieroglyphic for “displaced person”. Moreover, in his

definitive work *Testament* (New York: Henry Holt, 1988), archæologist John Romer

states:

Hard evidence of the Exodus event in the preserving deserts of the Sinai,

where most of the biblical Wandering takes place, is similarly elusive. Although

its climate has preserved the tiniest traces of ancient bedouin encampments and

the sparse, 5,000-year-old villages of mine-workers, there is not a single trace of

Moses or the Israelites. And they would have been by far the largest body of

ancient people ever to have lived in this great wilderness. Neither is there any

evidence that Sinai and its little natural springs could ever have supported such a

multitude, even for a single week. Several 19th-century vicars recognized this fact

within a day or two of the start of numerous expeditions in search of Moses’

footsteps. “Escaping from the rigours of an English winter,” as one of them says,

“in a land of the flock and the tent to which our only guide was the *Bible*” they

quickly realized that the biblical Exodus was logistically impossible and that the

Bible was a most ambiguous guide to that desolate region. The biblical

description of the Exodus, then, flies in the face of practical experience. Indeed

the closer you examine it, the further it seems removed from all of ancient

history.

862 If there were a “Pharaoh of the Exodus”, it would most probably have been

Merenptah, during whose reign is recorded a revolt in Goshen. There are no records of

any such disturbances during the reign of Rameses II, Cecil B. DeMille notwithstanding.

863 It is conjectural whether the Hebrews’ hated “Satan” derives from Set or from Seti I.

The hieroglyphic term *Set-hen* specifically identifies the god, i.e. his formal title

“Majesty of Set”.

foreign conquerors. The Priesthood of Amon at Uast (Thebes) managed to

retain its structure from the end of the XX Dynasty (1085) to Thebes’ final

sacking and destruction by Ashurbanipal of Assyria (663). It was shortly

thereafter, in the reign of the Saite Pharaoh Amasis (569-525), that one of

the last temples of Amon communicated the traditions of the Order to such

select visitors as Pythagoras, that the ancient Egyptian mysteries might

survive the pillage and ruin of the Nile nation itself.

In this period the Osirian cult expanded until it dominated all of Egypt.

The other Khemite deities were included in the Osirian mythos, and finally

only a vestige of the ram-cult survived - at the city of *Ba-neb-tett* (Mendes)

in the delta. Egypt was invaded first by the Persians, then by the

Macedonians under Alexander the Great, and finally by the armies of Julius

and Octavian Caesar. And at this point Khem's history as an ancient

national entity draws to a close.

During the post-dynastic period the Osirian cult spread beyond the

borders of Egypt into practically every other culture of the Mediterranean

world. Although rejected by the Jews, Isis in particular was highly

venerated by the Romans, who introduced a wide cross-section of religions

into the far reaches of their empire. Thus Isis was to survive as the central

figure of innumerable pagan fertility cults, the more so since a comparable

diffusion had occurred via the Phœnicians' sea ventures in previous

centuries. On a final ironic note, Isis was to gain additional enshrinement -

as the mother of the Christians' "Horus".

As for Set, his cult was also preserved for a time after the destruction of

Tanis. In Ptolemaic times Set was known by the Greek name of Typhon, the

Great Serpent of the Abyss, and he eventually became the High Dæmon

Leviathan. Hence the Sigil of Baphomet incorporates the Great Ram, the

name of Leviathan, and the "Pythagorean" pentagram, which in its inverse

position defines the Shining Trapezoid, ancient symbol of the Black Order.

It is from this legacy that the Order of the Trapezoid has brought into

being the Church of Satan. And while due honor is accorded the great

Satanic figures of the past, many of them are known today by the names

they have taken under the customs and traditions of modern national

cultures. Time is not a constant, and the Goat of Mendes arises in a new age

- the Age of Satan.

Appendix 68: Black Mass from *La-Bas*

- by J.K. Huysmans

The canon solemnly knelt before the altar, then mounted the steps and

began to say mass. Durtal saw then that he had nothing on beneath his

sacrificial habit. His black socks and his flesh bulging over the garters,

attached high up on his legs, were plainly visible. The chasuble had the

shape of an ordinary chasuble but was of the dark red color of dried blood,

and in the middle, in a triangle around which was an embroidered border of

colchicum, savin, sorrel, and spurge, was the figure of a black billy-goat

presenting his horns.

The sacrifice ceased. The priest descended the steps backward, knelt on

the last one, and in a sharp, tripidant voice cried:

“Master of Slanders, Dispenser of the benefits of crime, Administrator

of sumptuous sins and great vices, Satan, thee we adore, reasonable God,

just God!

“Superadmirable legate of false trances, thou receivest our beseeching

tears; thou savest the honour of families by aborting wombs impregnated in

the forgetfulness of the good orgasm; thou dost suggest to the mother the

hastening of untimely birth, and thine obstetrics spares the still-born

children the anguish of maturity, the contamination of original sin.

“Mainstay of the despairing Poor, Cordial of the Vanquished, it is thou

who endowest them with hypocrisy, ingratitude, and stiff-neckedness, that

they may defend themselves against the children of God, the Rich.

“Suzerain of Resentment, Accountant of Humiliations, Treasurer of old Hatreds, thou alone dost fertilize the brain of man whom injustice has crushed; thou breathest into him the idea of meditated vengeance, sure misdeeds; thou incitest him to murder; thou givest him the abundant joy of accomplished reprisals and permittest him to taste the intoxicating draught of the tears of which he is the cause.

“Hope of Virility, Anguish of the Empty Womb, thou dost not demand the bootless offering of chaste loins, thou dost not sing the praises of Lenten follies; thou alone receivest the carnal supplications and petitions of poor and avaricious families. Thou determinest the mother to sell her daughter, to give her son; thou aidest sterile and reprobate loves; Guardian of Strident Neuroses, Leaden Tower of Hysteria, bloody Vase of Rape!

“Master, thy faithful servants, on their knees, implore thee and supplicate thee to satisfy them when they wish the torture of all those who love them and aid them; they supplicate thee to assure them the joy of

delectable misdeeds unknown to justice, spells whose unknown origin baffles the reason of man; they ask, finally, glory, riches, power, of thee, King of the Disinherited, Son who art to overthrow the inexorable Father!”

Then Docre rose, and erect, with arms outstretched, vociferated in a

ringing voice of hate:

“And thou, thou whom, in my quality of priest, I force, whether thou

wilt or no, to descend into this host, to incarnate thyself in this bread,

Jesus, Artisan of Hoaxes, Bandit of Homage, Robber of Affection, hear!

Since the day when thou didst issue from the complaisant bowels of a

Virgin, thou hast failed all thine engagements, belied all thy promises.

Centuries have wept, awaiting thee, fugitive God, mute God! Thou wast to

redeem man and thou hast not, thou wast to appear in thy glory, and thou

sleepest. Go, lie, say to the wretch who appeals to thee, ‘Hope, be patient,

suffer; the hospital of souls will receive thee; the angels will assist thee;

Heaven opens to thee.’ Imposter! thou knowest well that the angels,

disgusted at thine inertness, abandon thee! Thou wast to be the Interpreter

of our plaints, the Chamberlain of our tears; thou wast to convey them to

the Father and thou hast not done so, for this intercession would disturb

thine eternal sleep of happy satiety.

“Thou hast forgotten the poverty thou didst preach, enamoured vassal

of Banks! Thou hast seen the weak crushed beneath the press of profit; thou

hast heard the death rattle of the timid, paralyzed by famine, of women

disembowelled for a bit of bread, and thou hast caused the Chancery of thy

Simoniacs, thy commercial representatives, thy Popes, to answer by

dilatory excuses and evasive promises, sacristy Shyster, huckster God!

“Master, whose inconceivable ferocity engenders life and inflicts it on

the innocent whom thou darest damn - in the name of what original sin? -

whom thou darest punish - by virtue of what covenants? - we would have

thee confess thine impudent cheats, thine inexpiable crimes! We would

drive deeper the nails into thy hands, press down the crown of thorns upon

thy brow, bring blood and water from the dry wounds of thy sides.

“And that we can and will do by violating the quietude of thy body,

Profaner of ample vices, Abstractor of stupid purities, cursed Nazarene, do-

nothing King, coward God!”

“Amen!” trilled the soprano voices of the choir boys.

Durtal listened in amazement to this torrent of blasphemies and

insults. The foulness of the priest stupified him. A silence succeeded the

litany. The chapel was foggy with the smoke of the censers. The women,

hitherto taciturn, flustered now, as, remounting the altar, the canon turned

toward them and blessed them with his left hand in a sweeping gesture.

And suddenly the choir boys tinkled the prayer bells.

It was a signal. The women fell to the carpet and writhed. One of them

seemed to be worked by a spring. She threw herself prone and waved her

legs in the air. Another, suddenly struck by a hideous strabism, clucked,

then becoming tongue-tied stood with her mouth open, the tongue turned

back, the tip cleaving to the palate. Another, inflated, livid, her pupils

dilated, lolled her head back over her shoulders, then jerked it brusquely

erect and belaboured herself, tearing her breast with her nails. Another,

sprawling on her back, undid her skirts, drew forth a rag, enormous,

meteorized; then her face twisted into a horrible grimace, and her tongue,

which she could not control, stuck out, bitten at the edges, harrowed by red

teeth, from a bloody mouth.

Docre contemplated the Christ surmounting the tabernacle, and with

arms spread wide apart he spewed forth frightful insults, and, at the end of

his forces, muttered the billingsgate of a drunken cabman. One of the choir

boys knelt before him with his back toward the altar. A shudder ran around

the priest's spine. In a solemn but jerky voice he said, "Hoc est enim corpus

meum," then, instead of kneeling, after the consecration, before the

precious Body, he faced the congregation, and appeared tumefied, haggard,

dripping with sweat. He staggered between the two choir boys, who, raising

the chasuble, displayed his naked belly. Docre made a few passes and the

host sailed, tainted and soiled, over the steps.

Durtal felt himself shudder. A whirlwind of hysteria shook the room.

While the choir boys sprinkled holy water on the pontiff's nakedness,

women rushed upon the Eucharist and, grovelling in front of the altar,

clawed from the bread humid particles and drank and ate divine ordure.

Another woman, curled up over a crucifix, emitted a rending laugh,

then cried to Docre, "Father, father!" A crone tore her hair, leapt, whirled

around and around as on a pivot and fell over beside a young girl who,

huddled to the wall, was writhing in convulsions, frothing at the mouth,

weeping, and spitting out frightful blasphemies. And Durtal, terrified, saw

through the fog the red horns of Docre, who, seated now, frothing with

rage, was chewing up sacramental wafers, taking them out of his mouth,

wiping himself with them, and distributing them to the women, who

ground them underfoot, howling, or fell over each other struggling to get

hold of them and violate them.

The place was simply a madhouse, a monstrous pandemonium of

prostitutes and maniacs. Now, while the choir boys gave themselves to the

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men, and while the woman who owned the chapel mounted the altar,

caught hold of the phallus of the Christ with one hand and with the other

held a chalice between “His” naked legs, a little girl, who hitherto had not

budged, suddenly bent forward and howled, howled like a dog …

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Appendix 69: *al-Jalwa li Arbab Ahl al-Khalwah*

(*The Book of the Revelation*)

- by Sheikh Shams al-Din Abu Mohammed al-Hasan,

“Crown of the Learned” of the Yezidi Nation, ca. 1200 CE

Chapter One

1. I was, am present now, and shall have no end. I exercise dominion over

all creatures and oversee the affairs of all who are under my dominion.

2. I am ever present to aid those who trust me and call upon me in time of

need.

3. There is no place in the Universe that knows not my presence.

4. I have participated in all events which the profane call evil because

their natures are not of such as they approve.

5. Every age has its own master, who follows my counsel.

6. This office is changeable from generation to generation, that the master of this world and his princes may discharge the duties of their respective offices, each in his own fashion.

7. I allow everyone to follow the dictates of his own nature.

8. But he that opposes me will regret it sorely. No other god may interfere in my affairs and hinder me from an important creation.

9. All the books of the profane have been corrupted by them, causing their degeneration although those books were first written by prophets and apostles. Each sect endeavors to prove the others wrong, and to destroy their books.

10. Truth and falsehood are revealed to me by the test of temptation.

11. I seal my covenant with him who trusts in me. I give counsel to the masters of wisdom, for I have appointed them for periods that are known to me.

12. I am mindful of moments of crisis, and influence them accordingly.

13. I teach and guide those who follow me. He who obeys me and conforms to my commandments shall know joy, delight, and goodness.

Chapter Two

1. I requite the descendants of Adam and reward them with various rewards known only to me.

2. In my hands are the power and dominion over all that is on Earth, both

that above and that beneath.

3. I do not treat with the profane.

4. I do not hinder the good of those whom I have tried and found to be in

accordance with my will.

5. I appear in various shapes and images to those who are faithful to me.

6. I bestow and withdraw; I enrich and impoverish. I create both

happiness and misery throughout space and time.

7. None may interfere with my works of creation.

8. I blight those who defy me.

9. My own people shall not die like the profane.

10. None shall live in this world longer than the time set by me; and if I so

desire, I shall send his soul again into this or some other world.

Chapter Three

1. I reveal the path whose truth is beyond this revealed book; by unseen

means I guide aright my beloved chosen ones.

2. My teachings endure throughout all time and space. I punish in

another time those who defy my will.

3. The sons of Adam know nothing of their future. Thus they fall into

many errors.

4. The beasts of the earth, the birds of the sky, and the fish of the sea all

live by the touch of my hands.

5. All treasures and hidden things are known to me; if I desire, I take them from one and bestow them upon another.

6. I reveal my wonders to those who seek them, and in due time my miracles to those who receive them from me.

7. Those who deny and oppose me are in ignorance of their own interests,

for power and prosperity are in my hands, and I bestow them upon every worthy descendent of Adam.

8. The governance of nations and the succession of generations and their

leaders continue throughout time.

Chapter Four

1. I acknowledge no other gods.

2. I have created four states of substance, four dimensions, and four angles because they are necessary for the existence of life.

3. Tolerate the books of Jews and Christians insofar as they agree with and conform to my revelations. Whatsoever is contrary to these they have corrupted; do not accept it.

4. Three things are against me, and I hate these three things.

5. Those who keep my secrets shall receive the fulfillment of my promises.

6. Those who suffer for my sake I will surely reward in one of the many

states of life.

7. It is my desire that all my followers shall unite in a bond of unity,

lest

the profane prevail against them.

8. All who follow my commandments and my teachings, reject the

teachings and sayings of the profane, which I neither taught, nor did

they proceed from me.

9. Keep secret my name and nature, lest you regret; for you know not

what the profane may do.

Chapter Five

1. O you that have believed in me, honor my symbol and my image, for

they shall remind you of me.

2. Observe my laws and my revelations.

3. Obey; listen to my disciples in whatever they may communicate to you.

Do not reveal it to the profane, such as Jews, Christians, and Muslims;

for they know nothing of the nature of my teachings. Do not give them

your books, lest they alter them without your knowledge.

4. Learn well their essence, that it may not be denied you through its

corruption.

Appendix 70: *Ilmi Ahat Haqiqt al-Ashia'i*

(*My Knowledge Surrounds*

the Truth of Things)

- by Sheikh Adi al-Hakari (?1070-1160 CE)

1. The truth of all things is proclaimed by me, as I myself am the essence

of truth.

2. And all beings in the Universe are beholden to me, who had found

them in pain and anguish.

3. And I am he who spoke the truth, and I am the judge and master of

Earth.

4. And I am he whom men worship and glorify, coming before me and

kissing my feet.

5. And I am he who became a solitary being, and I am he who reveals all

things.

6. And I am he who brings the book of manifestation, from the lord who

burns the mountains.

7. And I am he who created all, and Melek Taus is my name, by my own

will.

8. And I am he who named himself, and I am the one who commands

obedience of Angels.

9. And I am he who discovered the secret of the accursed in Heaven, and I

am he who knows all secrets and sees all things that are hidden.

10. And I am he to whom all created beings came in adoration to kiss my

feet.

11. I bring forth fruit from the first juice of early youth by my presence,

and call to me my disciples.

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12. And by my light I am the lantern of night, guiding whoever seeks

guidance from me.

13. I am he who caused Adam to dwell in Paradise, and Nimrud to inhabit

a hot, burning fire.

14. And I am he who embraced both death and life, and I am he whose

name is that of the wise.

15. And I am he who guided Adam, my chosen one, and set his feet upon

my path, and taught him science, the use of pen, and the giving of

names.

16. And I am he whose power is feared in all hearts, and who broke the law

above the heavens.

17. And I am he unto whom all creatures come for blessings and gifts.

18. And I am he who created all light, and I am he whose blessings and

gifts follow from wisdom.

19. And I am he whose power is feared in all hearts, and I am he who

magnifies the majesty and power of his fearsome countenance.

20. And I am the one who deprived Ankar of his light, and I am the one

who called him accursed.

21. And I am the one whose majesty is proclaimed by all creatures, and

before whom they bow and receive blessing.

22. And I am he whose name is Melek Taus, and no creature comprehends

my being.

23. And in Yazdan I show my mercy, and in Salem on Earth I am known.

24. And I am he to whom the destroying lion came raging, and whose word

caused him to turn to stone.

25. And I am he to whom the serpent came, and whose will caused him to

turn to dust.

26. And I am he who struck the rock and made it tremble, and made to

burst from its sides the sweetest of waters.

27. And I am he who proclaimed the greatest truth; from me is the book

that reveals.

28. And I am he whose judgment is just, and whose right it is to judge.

29. And I am he who caused the springs to bring forth water sweeter and

more pleasant than all other.

30. And I am he whose wish caused it to appear, and whose power made it

pure.

31. And I am he to whom the Lord of Heaven has said, “You are the

proclaimer of justice and ruler of the Earth.”

32. And I am he who has disclosed some of his wonders, and because of

my favor all things come into being.

33. And I am he who caused the high mountains to bow voluntarily, and to

seek my affection and approval.

34. And I am he before whose majesty the wild beasts cried out; they

adored me and kissed my feet.

35. And I am Adi of Syria Al-Sham, son of Musafir; in truth am I given

many names:

36. The Heavenly throne, the seat, the seven heavens, and the Earth. And

yet I alone know there is no God but me.

37. By these things my power shall be known. O my enemies, why do you

deny my sublimity?

38. O men, deny me not, but welcome me. When you return to life, you will

delight in my presence.

39. Whoever perishes adoring me, him will I bring into the midst of

Paradise, according to my will and pleasure.

40. But he who dies unmindful of me, him will I cast into torture, misery,

and affliction.

41. By my word I am alone and exalted. I create and favor those whom I

will.

42. Sing praise unto me, for all things exist by my will, and my gifts light

the Universe.

43. I am the prince whose power is magnificent, and all the wealth of

creation is by my bidding.

44. I have made known to you, O men, some of my ways. Who comes

before me must forsake the ways of the world.

45. And I speak the truth when I say the gardens of the heavens await

those with whom I am pleased.

46. I seek the truth, and I am truth. And so shall truth, partaking of me, be

of the highest.

Appendix 71: “The Metaphysics of Lovecraft”

- by Michael A. Aquino IV°

in *The Satanic Rituals*[864]

Even to those of his most intimate acquaintance, Howard Phillips

Lovecraft (1890-1937) remained frustratingly enigmatic. From the pen of

this ingenious New Englander came a collection of the most convincing and

thoroughly terrifying works of macabre fiction in modern times, and his

tales were uniquely embellished with painstaking pseudo-documentation

and meticulous descriptions of character and setting. It is frequently

remarked that, once having read Lovecraft, one disdains the efforts of the

competition. Such an attitude has consistently proven itself extraordinarily

difficult to refute.

As might well be expected, Lovecraft was lionized and extensively

imitated by a number of writers whose imaginations were sparked by the

lure of his celebrated “Cthulhu mythos” - a term commonly given to a series

of stories based upon a supernatural pantheon of Lovecraft’s own

invention. Possessed of a firm conviction that reference to classical

mythologies would undermine the atmosphere of cyclic and spatial

disorientation he sought to create, Lovecraft introduced a race of beings

whose prehistoric activities upon Earth set in motion the forces of man’s

own civilization and genius - as well as the horrors of his educated

imagination. While Freud and Einstein wrestled with their respective

disciplines in the isolation of academic specialization, Lovecraft proceeded

to illustrate the astonishing influence of physical and geometric law upon

the subconscious psyche. While he might have hesitated to style himself a

864 When this essay appeared in the *Satanic Rituals*, Anton LaVey added to it several

concluding paragraphs of his own, suggesting that HPL was aware of actual rites similar

to those in his stories and that he alluded to them in his writing. His correspondence

belies this. On March 6, 1935, for example, he wrote to Emil Petaja: "In the 1890s the

fashionable decadents liked to pretend that they belonged to all sorts of diabolic Black

Mass cults, & possessed all sorts of frightful occult information. The only specimen of

this group still active is the rather over-advertised Aleister Crowley … who, by the way, is

undoubtedly the original of the villainous character in H.R. Wakefield's *He Cometh &*

He Passeth By. The monstrous elder world - atavistic glimpses of which sometimes flash

into the memories of modern persons - conjured up by Chambers is founded on one or

two chance allusions in the stories of Ambrose Bierce … Hastur, Lake of Hali, &c.

Chambers borrowed Bierce's artificial mythology just as Clark Ashton Smith & I allude

to each other's artificial mythologies in our respective tales."

master of scientific speculation, he is no less deserving of that title than are

Asimov and Clarke.

What has puzzled many of Lovecraft's admirers is the author's almost

casual attitude towards his work. Far from regarding it jealously, he

repeatedly referred to it as a mere means of financial subsistence. To

individuals who suspected that he entertained a private belief in the

mythos, he would reply with candor that an objective detachment from

one's subject material is necessary for effective writing. He was wont to

mention the most nightmarish of his narratives with a levity bordering

upon scorn, as though he did not consider them of genuine literary

substance. As an author Lovecraft enjoys an established reputation, but

what of Lovecraft the philosopher? Until now the question has remained

moot.

Perhaps the most significant clues to the philosophy embodied in the

Cthulhu mythos derive from the author's fascination with human history,

particularly that of the classical eras. That many of his creations drew

strongly from Egyptian and Arabic legends is well-known, and there is

evidence that he was acutely aware of civilization's effects upon mankind -

both educational and repressive. He sensed man's compulsion towards

knowledge even at the risk of sanity, and yet his tales constantly remind the

reader that humanity is but a short step from the most depraved and

vicious forms of bestiality. Intellectual excellence, he seemed to say, is

achieved in concert with cataclysmic terror - not in avoidance of it.

This theme of a constant interrelationship between the constructive

and destructive facets of the human personality forms the keystone of the

doctrines of Satanism, even as theism argues that the integrity of the

individual can be increased by a rejection of the carnal and an obedience to

morality. Lovecraft recorded his aversion to conventional religious dogma

in *The Silver Key*, and he regarded with a similar scorn those who would

reject an opiate of the norm only to succumb to a controversial substitute,

i.e. the popular notion of witchcraft. The concept of worship *per se* is

strikingly absent from the Cthulhu mythos itself. Nyarlathotep, Shub-

Niggurath, Yog-Sothoth, and Cthulhu are all honored through bizarre

festivals, but the relationship is invariably that of teacher to students.

Compare the description of a Lovecraftian ceremony to that of a Christian

mass or a Voodoo rite, and it will be seen that the element of servility is

definitely lacking in the former.

Lovecraft, like the Miltonian Satan, chose to reign in Hell rather than to

serve in Heaven. His creatures are never conclusive stereotypes of good or

evil; they vacillate constantly between beneficence and cruelty. And ever in

synthesis they represent knowledge, for which the protagonist of each story

abandons every prudent restraint. Patent representations of the Old Ones

as Aristotelian elementals - or as a collective influence of malignancy which

man must destroy if he is to prevail - suggest a philistine disposition on the

part of the reviewer. Lovecraft, if indeed he tolerated such analyses, can

hardly have been impressed by them.

Assuming that Lovecraft was thus an advocate of Satanic amorality,

what might have been the content of the ritual observances in Innsmouth,

R'lyeh, or Leng? The author is amusingly suggestive only to the extent of an

occasional, lurid quote from some "nameless rite" or "unspeakable orgy"

celebrated by grotesque apparitions amidst sulfurous caverns of

fluorescent, decaying fungi … or against titanic monoliths of insidious and

disturbing aspect. Perhaps he thought understatement to be more effective

in freeing the imaginations of his readers. But one cannot help speculating

upon the reality foreshadowed by the fantasy - the subtle possibility that the

Old Ones are the spectres of a future human mentality.

It is in consequence to such speculation that "The Ceremony of the

Nine Angles" and "The Call to Cthulhu" are advanced. One emphasizes

potential; the other reflects the dimness of an almost forgotten past. As for

the linguistic phonetics, they bear no given name. The translation is as

accurate as contemporary methods permit.

Appendix 72: “The Ceremony of the Nine Angles”

- by Michael A. Aquino IV°

in *The Satanic Rituals*

This ceremony is to be performed in a closed chamber containing no curved surfaces whatsoever. No open flames are to be present in the chamber, except a single brazier or flame-pot to be used where indicated.

General illumination is provided either through controlled starlight or moonlight, or via concealed ultraviolet devices. Above and behind the altar platform should appear the outline of a regular trapezoid. The celebrant and participants all wear masks or headpieces to blur or distort the true facial features.

All participants assemble in a half-hexagonal formation facing the large trapezoid emblem. The celebrant stands before the altar, facing the participants. He raises his left hand in the Sign of the Horns.

Celebrant:

N’kgnath ki’q Az-Athoth r’jyarh wh’fagh zhasa phr-tga nyena phrag-n’glu.

Let us do honor to Azathoth, without whose laughter this world should not be.

Participants answer the gesture.

Participants:

Ki’q Az-Athoth r’jyarh wh’fagh zhasa phr-tga nyena
phrag-n’glu.

Honor to Azathoth, without whose laughter this world
should not be.

Celebrant:

Kzs’nath r’n Az-Athoth bril’nwe sza’g elu’khnar
rquorkwe w’ragu mfancgh’ tiim’br vua. Jsnuf a wrugh
kod’rf kpra kybni sprn’aka ty’knu El-aka gryenn’h krans
hu-ehn.

Azathoth, great center of the cosmos, let thy flutes sing
unto us, lulling us against the terrors of thy domain. Thy
merriment sustains our fears, and we rejoice in the
World of Horrors in thy name.

Participants:

Ki’q Az-Athoth r’jyarh wh’fagh zhasa phr-tga nyena
phrag-n’glu.

Honor to Azathoth, without whose laughter this world
should not be.

Celebrant lowers hand, then renders the Sign of the Horns with his right
hand. All participants echo the gesture.

Celebrant:

N’kgnath ki’q Y’gs-Othoth r’jyarh fer-gryp’h-nza ke’ru phragn’glu.

Let us do honor to Yog-Sothoth, without whose sign we ourselves should not be.

Participants:

Ki’q Y’gs-Othoth r’jyarh fer-gryp’h-nza ke’ru phragn’glu.

Honor to Yog-Sothoth, without whose sign we ourselves should not be.

Celebrant:

Kh’run-mnu kai Y’gs-Othoth hrn-nji qua-resvn xha drug’bis pw-nga s’jens ni’ka quraas-ti kno’g nwreh sho-j rgy-namanth El-aka gryenn’h. Ky’rh-han’treh zmah-gron’t k’renb phron-yeh fha’gni y’g zyb’nos vuy-kin’eh kson wr’g kyno.

Yog-Sothoth, master of dimensions, through thy will are we set upon the World of Horrors. Faceless one, guide us through the night of thy creation, that we may behold the Bond of the Angles and the promise of thy will.

Participants:

Ki’q Y’gs-Othoth r’jyarh fer-gryp’h-nza ke’ru phragn’glu.

Honor to Yog-Sothoth, without whose sign we ourselves should not be.

Celebrant raises both arms away from him at a sharp angle.

Participants do
likewise.
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Celebrant:
Z'j-m'h kh'rn Z'j-m'h kh'r Z'j-m'h kh'rmnu. Kh'rn w'nh nyg hsyh fha'gnu er'ngi drg-nza knu ky cry-str'h n'knu. Ou-o nje'y fha'gnu qurs-ti ngai-kang whro-kng'h rgh-i szhno zyu-dhron'k po'j nu Cth'n. I'a ry'gzenghro.

The Dæmons are, the Dæmons were, and the Dæmons shall be again. They came, and we are here; they sleep, and we watch for them. They shall sleep, and we shall die, but we shall return through them. We are their dreams, and they shall awaken. Hail to the ancient dreams.
Participants:
I'a ry'gzenghro.

Hail to the ancient dreams.
The celebrant now turns to face the altar.
Celebrant:
Kh'rensh n'fha'n-gnh khren-kan'g N'yra-l'yht-Otp hfy'n chu-si whr'g zyb'nos thu'nby jne'w nhi quz-a.

I call now to the unsleeping one, the black herald, Nyarlathotep, who assureth the Bond between the living

and the dead.

Participants:

I'a N'yra-l'yht-Otp.

Hail, Nyarlathotep.

Celebrant:

I'as urenz-khrgn naaghs z'h hlye fer-zn cyn. I'as aem'nh ci-cyzb vyni-weth w'ragn jnusf whrengo jnusf'wi klo zyah zsybh kyn-tal-o huz-u kyno.

Hail to thee, black prince from the Barrier whose charge we bear. Hail to thee and to thy fathers, within whose cycle thou laugh and scream in terror and in merriment, in fear and in ecstasy, in loneliness and in anger, upon the whim of thy will.

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Participants:

I'a N'yra-l'yht-Otp urz'n naagha.

Hail, Nyarlathotep, prince of the Abyss.

Celebrant:

V'hu-ehn n'kgnath fha'gnu n'aem'nh. Kzren ry'gzyn cyzb-namanth El-aka gryenn'h kh'renshz k'rahz'nhu zyb'nos y'goth-e vuy-kin'eh nals zyh.

In thy name let us behold the father. Let the Old One who reigneth upon the World of Horrors come and

speak with us, for we would again strengthen the Bond

that liveth within the angles of the Path of the Left.

The celebrant stands directly before the altar, clenching both fists and

crossing the left hand over the right against his chest.

Celebrant:

I'a Sh'b-N'ygr'th aem'nh El-aka gryenn'h. I'a aem'nh kyl-

d zhem'n. I'a zhem'nfni n'quz n'fha'n-gn ki-qua hu-ehn

zyb'nos.

Hail, Shub-Niggurath, father of the World of Horrors.

Hail, father of the hornless ones. Hail, Ram of the Sun

and deathless one, who sleepest not while we honor thy

name and thy Bond.

Participants:

I'a Sh'b-N'ygr'th.

Hail, Shub-Niggurath.

The Goat of a Thousand Young appears. All participants clench their fists

after the fashion of the celebrant.

Celebrant:

I'a aem'nh.

Hail, father.

Participants:

I'a aem'nh.

Hail, father.

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Shub-Niggurath: Phragn'ka phragn. V'vuy-kin'e f'ungn kyl-d zhem'n k'fungn zyb'nos Z'j-m'h kyns el-kran'u. F'ungnu'h zyb-kai zyb'nos rohz vuy-kh'yn.

I am that I am. Through the angles I speak with the hornless ones, and I pledge anew the Bond of the Dæmons, through whose will this world is come to be.

Let us speak the Bond of the Nine Angles.

Celebrant and participants:

I'a aemn'h urz'vuy-kin w'hren'j El-aka gryenn'h. F'ung'hn-kai zyb'nos rohz vuy-kh'yn n'kye w'ragh zh'sza hrn-nji qua-resvn k'ng naagha zhem v'mhneg-alz.

Hail, father and lord of the angles, master of the World of Horrors. We speak the Bond of the Nine Angles to the honor of the flutes of the laughing one, the master of dimensions, the herald of the barrier, and the Goat of a Thousand Young.

All:

V'ty'h vuy-kn el-ukh'nar ci-wragh zh'sza w'ragnh ks'zy d'syn.

From the First Angle is the infinite, wherein the laughing

one doth cry and the flutes wail unto the ending of time.

V'quy'h vuy-kn hrn-nji hyl zaan-i vyk d'phron'h El-aka gryenn'h v'jnus-fyh whreng'n.

From the Second Angle is the master who doth order the planes and the angles, and who hath conceived the World of Horrors in its terror and glory.

V'kresn vuy-kn k'nga d'phron'g kr-a El-aka gryenn'h p'nseb quer-hga phragn uk-khron ty'h-qu'kre vuy-kin'e rohz.

From the Third Angle is the messenger, who hath created the power to behold the master of the World of

Horrors, who giveth to thee substance of being and the knowledge of the Nine Angles.

V'huy vuy-kn zhem'nfi d'psy'h dy-tr'gyu El-aka gryenn'h f'ungn-ei si'n si-r'a s'alk d'hu'h-uye rohz.

From the Fourth Angle is the Ram of the Sun, who brought thy selves to be, who endureth upon the World of Horrors and proclaimeth the time that was, the time that is, and the time that shall be; and whose name is the brilliance of the Nine Angles.

V’cvye vuy-kn kh’ren-i kyl-d zhem’n lyz-naa mnaa r’cvyev’y-kre Z’j-m’h gryn-h’y d’yn’khe cyvaal’k h’y-cvy-rohz.

From the Fifth Angle are the hornless ones, who raise the temple of the five trihedrals unto the Dæmons of creation, whose seal is at once four and five and nine.

V’quar’n vuy-kn fha’gn Z’j-m’h ki-dyus dyn-jn’ash cvy-knu ukr’n hy-rohz.

From the Sixth Angle is the sleep of the Dæmons in symmetry, which doth vanquish the five but shall not prevail against the four and the nine.

V’try’v vuy-kn djn’sh dys-u n’fha’g-nir Z’j-m’h r’n hy-kre’snvy’k kr’n-quar.

From the Seventh Angle is the ruin of symmetry and the awakening of the Dæmons, for the four and the nine shall prevail against the six.

V’nyr vuy-kn hrn-njir vu’a lyz-naa mnaa r’nyrv’y Z’j-m’h gry-h’y d’yn-khe cyvaal’k hy-cvy-rohz.

From the Eighth Angle are the Masters of the Realm, who raise the temple of the eight trihedrals unto the

Dæmons of creation, whose seal is at once four and five and nine.

V'rohz vuy-kn i'inkh-v zy-d'syn ur'bre-el hy'j whreng'n nakhreng'h yh'whreng'n kyenn'h.

From the Ninth Angle is the flame of the beginning and ending of dimensions, which blazeth in brilliance and darkness unto the glory of desire.
Shub-Niggurath: K'fung'n zyb'nos Z'j-m'h kyns el-gryn'hy.

I pledge the Bond of the Dæmons, through whose will this world hath come to be.
Celebrant and participants:
Ki'q zyb'nos k'El-aka gryenn'h.

We honor the Bond upon the World of Horrors.
Shub-Niggurath: Ki-iq kyl-d zhem'n.

Hail to the hornless ones.
Celebrant and participants:
Ki-iq Sh'b-N'ygr'th aem'nh El-aka gryenn'h.

Hail to Shub-Niggurath, father of the World of Horrors.
Shub-Niggurath: Zhar-v zy-d'syn.

Unto the beginning and the ending of dimensions.

Celebrant:

Zhar-v zy-d'syn.

Unto the beginning and the ending of dimensions.

The Goat of a Thousand Young no longer appears. The celebrant faces the

participants.

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Celebrant:

Ty'h nzal's kra naaghs n'ghlasj zsyn'e ty'h nzal's za'je

oth'e kyl-d zhem'n f'ungh'n. Nal Y'gs-Othoth krell N'yra-

l'yht-Otp. I'a Y'gs-Othoth. I'a N'yra-l'yht-Otp.

The hounds are loose upon the barrier, and we shall not

pass; but the time shall come when the hounds will bow

before us, and apes shall speak with the tongues of the

hornless ones. The way is Yog-Sothoth, and the key is

Nyarlathotep. Hail, Yog-Sothoth. Hail, Nyarlathotep.

Participants:

I'a Y'gs-Othoth. I'a N'yra-l'yht-Otp.

Hail, Yog-Sothoth. Hail, Nyarlathotep.

* * *

Anton added a final "I'a S'ha-t'n/Hail, Satan" to this text as it appears in

the *Satanic Rituals*. As originally conceived, this is misleading. The various

“Lovecraftian” entities all represent various aspects of the Being who, in the

Judaic/Christian mythos, is known as Satan/Lucifer.

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Appendix 73: “The Call to Cthulhu”

- by Michael A. Aquino IV°

in *The Satanic Rituals*

This ceremony is to be performed in a secluded location adjacent to a

major body of water - a large river, lake, or ocean. The ideal site for the

proceedings would be a natural stone cavern at the water’s edge, but a grove

of trees or a concealed inlet will serve.

The ceremony must take place at night, preferably at a time when the

sky is heavily overcast and the water is tempestuous. Absolutely no special

articles of attire - such as robes - or decorative paraphernalia are to be used.

The single exception is that all participants must wear the medallion that

bears the Seal of Satan; it may be dangerous to disregard this provision. 865

A large bonfire is to be kindled in the center of the assemblage, and the

celebrant - who will assume the Presence of Cthulhu - is to stand above and

apart from the participants, holding aloft a torch which has been

treated to

yield a blackish-blue glare. The celebrant is not present at the beginning of

the ceremony.

All participants light the bonfire and assemble in a jagged circle about

it. Their eyes are directed towards the blaze for the duration of the

ceremony.

Principal

participant:

My brothers and sisters of the ancient blood, we are

gathered to pronounce the Call to Cthulhu. I cry again the

Word of the Abyss - that great void of the dark waters and

shrieking winds whence we lived in ages past. Hear the

deathless ones, and say with me the call to the Eternal

Serpent who sleeps that we may live.

All:

Ph'nglui mglw'nafh Cthulhu R'lyeh wgah'nagl fhtagn.

Principal

participant:

I'a k'nark Cthulhu kyr'w qu'ra cylth drehm'n El-ak. U'gnyal

kraayn. [Hail, great Cthulhu, who art known to all races of

865 This was my "tribute" to the 5-pointed star stones of ancient Mnar, used in HPL's

stories to identify the worshippers of Cthulhu.

the Deep Ones who walk upon and beneath the Earth. Hear

thy honored names:]

All:

Kraken! Poseiden! Sabazios! Typhon! Dagon! Set-heh!

Neptune! Leviathan! Midgard! Cthulhu! Ph'nglui mglw'nafh

Cthulhu R'lyeh wgah'nagl fhtagn. I'a Cthulhu.

The figure of Cthulhu appears.

Celebrant:

Ph'reng-na Y'gth El-aka gryenn'h w'yal'h-ji kyr dy-tral's

k'heh.

Participants: From Yuggoth I am come to the World of Horrors, here to

abide and to rule for all eternity.

Celebrant:

V'kresn vuy-kn grany'h arksh ty'h nzal's naaghs wh'rag-ngla

oth'e tryn-yal El-aka gryenn'h.

Participants: Through the Third Angle I journeyed, casting forth the

hounds of the barrier and singing with the apes who

gamboled upon the World of Horrors.

Celebrant:

Yal'h-el kh'rgs-th'e w'raghs-tryn'h gh'naa-w'ragnhi. R'nkal

ngh'na ka-ii gh'na-nafh fhtag'a.

Participants: I walked upon the Earth, and I taught the apes to laugh and

to play, to slay and to scream. And for them I died not, but

for myself I died and have slept.

Celebrant:

W’ragh zh’sza kz’yelh naa-g naaghs hu-glyzz jag’h gh’an cyve

vuy-k’nh v’quar.

Participants: The flutes of the laughing one shriek through the chasms of

the Abyss, and the darkness boils with the perishing of the

five angles in the sixth.

Celebrant:

Y’trynh na’gh’l w’raghno’th vR’lyeh ngh’na fhtagn-w’gah

kr’hyl zaan-i vyk’n.

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Participants: I danced and I killed, and I laughed with the apes, and in

R’lyeh I died to sleep the dreams of the master of the planes

and the angles.

Celebrant:

M’khagn w’ragnhzy dys-n’gha k’dys-n’ghals k’fungn-akel

zaht’h k’halrn ghr-kha n’fhtagn-gha.

Participants: Hear me, for I cry the end of the god of death, and of the god

of dying, and I speak of the laws of life that you may reject

the curse of the death without sleep.

Celebrant:

K’aem’nh kh’rn K’aem’nh kh’r K’aem’nh kh’rmnu. N’ghan-ka

fhtagni-kar’n gha’l. V’naa-glyz-zai v’naa-glyz-zn’a cylth.

Participants: The Old Ones were, the Old Ones are, and the Old Ones shall

be again. I am dead, but I sleep and am therefore not dead.

From the depths of the waters I come, and from the depths

the Deep Ones also have come.

Celebrant:

V'szel kh'ra-fhtagn k'bahl'dys-n'gha yga'h-h'j n'fhtag'h z'aht.

V'glyzz k'fungn cylth-a v'el cylth-Cthulhu k'fungn'i.

Participants: For ages you also have slept through the reign of the god of

death, and now you have awakened to life. From the sea I

call to the Deep Ones, and from the Earth the Deep Ones call

to Cthulhu.

Celebrant:

N'kys ka-naaghs v'prh-gh'nya k'K'aem'nh az'zl-inkh'v naaghs

k'zhem'nfi k'zhe-t'h ur-geyl n'el k'fungn i-inkh'v k'nga y'ilth-

kai.

Participants: Forget neither the Abyss of origin, nor the Old Ones who

brought to you the flame of the Abyss, nor the Ram of the

Sun, nor the Eternal Serpent who raised you upon the Earth

and delivered to you the flame from the messenger.

Celebrant:

P'garn'h v'glyzz. [Go now from the sea.]

The celebrant casts the torch into the bonfire. He retreats into the darkness.

Celebrant:

Vuy-kin'e glyz-naaghs y'kh'rain k'r'heyl vuy-kin'el s'nargh's

cylth. [The angles of the watery abyss are no more, but other

angles there are for the Deep Ones to command.]

Participants: V'yn'khe rohz v'schm'h v'ragsh kyr-reng'ka w'nath-al y'keld

v'fnaghn K'aem'nhi. I'a Cthulhu! [By the Seal of Nine and by

the Shining Trapezoid, let none hazard thy wrath, for we are

known to the Old Ones. Hail, Cthulhu!]

Appendix 74: "Lovecraftian Ritual"

- by Michael A. Aquino V°

Nyctalops Magazine #13 - May 1977

It was in one of those small, musty bookshops lining Hollywood

Boulevard that I came across a copy of the *Nyctalops* #10, sandwiched

roughly into a shelf between an 1895 edition of *The King in Yellow* and a

rather decrepit-looking book labeled *Qanoon-e-Islam*. Leafing through

Nyctalops, I was pleasantly surprised to encounter Rob Hollis Miller's

provocative and perceptive article "Lovecraft and Satanism". Therein I

found myself quoted twice - once from my introduction to Anton Szandor

LaVey's *Satanic Bible*, and again via excerpts from the H.P. Lovecraft essay

and rituals which I wrote for LaVey's *Satanic Rituals*. Miller's analysis of

both the essay and the rituals was admirable, so much so that I

decided to

offer *Nyctalops* an exclusive expose on the actual story behind that

material.

During 1971-72, while Anton LaVey was writing/assembling the other

essays and rituals for the *Satanic Rituals*, he invited me to contribute a

Lovecraftian section to be included in that book. I accepted, but I soon

found that I had undertaken no small task. Lovecraft's stories abound in

references to his monstrous gods, but of actual "nameless rites and

unspeakable orgies" there are few detailed descriptions. Such rituals as are

described at length - as in *The Horror at Red Hook*, *The Festival*, and

Imprisoned with the Pharaohs - are reported by horrified, ignorant

onlookers.

Then, too, there were conceptual problems that would have to be

addressed. What was the Lovecraftian cosmological system, and how did

the notion of "gods" fit into it? Why should such "gods" be worshipped by

human beings at all - particularly if they were malignant? Was HPL

expressing contempt for humanity by illustrating its morbid desires for self-

obliteration, or was he creating a more subtle and complex philosophy?

From Lovecraft's own letters and non-fiction essays, it is evident that

he drew a sharp line between mythology and reality. In a 1935 letter to Emil

Petaja, for example, he disavowed his belief in any form of the

supernatural

and argued that the universe is simply a product of random force/ matter

mutations.

Why, I wondered, would so adamant a materialist devote so much

effort to the creation of a new body of literary mythology? Obviously not for

money, nor did HPL vaunt his stories for their artistic merit. The general

explanation given out by the “Lovecraft Circle” - that he wrote for personal

amusement and with at least some commercial ambition - is unconvincing

[at least to me]. There is an atmosphere of sincerity in his stories that

transcends mere yarn-spinning. In fact, it is this very quality of authorial

conviction which so markedly separates HPL from his disciples and

imitators, whose stories, clever as they may be, are instantly identifiable as

“just stories”. [Exceptions are authors such as Colin Wilson who use the

technique of the Lovecraftian novel to illustrate and explore their own

philosophical hypotheses.]

This quality of conviction in Lovecraft’s “fiction” cannot be

overemphasized. It is the secret of that author’s phenomenal popularity

with both readers and would-be imitators. It also explains why most of

those same imitators have failed to gain equal popularity. A similar quality

of authorial conviction distinguishes Tolkien's *Lord of the Rings* from **its**

many imitations, it may be added.

Another unique characteristic of Lovecraft's stories is their

extraordinary detail and precision from a scientific and scenic standpoint.

Linguistic dialects, historic data, geographic vistas, and abstract theories

are refined so sharply as to reduce plots to secondary importance. [Only in

The Case of Charles Dexter Ward, I think, did HPL machine the plot itself

to comparable degree; the use of timed release of information, flashbacks,

and plot groundwork in that novel is brilliant. Compare it to *The Dream-*

Quest of Unknown Kadath, in which the sequence of the various episodes is

relatively unimportant, the stress being on the visual imagery itself.]

The paradox of Lovecraft's personal materialism and vivid writing was

profoundly disturbing to me. And it smacked of inconsistency as well: If

HPL were so firmly convinced that the universe and its contents are merely

mechanical, how could he account for his mental visualization of entities,

objects, and processes **outside** that mechanical order? [Consider especially

the philosophical sequences in *The Silver Key* and *Through the Gates of the*

Silver Key.] Are not such concepts so alien to the integral symmetry of

natural law as to truthfully be identified as violations of them?

Perhaps the answer is that Lovecraft indeed spoke his true mind in his

stories - but not relative to the objective, natural world which our senses

impress upon us. Rather his focus is **inward** - towards the power of the

human mind to conceive and create non-natural phenomena and to imbue

those phenomena with subjective existence. The subjective idealism

theories of J.G. Fichte, the objective idealism "sequel" of Hegel, and the

more recent phenomenology of Husserl [cited by Colin Wilson, whose own

Outsider swings a mean existentialist club] are pertinent references. Such

an interpretation would account for the gripping realism of the Lovecraft

stories, while not contradicting their author's contention that they were not

to be taken as portraits of objective reality.

I decided to put my theory to the test by constructing a Lovecraftian

ritual that would stimulate the non-natural, creative/visualizing abilities of

the human mind. I began to rough out the text for the "Ceremony of the

Nine Angles". And immediately I was aware that something else was wrong.

If the ceremony were theoretically designed **by** humans **for** humans to illustrate veneration of a Lovecraftian god, then the English language [or any other human tongue] would not be inappropriate. But the basic assumption of the Lovecraft mythology was that such gods - or, one might say, "god-entities of the subconscious mind" - were mental creations **prior to the development of logical reasoning processes** *per se*: the spontaneous product of primeval, non-ordered high intelligence. [An excellent illustration of this was the uncannily-Lovecraftian monster created by the *Id* of Dr. Morbius in the 1956 film *Forbidden Planet*.]

The single most essential feature of any civilization is its language. Once a system of communication has been established, all else follows; it is simply a matter of time. To approach that special quality of authenticity found in Lovecraft's own work, therefore, the "Ceremony of the Nine Angles" would have to be composed in **non-human** language, illustrate **non-human** concepts, avoid objective patterns of logic, and be bewilderingly enigmatic in its overall purpose. At the same time there would be no point in reducing the text to complete nonsense, else the "normal" reader would find it valueless as a practical tool of ceremonial magic.

So I set out to create a Lovecraftian language. The pattern, of course, is

to be found in HPL's famous incantation from *The Call of Cthulhu*:

"Ph'nglui mglw'nafh Cthulhu R'lyeh wgah'nagl fhtagn." The expansion of

this pattern into a linguistic base for a complete ritual text is not as difficult

as one might suspect: It is essentially a question of creating artificial words

to match English words or phrases, which can be accomplished by some

fairly random accordion-playing on a typewriter keyboard. Then a non-

human quality to the vocal and mental/vocal rendition of the words is

created by the juxtaposition of vowels, consonants, dashes, and

apostrophes in such a way as to impair - but not entirely prevent - human

utterance.

Linguistic consistency was achieved by the manufacture of artificial

declensions and conjugations for certain key nouns and verbs, as well as by

consistent use of repeated words and phrases throughout the text. Especial

care was taken with regard to the appearance and sound of specific terms of

unusual importance, and I was enough of a prankster to lace the text with

obscure references, hidden meanings, and outright satires. A very few of

these have been guessed, but a complete decoding has never been printed.

Even Anton LaVey is unaware of this “ritual behind the ritual”. *Nyctalops*

readers, then, may be the first to really understand this particular duet of

“nameless rites”.

[Parenthetically I may add that the controversial English magician

Aleister Crowley used a similar language-creation technique for some of his

own incantations, based upon the Enochian or Angelic language appearing

in the diaries of John Dee. Crowley’s task was somewhat easier than mine,

since the 19 Enochian Keys already provided him with a substantial

vocabulary and some grammatical technique. He had merely to catalogue

the words, create a few new ones as desired, and build his new incantations

from this “dictionary”. To see how the original Enochian underwent

periodic revision, see [in this order] Meric. Casaubon’s *John Dee’s Actions*

with Spirits, Israel Regardie’s *The Golden Dawn*, Aleister Crowley’s

Equinox, and Anton LaVey’s *Satanic Bible*.]

The English translation to the “Ceremony of the Nine Angles” is

designed to be read prior to the conduct of the ceremony itself, so that

participants will be aware of the concepts actually enunciated in the

Yuggothic tongue during the ceremony proper. Such knowledge, combined

with the emotional, non-human effects of the spoken Yuggothic, brings the

ritual to its full effect.

The setting and visual preparation of the participants per the

instructions are equally important. What many armchair magicians do not

understand is that, not unlike Shakespeare's plays, magical rituals are both

unimpressive and impotent on paper. They **must** be performed in the flesh.

Critics, novelists, and "students" rarely display the courage, energy, or

intelligence necessary to achieve success with a magical ritual. And so they

hunch over their typewriters, glare at *The Magus*, *The Sacred Magic of*

Abra=Melin, or *The Litany of Ra*, and denounce it as superstitious

nonsense. Therein they demonstrate their own sophistry - and guarantee

that their writings will never evoke the power of conviction so easily

achieved by H.P. Lovecraft.

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The "Ceremony of the Nine Angles" took about two months to research,

write, and revise. Some sequences looked satisfactory on paper, yet failed in

practice. The completed ceremony was sent to Anton LaVey in San

Francisco, and a short time later he asked me to balance the "fire"

impact of

the text with a “water” ritual invoking Cthulhu. Since the Yuggothic

language was now ready at hand, it was but a week’s work to provide the

“Call to Cthulhu”.

Before embarking upon a decoding of the two ritual texts, I should like

to respond to four provocative points raised by Mr. Miller in his *Nyctalops*

article:

The comment in my Lovecraft introduction in the *Satanic Rituals*

about “Lovecraft being aware of rites not quite ‘nameless’ … often identical

to actual ceremonial procedure … around the turn of the last century” was

added to my text by Anton LaVey prior to the book’s publication. As far as I

am concerned, it is an ungrounded statement. From HPL’s letters and

conversations we know of the impact that his “dream-ritual” experiences

exerted on his fictional themes, but nowhere is there evidence that his

stories were influenced by contemporary magical societies. In fact he was

openly contemptuous of both the magical literature available in his day [see

his letter to Willis Conover of 7/29/36] and individuals who avowed

themselves practicing magicians [letter to Emil Petaja of 3/6/35].

Had he taken the trouble to look beyond the books of Rohmer, Waite,

and Levi to Crowley's *Equinox*, Casaubon's *John Dee's Actions with Spirits*,

or Budge's compilations of Egyptian magical texts, he might well have

modified his literary view. And had he actually investigated the practices of

the A.'.A.'., the Green Pang & 14K Triads of China, or the *Thule Gesellschaft*

of pre-Nazi Germany, his scorn for practicing magicians also might have

abated.

I think we can assume that Lovecraft's prejudice in these areas derives

from his contact with Harry Houdini, whose disgust with the fraudulent

seances and stage-magic of the day was scarcely a secret. In the case of the

man who once gave thanks for the mind's inability to correlate all its

contents, it is perhaps equally merciful that a brain of his calibre was not

exposed to the exhilarating stimuli of **actual** Black Magic. Else HPL might

have left mankind a legacy far more estranged from "normalcy" than his

works of fiction.

Mr. Miller questions my statement that "servility is definitely lacking in

a Lovecraftian ceremony" [as opposed to the climate of conventional

religious observances]. He argued that "most of the followers of those

[HPL] gods were degenerate and ignorant". In point of fact the

disciples of

the Old Ones may be separated into two categories - the

“intellectuals” (Curwen, Ward, Carter, Blake, Akeley, Peasley, “I”, etc.) and

the “subhumans” (the ignorant *Untermenschen* useful only for slavery or

food).

If this brings to mind the Nazis’ similar classification of humanity, it is

neither accidental nor surprising; see chapter #6 of de Camp’s HPL

biography for a candid expose of HPL’s racial beliefs. The most revealing

story along this line is probably *The Horror at Red Hook*. To make

Lovecraft acceptable to his egalitarian public, August Derleth did what he

could to play down his idol’s elitism, but Lovecraft’s letters suggest that he

took this opinion with him to his grave. “Cursed are they who voice

inconvenient truths, for they shall be given hemlock to drink … or simply be

‘reinterpreted’ by others.”

It is a little easier to deal with Mr. Miller’s question concerning the old

Satanic concept of “indulgence”. Within the Church of Satan, “indulgence”

was not equated with excess *per se*. The point was not to get sick by eating

like a hog or to become delirious from a week’s worth of orgiastic sex.

Rather it was to attain some concrete understanding of actual extremes in

order to make a reasoned approach to an Aristotelian Mean.

As for “where the beginning came from”, that question was not addressed in either the *Satanic Bible* or the *Satanic Rituals*, but it **was** dealt with in an article entitled “Genesis II” that I wrote for the C/S newsletter *Cloven Hoof* in 1972. For an answer to the problem of how “something may be created out of nothing … and why”, may I suggest Hannes Alfven’s *Worlds-Antiworlds: Antimatter in Cosmology*. As to the creation of intelligence against this tableau, that has been addressed in texts not available outside the Temple of Set.

… Now to ye decipher’g of ye Abominations from ye Outer Spheres:

The Ceremony of the Nine Angles

The “nine angles” are the 5 points of the pentagram and the 4 edge-angles of the *phi*-trapezoid (defined by the pentagon within the pentagram). The pentagram and the *phi*-trapezoid may thus be considered

both complementary and mutually-definitive.

Theoretical setting for the ceremony is the “King’s Chamber” of the Great Pyramid of Giza, a structure whose true function has not been conclusively explained to date. The King’s Chamber possesses

inconspicuous, astronomically-oriented light channels from the exterior of

the Pyramid.

This environment may be approximated in a ritual chamber through the mirroring of starlight from appropriate constellations. Where this is not

possible, ionization of the atmosphere via electronic apparatus or indirect

ultraviolet light may be employed.

Distortion of recognizable human features may be accomplished by

makeup, masks, or face-coverings of nylon mesh. The individual and group

impact of such distortion must be experienced to be appreciated.

The Sign of the Horns is an identifying signal among Satanists, given by

clenching the fist above the body, with the index and little fingers extended,

to symbolize the horns of the Goat of Mendes - patron of the ancient

Egyptian cult-center of *Ba-neb-Tett*, later corrupted into “Baphomet”, the

Satanic goat.

The following terms are defined in the order in which they appear in

the text.

Ki’q:

“Honor”.

Az-Athoth:

“Az” from the traditional “Aztlan” mother country of

the Aztecs/Plato’s Atlantis; hence “Az-Athoth”

becomes “Thoth (Egyptian god of magic and wisdom)

of Atlantis”.

El-aka gryenn’h:

“World of Horrors”. “El” from the primitive name for

the Judaic/Christian god, “gryenn’h” from “grin”,

originally a facial expression of fear (bared teeth) rather than merriment. Consider the “death grin” explored in *Sardonicus*, *The Man Who Laughs*, etc.

Phragn:

Linguistic root for concepts of being/existing, adapted from the Latin *fragmentum*, something that is broken or incomplete.

Fhagn:

Root for concepts of night and dreaming, taken directly from the HPL incantation.

Zyb’nos:

“Bond”, from the Latin *bini*.

Vuy-kin’eh:

“v-” prefix denotes possessive case in Yuggothic. “Kin” (angle) from the Greek root for “kinetic” [contained] energy.

Z’j-m’h:

A non-human rendering of “demon” from the Greek Daimon (“divine spirit” or “tutelary divinity”), later corrupted into a Hellish term by superstitious Christians. A not-inappropriate honorific for the Old Ones.

Quz:

Root for concepts of death, from the Latin *quo/quis* (who).

Kh'reng:

Root for blackness or darkness.

Ty'h nzal's:

"Hounds", from Frank Belknap Long's *The Hounds of Tindalos*. LaVey altered my original English translation to "night gaunts", apparently not seeing the phonetic tie and evidently thinking that "hounds" would seem less impressive [or might clash with another text in the *Satanic Rituals*].

Zhri:

"Cry", taken from "zhro" of the Descending Node incantation in *Charles Dexter Ward*.

Naagh-:

Root for "Abyss", adapted from J.R.R. Tolkien's *Nâzgul* and *Nâz-* prefix. [Translation at one point altered to "grotto" by LaVey.]

F'ung:

Root for "speak/speech", being a new translation of the title *Fungi from Yuggoth*.

Urenz:

"Prince" from the hieroglyphic *ur* (great man or prince). Note the modifier "black" from the consonants

of “kh’reng” (darkness).

Aem’nh:

“Father(s)”, from the name of the Egyptian ram-god Amon.

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W’ragn:

To laugh, scream, or sing [more or less equivalent from a Gr. Old One standpoint!], from “rage”.

W’hrengo:

Terror/delight and fear/ecstasy. The notion of the blending of diametric opposites is crucial to this ritual. See passages concerning the Dweller from A. Merritt’s *Moon Pool* - based in Ponape, the Micronesian model for HPL’s R’lyeh.

Kyno:

“Will”, treated as a variation of kinetic energy.

Hu-ehn:

“Name” from “hue” (color) from *The Color Out of Space*.

Y’goth-e:

From “Yuggoth”, here identified with the Left-Hand Path of Black Magic.

Kyl’d zhem’n:

“Those without horns”, from the Satanic term for

mankind: the goat without horns.

Phragn'ka phragn: "I am that I am." The first words of Amon/Shub-Niggurath upon evocation and thus a hint as to who **really** addressed Moses from the burning bush …

Syn:

From "sin", here used for both "time" and "dimension" as an integral continuum.

The First Angle identifies infinity and the concept of Azathoth.

The Second Angle identifes Yog-Sothoth.

Zaan:

"Plane", a tribute to HPL's magical violinist.

The Third Angle identifies Nyarlathotep. With three angles a triangle becomes possible. Consider the dream-origins of Nyarlathotep, the poem and prose-fragment concerning him, and the triangular emblem and symbolism of Ra and the Heliopolis cult of Egypt. The Ra-triangle later became the symbol of the Hermetic Order of the Golden Dawn and its derivative Orders during the Æon of Horus prior to the Age of Satan.

Zhem'nfi:

"Ram of the Sun" (Amon-Ra). The light of the Sun is the "brilliance of the Nine Angles".

A building constructed with five trihedrons is a pyramid, referring in this case to the orginal use of the Great Pyramid and other non-mortuary

pyramidal structures.

The Seal is again the pentagram, intrinsically defining the *phi*-trapezoid.

The “sleep of the Dæmons in symmetry” refers to the destruction of the

Egyptian initiatory tradition by Judaism/Christianity. It vanquished the

“five” (the visible tradition), but not the “four” (the secret tradition = the

Order of the Trapezoid and the Shining Trapezohedron) or the “nine” (the

Council of Nine/Nine Unknown - governors of the Church of Satan and now

of the Temple of Set).

The Seventh Angle identifies the downfall of Christianity heralded by the

seven-pointed star of Babalon [of Aleister Crowley’s Order of the Silver Star

(A.'.A.'.)].

The Eighth Angle identifies the Masters of the A.'.A.'., the C/S, and now the

Temple of Set, who have attained to knowledge of the City of the Pyramids

and raise the truncated pyramid - the Great Pyramid restored to an

astronomical and communicative function - the Great Trapezohedron.

The Ninth Angle identifies the Black Flame spoken of in the *Diabolicon*. It

will be seen that the Yuggothic phrase for the “Seal of Nine” translates

phonetically to the previously-enigmatic YANKEE ROSE at the end of the

Satanic Bible.

The Call to Cthulhu

In diametric contrast to the Ceremony of the Nine Angles, this ritual emphasizes primitive concepts by ordinarily-clothed people in a "wild" location. Hence there are strong lycanthropic undertones. The bonfire, torches, and unorganized assembly of the participants all add to this atmosphere.

The identifying medallion (inspired by the star-stones of ancient Mnar) is not to protect them from Cthulhu; it is to protect them from **one**

another. The rationale behind this will become evident from an actual celebration of the ritual.

The theme of the "Call to Cthulhu" is that of a "casting back" through collective, "racial" memory to the rupture of mankind from the beasts of nature.

The Eternal Serpent: translation of the hieroglyphic *Set-heh* ("Eternal Set") in the serpent-personification of that entity. See also James Thomson's *A Voice from the Nile*. [Thomson also authored *The City of Dreadful Night*, quoted elsewhere in the *Satanic Rituals*.]

Cylth:

"Deep Ones", a racial name derived from "Cthulhu".

The names of Cthulhu are those of water-dæmons and serpent-monsters

from a variety of mythological traditions. They are followed by HPL's

famous incantation from *The Call of Cthulhu*.

Y'gth:

Used here in the "planetary" sense as "Yuggoth"; in

view of the unsophistication of the ceremony as

opposed to the Ceremony of the Nine Angles, this

simple reference is appropriate.

K'heh:

Again from *heh*, the hieroglyphic term for "eternity".

The Cthulhu-entity was able to attain the Earth-dimensions via the angular

environment of the Messenger Nyarlathotep, hence mention of the Third

Angle.

Here the Hounds of Tindalos are referred to as "jackals", identifying them

with Anubis, originally the "son" of the triad Set/Nepthys/Anubis and a

guide of the intelligence in non-"living" dimensions.

Here the words for "death" and "sleep" have been taken from the HPL

incantation. The "laughing one" is Azathoth.

The "god of death" is the Judaic/Christian god who stresses abstinence in

life in exchange for reward after death.

The "god of dying" is Asar or Osiris, the original model for YHVH, whose

cult in Egypt was based upon the presumed glory and promise of the dying

process itself.

“Death without sleep” is the total extinction of the personality, either before

or after “physical” death. Death **with** sleep refers to Cthulhu’s own Undead

life, not unlike that of the traditional blood-vampire.

Here “Old One” is translated using the term “father” (aem’nh).

The awakening of the *cylth* after the reign of the god of death refers to the

coming of the Age of Satan in 1966.

The extinction of the angles of the watery Abyss refers to the Childhood’s

End of mankind. Appeals to primitive, racial memory are no longer

necessary, as the capacity for higher intelligence is now dawning among the

cylth. A concept only roughed out within the Church of Satan, this has now

become the *Setamorphosis* of the Elect of the Temple of Set.

V’yn’khe rohz:

“By the Seal of Nine”.

Some concluding remarks may be in order. Even from this abbreviated

scanning of the two rituals, it will be evident that the translations and

explanations often “open more doors than they close”. This is bound to be

frustrating to those who seek instantly-finite answers to all phenomena

within their range of perception.

I must answer that persons so inclined are rarely qualified for the

practice of Black Magic, and that the “Ceremony of the Nine Angles” and

the “Call to Cthulhu” are deliberately designed to be devices for operative

magic. The literary aficionado will invariably feel more secure with the

passive stories of the “Lovecraft Circle” of fiction authors.

For those *cylth* who become “restless” after this cursory exposure to the

two ceremonies and begin to wonder whether they **really** “work” … there’s

only **one** way for you to find out. *I’a ry’gzengrho!*

Appendix 75: “The Secrets of Life and Death”

- by Michael A. Aquino IV°

The Cloven Hoof #V-1, January-February VIII/1973

Do you remember that scene in *Frankenstein Meets the Wolf Man*

where Bela Lugosi as the Monster shows a feverishly-excited Lon Chaney,

Jr. the concealed hiding-place of Dr. Frankenstein’s famous professional

diary? “*The Secrets of Life and Death*,” recited Lawrence Talbot almost

reverently, and we all wondered [between mouthfuls of popcorn] what

might have been contained in such a book.

What obsessions would have motivated a real Victor Frankenstein to

embark upon his rather grisly course of anatomical research? And, if the

notorious notebook contained only an electrochemical method for

generating artificial life, why the pointed reference to death in the title as

well? Perhaps our Frankenstein, having satisfied himself that “divine” life

was no more than a mechanical phenomenon, might have recorded some

rather revolutionary comments concerning existing attitudes towards life

and death. After all, according to Shelley’s novel, the doctor was given to

speculation.

All this, admittedly, would have been a little thick for a torchlight-

parade horror movie. The book made no further appearances, and the

audience settled down to enjoy the latest *Elektrischen Vorspiele* in the

Frankenstein laboratory and the subsequent difference of opinion between

Mr. Talbot and his revived rival.

And yet - decades after that film was made - it is that odd episode

concerning the book that remains foremost in our memory. And so in this

issue we thought we might take a fresh look at life and death.

Satanists are perennially interested in factors which influence human

motivation - not only **why** people act in the way that they do, but whether

such actions are **materially justified** to begin with. To put it another way,

is the goal **really** worth the trouble [presuming that it is a practical goal at

all]? 500 years from now, will either the ends or the means **really** matter to

anyone?

Every individual, upon scrutiny, may be seen to possess a score of

personal motives: wealth, political power, social admiration, sexual

notoriety, etc. But is there a common thread underlying latent human

ambition - a sort of “prime motive” that inspires, to some degree, our more

immediate and apparent ambitions?

Author Alan Harrington believes there is. In *The Immortalist* (New

York: Avon, 1969), a book that major literary critics have lauded as being

among the most important books of our time, he advances the theory that

death - or rather the fear of it - is responsible for an astonishing number of

man’s conscious decisions. Once our basic needs of subsistence have been

seen to, he argues, we all devote our efforts to cheating, postponing, or

rationalizing the eventual extinction that awaits us at the conclusion of our

life-span. We may do this through theology (which generally promises

immortality in some semblance to adherents), through publicity (which

creates a record of the individual enduring past his natural death),

and

through philosophy (which reconciles us to the limitations of our natural

existence and prepares us psychologically for the Great Black Sack which is

to be thrust over our heads).

Having attained for himself many facets of control over nature, man is

almost powerless to prevent or even postpone the steady decay and

ultimate ruin of his own body. This is all the more frustrating since, for

perhaps the first time in history, life is becoming rather pleasant for a

significant segment of the world's population [and most particularly for the

Satanists!].

The continuing breakdown of established religion accentuates this

frustration, Harrington argues, inasmuch as most thinking persons now

acknowledge that they have little real chance of living on beyond the grave.

Unbelievers pronounce upon themselves, in effect, a total death sentence.

Thus they - **we** - seize eagerly upon every new device, religious or

otherwise, that may refute this disillusionment and offer renewed hope.

In past ages there were gods who tantalized men with the prospect of

immortality, an essentially divine attribute. Today the gods are still

flaunting the gift, but now their names are History, Success, Statistics, and

Luck. What is it about a famous film star, for example, that evokes an

almost worshipful adulation from the masses? Is it merely the luxury of his

or her life style? There are lawyers and accountants who possess greater

riches.

Perhaps, however, it is the implication that, by being preserved on film,

records, or tape, the star has achieved at least a surrogate immortality that

is denied to the man-on-the-street.

Harrington draws the analogy of a “great record book” in which we all

desire to be entered, to assure ourselves that there has in fact been some

point to our lives. Consider the posthumous “day of judgment” common to

all afterlife-espousing religions in one form or another. We wish to be

counted, included, and accepted by the giant computer of God/ History. The

terrible alternative - that there is simply no one there to give a damn - is

profoundly unacceptable to the human ego. We are, to be blunt, too

conceited!

One [and perhaps the earliest] approach to the problem has been art.

According to William Faulkner, quoted in *The Immortalist*:

Life is motion … The aim of every artist is to arrest motion, which is life,

by artificial means and hold it fixed so that a hundred years later, when a

stranger looks at it, it moves again since it is life.

Since man is mortal, the only immortality possible for him is to leave

something behind him that is immortal since it will always move.

This is the artist's way of scribbling "Kilroy was here" on the wall of the

final and irrevocable oblivion through which he must some day pass.

In almost every social context there is an attitude either announced or

assumed towards death. One particularly fascinating example of this occurs

during wartime. Suddenly it is man, not God or nature, who administers

the Fourth Dimension. Normal time-passage is suspended for all intents,

and political/military commanders become "gods" who dictate who shall

live and who shall die. For a moment at least, man has succeeded in casting

himself into the most envied role of a god.

The exhilarating sense of greater-than-human power is not easily

relinquished … which might explain why wars, once started, have a

tendency to perpetuate themselves until the soldiers of one side simply

refuse to fight any further. Indeed the lessons learned by Alexander and

Napoleon - to name but two who drank too deeply of this particular *Kheft* -

might well be studied by certain addicts in our own era.

And why the public's fascination - from the Roman games in the Colosseum to *The Untouchables* on modern television - for violence? Perhaps it is the same lure to power over death, made available to the average man through fantasy projection. You be the judge [literally].

Harrington's novel approach to the concept of evil bears both examination and criticism. His ideas are well presented, but they proceed from the premise that "evil" is invariably destructive. He describes "evil" as the intent to circumvent or conquer death by degrading or destroying the lives of others. Under this basic definition he lists four sources of evil behavior: **paranoia**, **god-imitation**, **boredom**, and **rage**.

Paranoia accounts for the greatest number of evil manifestations. It stems from a fear that others are conspiring against one's life or well-being.

But in a deeper sense it derives from man's feeling that all of nature is "conspiring" against him as a species - that he and his separate (Satanic) consciousness constitute a "disease" or "fault" which must be eliminated if the Universe is to be restored to its "perfect" order.

The phenomenon of **god-imitation** occurs when nebulous individuals ritually "command" the forces of life and death. The military example given earlier would fall under this heading. So would such artistic parallels as

Voodoo zombies, the *Golem*, *The Picture of Dorian Grey*, and *Frankenstein*. And so would sadists [who become caricature gods] and masochists [who yield to their consuming need for control by gods].

Boredom is frustration due to lack of sufficient stimulus for personal amusement through "normal" methods. It sanctions horror in order to relieve monotony. This is possibly why children thrive on monster movies in our era of media-saturation. And it may help to explain the Hellfire Club, the Luciferians, de Sade, Giles de Laval, Crowley, and Nero.

The fourth category of evil is **rage** due to a perceived helplessness in the face of death, with no god apparent to explicitly save or condemn the victim/human. Hence the subject behaves in a monstrous or berserk fashion to "force" the deity to reveal itself in the form of retribution. This is particularly evident in the political arena; witness Caligula, Hitler, Stalin, and Rasputin.

Our criticism of Harrington's fourfold analysis of evil stems, as we noted earlier, from his rather negative definition of "evil" as a disposition of the personality. If one should presuppose, after the fashion of the *Satanic Bible*, that "evil" is more accurately a "super-awareness of life", four alternative categories appear to balance Harrington's:

Paranoia

… Satanism

God-imitation

… Divinity

Boredom

… Amusement

Rage

… Curiosity

While the paranoiac fears imaginary persecution, the Satanist

recognizes a basic interpersonal hostility as essential to **all** human society.

Satanism, among other things, involves the art of manipulating this

hostility for one's personal ends.

The difference between god-imitation and divinity should be self-

evident: Divinity is the **actual** assumption of godhood, not a pretension to

it. The true Black Magician subjectively commands all the powers accorded

a god. See in particular Cavendish's *The Black Arts* for a discussion of this

point.

As for boredom, it is the destiny of the cretin who assumes that,

because he understands all he has been taught, there is nothing else worth

knowing. The Satanic approach to conventional disciplines is that they offer

existential amusement. The magician, who is in a position to "step outside"

of society and observe its antics with bemused objectivity, can tacitly

educate himself by formulating and then applying standard behavioral patterns. This system includes personality analysis as well. Note, for example, the “color wheel” inside the cover of the *Compleat Witch*.

Finally rage [which, ultimately, is nothing more than a child’s temper-tantrum in disguise] is replaced in the Satanic intellect by curiosity and restlessness. It is a motivating force driving the magician to explore concepts, creations, and behaviorisms which have not been accepted by society as a whole.

To put it in a nutshell … in Satanism: **Evil = Maturity**.

Against the overall tableau of life and death, the character of Satan figures most prominently. In any number of legends the ArchDæmon suffers - sometimes quite horribly, such as in the case of Prometheus - but in no instance, including the mythos of the Judaic/Christian *Bible*, does he ever **die**! Nor do his followers, in the *Golden Bough* tradition, slay him periodically for their own salvation [as do Christians and other death-worshippers]. Note the following from Harrington’s chapter “Satan, Our Standard-Bearer”:

Satan, then, has consistently proven to be our unacknowledged leader in the pursuit of immortality. We turn to him and recoil from him, as we are at various times proud of and repelled by ourselves. He is grand and mean, tragic

and comic, charming company and the embodiment of loathsome temptation,

depending on our state of mind. He is what we are, want most, what we

admire and also most fear in ourselves when we consider our qualifications for

divinity. Hence his [our] many forms and disguises.

If one accepts the premise that an escape from aging and death is man's

most compelling desire, Harrington identifies two optional courses of

action: (1) Submerge the entire problem through fantasy, rationalization, or

religious/philosophical conditioning; or (2) Organize an international effort

for the development of new medical techniques to arrest and finally

eliminate the aging process. This latter alternative is what Harrington

recommends. But it is perhaps here that his previously dispassionate logic

falls victim to excessive optimism. He assumes that a transcultural altruism

may overcome man's overwhelmingly bovine inertia. The *Cloven Hoof* fails

to find much in the way of precedent for such an assumption.

Until medical science can discover and apply the means for arresting

the aging process, Harrington advances cryonics as an interim measure.

Cryonics is a process whereby the bodies of individuals who have died via

accident or disease are frozen in the hope that they may be revived at some

future time. Harrington admits that the process is presently so crude as to

offer very little hope to the would-be immortalist for a damage-free revival,

but he argues that it is at least better than nothing [an observation of Anton

LaVey's as well!] and that the technique may be improved with time. From

a physiological standpoint cryonics has certainly met with its share of

skepticism. On the other hand, so did the ideas of Columbus and Galileo.

The deathless utopia that Harrington envisions is more or less as rosy

as are most other utopias, with an intellectually unpressured *Homo Sapiens*

free to taste an endless variety of pleasures at his leisure. Children would be

admitted to the new society via a carefully controlled quota system, and

thus they would receive unusually attentive care and appreciation. Those

who eventually tire of consciousness could elect to sleep via suspended

animation for ten, one hundred, or even one thousand years, awakening to

a new era and new - or perhaps the same! - acquaintances.

Let us assume for the moment that medical science succeeds in

developing an anti-aging "vaccine". Could it be produced in sufficient

quantity for the entire population of our planet? And be administered

in an

orderly fashion? We rather doubt it. In the rush to be saved, there would be

extortion, rioting, and perhaps even genocide-by-exclusion [which would

not bear the onus of outright murder]. And then there might be some

persons or social groups who would refuse the treatment for philosophical

or religious reasons. Would their families be condemned to gradual

extermination through an almost zero birthrate plan? As you can see, there

are quite a few heads on this particular hydra.

Even were we to go one step further and assume that the transition to

an immortalist utopia could be made without catastrophe, just how idyllic

would the new society be? There has never yet been a governmental system

that did not eventually fall victim to internal decadence and corruption. To

date even the most ironclad despotisms have been limited by the lifespan of

their rulers. Consider the prospect of a deathless Stalin, or of a collective

1984-esque clique that would endure for countless centuries. And offenders

against the society could be awarded a new type of capital punishment:

eternal imprisonment [or torture] without hope of death.

And finally there is the great paradox of human immortality. If the time

pressure of the normal life span were to be eliminated altogether, would not

the individual as an entity become quite pointless? In the words of Hegel:

Without death individuals are reduced to the status of mere modes of

one infinite. One has individuality precisely because one dies.

Time as we know it would lose all meaning. There would be no urgency

to any social project, no impetus to any thought, no cause for movement.

Ours would become a planet of procrastination. Harrington paints the

picture of an intellectual renaissance, but we suspect he gives the Roobs of

our civilization a bit too much credit.

Must we say, then, that human immortality is impractical even if it

proves to be scientifically possible? Not necessarily. One of the nice things

about the future is that it is an unknown quantity. Data which are

unavailable to us in VIII may be common knowledge in IX. Breakthroughs

may be made not only in cryonics and preventative medicine but in

techniques of political administration and genetic control. And what we

don’t know in IX, we may know in XIX, XXIX, or CIX. Therein lies the

promise of the Satanic Age.

Appendix 76: “O.K., So We Have to Say Something

About the ‘Witch Wagon’”

- by Michael A. Aquino IV°

The Cloven Hoof #IV-4, April VII/1972

If you’re blind, deaf, or a hermit there’s a slight chance that you haven’t

heard about the Witch Wagon. It seems as though it’s made one out of

every two papers across the country, and its most recent splash was in the

March 13 edition of *Time* magazine.

A San Diego outfit called Morris Cerullo World Evangelism, Inc. has

dispatched an anti-occult mobile unit to tour 45 cities in an effort to stem

the rising tide of diabolism. The van contains “examples of potions,

Voodoo-oils, and paraphernalia of Satanic worship”, all of which were

assembled by a “research team” consisting of one evangelist, three

reporters, and an “ex-high priest” of a southern California “Satanic” cult.

All these quotation marks ought to give you a pretty good idea of our

contempt for this enterprise. Far from being an accurate commentary on

Satanism or witchcraft, it is the shameless attempt of an otherwise-

unknown *Bible*-jock outfit to attract attention by capitalizing on the esoteric

glamor of Satanism. You are welcome to make our viewpoint known to your

local news-media should the Witch Wagon pass through your area.

Obviously, were the Church of Satan to take official action of a public

nature against this tour, we would only lend dignity and credibility to its

ridiculous displays. Hence members who encounter the Wagon are advised

not to reveal their factual affiliation with the Church - but rather to cross-

examine and ridicule the “high priest” and his displays from a strictly

objective basis. If you should see or hear specific references to the Church

itself, please send a detailed report to the Secretary of the Central Grotto in

San Francisco.

To give you a quick idea of the intelligence of the ex-“H.P.”, a fellow

named Mike Warnke, we shall quote him: “It’s soul enslavement. You’d

hardly believe it, but you’re capable of any deranged activity.” That all

depends, Mike, upon your point of view. We would be inclined to place the

shoe on the **other** foot!

By the way, we aren’t the only ones excited about the Witch Wagon.

Leo Louis Martello’s *WICA Newsletter* has lashed out against it with

considerable vehemence, calling for a “MORAL CRAFT CRUSADE” to

discredit the tour. Since the White witches frantically disavow any

connection with Satanism, we fail to see their motive in raising a rumpus in

- 1114 -

this instance. Oh, well - nothing like a little comedy to brighten up the

spring.

- 1115 -

Appendix 77: "'Sympathy for the Devil'

Avowed by Satanist LaVey"

- by Alan Whiteside

Guardsman #75-3, City College of San Francisco, October 12, 1972

"Most people indulge daily in the seven deadly sins. All of the seven

sins (greed, pride, envy, anger, gluttony, lust, and sloth) lead to physical,

mental, or emotional gratification," stated Karla LaVey, City College

student, criminology major - and Satanist. "If it were not for these things,

which people do naturally, the Christian church would not be in business

today. The church survives on guilt," she continued. "As long as all are

sinners, they will all go to Hell - if there is indeed a Hell - so why not meet

all your friends there?"

Karla's father is the High Priest and founder of the Church of Satan,

Anton Szandor LaVey. "The man," she informs, "who has brought Satanism

aboveground and who has now been called the worldwide leader of the

Satanic movement." Satanism as conceived by the Church of Satan

originated in San Francisco in 1966 on April 30, the Eve of May (Walpurgisnacht), and what was originally a small gathering has now become a worldwide organization.

As for why people are turning to new religions, Karla believes that "people are no longer learning from their old religion. If you aren't learning from it, why continue? The old one no longer fits today's standards." Anton LaVey's philosophy first reached the public through his book *The Satanic Bible* and his later publication *The Compleat Witch, or What to Do When Virtue Fails*. His newsletter *The Cloven Hoof* is sent to Satanists in local "Grottos".

To Karla, Satanism is "a way of life, though more a philosophy than a religion". It has also developed into an occupation for her, as she now gives lectures in the Bay Area. Karla talked about vampirism last semester to a CCSF English class, and she remembers, "They loved to hear about the unknown."

She has also lectured at the University of Santa Clara and the California State Universities of Chico and San Francisco on such subjects as Satanism, "lesser magic", and *Dracula* author Bram Stoker. Ms. LaVey will be on radio KGO Friday the 13th to talk about superstitions. "All good Christians want to go to Heaven, and they are all in such a hurry to get there. It's

like a

freeway on a Sunday afternoon, and everyone is in a rush to get to the same

place," Karla added. "No one wants to go to Hell, so the path is left clear,

cool, and breezy."

She generally agrees with the definition of Satanism which was part of

the cover story in the June 19 *Time* magazine: Satan being a symbol of

man's self-gratifying ego but not a supernatural being. Satanism is based

partly on science and philosophy and could also be called "humanism or

Ayn Rand with ritual", thinks Ms. LaVey. "One part respectability and nine

of outrageousness" [her father says in the *Satanic Bible*] is the formula for

an organization to be called a church and to be successful. The church is a

"getting together of people who think the same way and to enhance magical

ability, which most people have but don't know how to use." "Magic" is

defined as the ability to change situations or events into agreement with

one's own will.

Ms. LaVey, a thin - almost fragile - woman with soft, black hair, does

not believe in drug use because "drugs hamper magical ability, and you

must have control over all emotions". To the Satanists, God is seen as a

balancing force in nature that makes everything happen, but this force is

seen as too impersonal to care about happiness or suffering on this dust

speck called Earth. Hoping and praying are thought of as negative feelings.

"There can be no room for doubt," Karla contends. "With positive thinking

and positive action, you know everything is going to work."

The casting of spells on persons is a ritual in the Satanic Church, but

these spells are irreversible and are used in only the most extreme of

circumstances. As for astrology, Karla believes that people make their

astrology for themselves; that is, once people find out what their

astrological characteristics are, they tend to act them out. The most

important (highest) of all Satanic holidays is one's own birthday, and

another is of course Halloween. The first [of nine] Satanic Statements

preaches that we should indulge, not abstain; so Karla advises: "As long as

you have only one life, live it to the fullest."

Appendix 78: "Those Who Seek Shall Find"

- by Michael A. Aquino IV°

The Cloven Hoof #V-2, March-April VIII/1973

Perhaps you were over at a friend's house for supper, and in due course

the conversation drifted around to Satanism. You were beginning to

discuss

the Enochian Keys with your host and his wife, when suddenly their seven-

year-old kid breaks in with, “Who’s Enoch?”

Everything stops dead. Come to think of it, who (or what) **is** Enoch?

How did the Keys get his name, when they were supposedly formulated by

John Dee and Edward Kelly? And how is it that a dialect is named after him

as well? All these thoughts go through your mind in about 15 seconds,

together with several uncomplimentary ideas concerning the kid with the

big mouth. The conversation is shot, and later you limp homeward with a

fixed resolve to identify this Enoch.

You turn to the dictionary and find out that it’s someone who’s been

castrated. You don’t think that’s quite right, so you open your *Satanic Bible*

to pages #155-6. Only it transpires that the author desires you to search out

that particular information elsewhere. In desperation you blow the dust off

your copy of Izzy Regardie’s *Golden Dawn*, leafing through the pages until

you locate his section on the Keys. [This time you **really** should have

known better!] After struggling with over threescore pages of gobbledegook

in which Frater Ad Majorem Adonai Gloriam and MacGregor Mathers

enthusiastically hogtie the Keys in trivia, you are more confused than

ever.

Resigning yourself to a ruined evening, you say, “Oh, well, I might as well

read the *Hoof* that came in today.” And so the Sun comes out and the birds

begin to sing, because **yes**, we **are** going to tell you about Mr. Enoch.

Believe it or not, you **already** know who he is, but you may not know

that you know it. This is because Enoch, the seventh master of the world

after Adam in the Old Testament, is considered to be the Hebrew

equivalent of the Phoenician Cadmus, the Greek Hermes, and the Egyptian

Thoth. As such he is the reputed author of the Tarot, the Cabala, and the

apocryphal *Book of Enoch*. He receives only a brief mention in Genesis,

where the fifth chapter recounts:

And Enoch lived sixty and five years, and begat Methuselah: And Enoch

walked with God after he begat Methuselah three hundred years, and begat

sons and daughters: And all the days of Enoch were three hundred sixty and

five years: And Enoch walked with God: and he was not; for God took him.

Big deal. So he was a long-lived sex maniac. Aren’t we all? But then

what else could you expect from such a lurid source? The *Hoof* will try to do

a bit better. First let’s look at the *Book of Enoch*.

The *Book of Enoch* comprises a part of what is generally called

Apocalyptic literature. The Apocalyptists were a school of pre-Rabbinical

Jews who believed that the world was in such a hopeless mess as to be

incurable by any of man's efforts. [What would they think **today**?] It was

only a question of time, they said, before God would schedule another Great

Flood, clean house, and have a third go at it. Their name - Apocalyptists -

meant "revealers", and they spent most of their time revealing this rather

pessimistic prediction to any & all who would listen.

What they expected to accomplish we're not quite certain, since it

would have been beside the point when the waters began to rise. Thus the

Apocalyptists were the first predestinarians, inasmuch as they believed that

the progress of man was mapped by God from start to finish. They believed

in the **spirit** of God's law, not the letter. In this they differed from the other

major branch of the Jewish faith, Pharisaism.

The Apocalyptic literature is generally fixed to the period 200-150 BCE,

which makes it comparatively recent. Thus its value lies not so much in its

own existence as in the possible significance of the old legends which were

incorporated into it.

Most scholars agree that the *Book of Enoch* is the oldest of the

Apocalyptic works. It seems to have been written by a number of various

authors, the earliest being a Jew from the Land of Dan in northern

Palestine. The original text was probably written in either the Enochian

dialect or Aramaic. Later it was translated into Greek and Latin, both of

which translations didn't survive the eclipse of the Holy Roman Empire.

The Greek version was translated into Ethiopian, however. It was this

document which was brought to light in our own time, when an explorer

named Bruce brought back a copy from Abyssinia (appropriately named!)

in the year 1773 CE.

This curious odyssey of the *Book of Enoch* has been remarked upon by

more than one student of ancient literature. It was to become a model, for

instance, for H.P. Lovecraft's fabled *Necronomicon*, paralleling much of its

content as well as its obscurity.

In non-fiction it bears a strong resemblance to the *Diabolicon* of the

Church of Satan and to what is perhaps the single most powerful text to

have come down to us from ancient Egypt - the XVII Chapter of the

Egyptian Book of the Dead. [The most complete version of this is included

in the Turin Papyrus, XXVI Dynasty, in the Egyptian Museum at Turin,

Italy. Its full title is “The Praises and Glorifyings of Coming Forth by Day”,

and it is the only known Khemite work which proposes to explain the actual

creation of the cosmos. See *The Book of the Dead* by E.A. Wallis Budge for

an excellent translation. It is essential to many Satanic ceremonies.]

The *Book of Enoch* is sometimes referred to as “*I Enoch*” to distinguish

it from “*II Enoch*”, or *The Secrets of Enoch*, a later work executed in

Slavonic. The *Book of Enoch* contains six chapters:

1. The Book of Enoch

2. The Parables

3. The Book of the Courses of the Heavenly Luminaries

4. The Dream-Visions

5. The Conclusion

6. The Noah Fragments

Following is a synopsis of the more important parts of the entire work:

1. The Book of Enoch: In a dream Enoch is asked to intercede for the

so-called Watchers, a group of fallen Angels who departed from Heaven to

mate with human females. The result of such unions were monstrous giants

who destroyed the Earth and indulged in cannibalism and the drinking of

blood. Enoch writes out the petition and receives his answer in the form of

visions. The request is refused, and Enoch is instructed to tell the

Watchers,

“You have no peace.” The chief of the Watchers is Semjaza, identified with

Satan.

An account is then given of Enoch’s subsequent journeys through

certain areas of Earth and Hell (Sheol). Worthy of note are his impressions

of the Heavenly Palace of Lucifer:

And I went in til I drew nigh to a wall which is built of crystals and

surrounded by tongues of fire, and it began to affright me. And I went into the

tongues of fire and drew nigh to a large house which was built of crystals. The

walls of the house were like a tessellated floor of crystals, and its groundwork

was of crystal. Its ceiling was like the path of the stars and the lightnings, and

between them were fiery Cherubim amidst a background of water. A blazing

fire surrounded the walls, and its portals were covered with fire. And I entered

into that house, and it was as hot as fire yet as cold as ice. There were no

delights of life therein. Fear covered me, and trembling gat hold of me. And I

quaked and trembled and fell down upon my face.

Shortly thereafter Enoch witnesses the Black Flame:

From thence I went to another place to the west of the ends of the

Earth.

And I saw a burning fire which ran without resting, and paused not from its

course day or night but blazed without respite. And I asked, saying, “What is

this flame which burns unceasingly?” Then Raguel, one of the holy Angels who

was with me, said, “This is the darkish Fire in the West which persecutes all

the luminaries of Heaven.”

2. The Parables: There are three of these, each having as its theme

the destruction of injustice. For the first time in Hebraic literature,

vengeance is promised on Earth - in this life - rather than in an afterlife. In

the First Parable God - herein called the “Lord of Spirits” - and the Elect

One or “Son of Man” are identified. The four principal ArchAngels are

named. The Second Parable speaks of the joy to be found in vengeance by

the righteous against their persecutors. This also is a somewhat peculiar

theme for the Hebraic religion.

The Third Parable is more or less a continuation of the Second, being a

commentary upon the Day of Judgment. It is incomplete in the transcript

which has come down to us, however, since the theme has been

haphazardly intermixed with references to the Noah legend.

3. The Book of the Courses of the Heavenly Luminaries:

And the Sun and the stars bring in all the years exactly, so that they do

not advance or delay their position by a single day unto eternity, but complete

the years with perfect justice in 364 days.

This is the keynote of this chapter - that the passage of time is to be

calculated by the Sun, not the Moon. Quaintly enough, it is fairly obvious

from the observations set forth in the rest of the chapter that the author

was familiar with the actual solar year of 365-1/4 days! The erroneous

statement seems to stem from his reluctance to honor the “heathen”

mathematics of the Egyptians, Sumerians, and Greeks. In any case he is

definitely opposed to the Pharisaic system of reckoning time by the Moon.

The chapter closes with yet another curious notation. It is that man’s

natural sinfulness will cause the Sun and Moon to mislead him. One

wonders whether the Hebrew author indulged himself in a bit of

propaganda against the various Sun- and Moon-worshipping cults of the

times!

4. The Dream-Visions: Here is recounted a contemporary history of

the ancient nation of Israel. It is followed by **5. The Conclusion**, which

predicts the coming of a new kingdom - but on Earth, not in an afterlife.

The destruction of the existing Earth and Heaven is foretold, followed by

the institution of a “new Heaven”.

The final section of the book is **6. The Noah Fragments**. As one

might expect, it is a narrative of the deluge, with nothing out of the ordinary

to distinguish it from more familiar versions of the story.

Wherein lies the true importance of the *Book of Enoch* and its reputed

author? To understand the answer, one must first appreciate the historical

pattern of Judaism. The Hebrew religion and its Christian successor

outpaced their rivals primarily because of the uniformity of their doctrines.

Every Greek, Sumerian, and Egyptian god possessed his own priesthood,

mythology, and lay following. Members of the populace were exposed to

many conflicting and competing versions of the same legends; hence there

was cause for confusion and disbelief [not to mention freedom of choice].

Under the Jewish system, however, there was no room for doubt, and

no alternative gods were tolerated. The only polytheistic impression left by

the older religions was that of Satan [and later of other Angelic and

Dæmonic personages].

The *Book of Enoch* was the first and most positive statement of the

Satanic forces acting within the framework of the Hebrew religious

tradition. In many ways it constituted a direct and unmistakable threat to

the monotheistic trends within Judaism. And so it was denounced and

suppressed by Pharisaic supporters of the conventional Old Testament.

Let us examine that Old Testament for a moment. Apart from Genesis

(upon which the *Hoof* has already trod), the most significant components of

this work are the Books of Moses. How much truth is there in the story of

Moses?

Our response is: Not much. Aside from the Old Testament and other

Hebrew works citing the Old Testament as their authority, there is **no**

evidence at all that a person by the name of Moses ever existed, or that

any of the events in Exodus ever took place. The Hebrews sought

refuge in Egypt at a time when famine and drought plagued Palestine. But

there is no record that they were ever enslaved or mistreated *en masse*. The

Egyptians were in the habit of dealing quite harshly with rabble-rousers,

however, and it is entirely possible that reprisals were taken against the

more fanatic and intolerant Osiris/Jehovah elements.

Khem was a nation of record-keepers. Even if one pharaoh suppressed

an embarrassing fact, his successors were almost certain to comment upon

it. [After all, it probably made **them** look better!] Even the most dedicated

critics of Seti I and Rameses II, however, made no mention whatever of

either Moses or the havoc he supposedly decided to wreak. Nor is there any

record of the destruction of an Egyptian army at the Red Sea. [Had

something like this actually occurred, incidentally, it probably would have

meant the instantaneous dethroning of Rameses. In fact he ruled with great

honor to a ripe old age.]

If you thought you saw the real Mount Sinai in Cecil B. DeMille's *The*

Ten Commandments, think again. The mountain in question has never

been identified. And yet another interesting fact that we chanced upon

while researching the Sinai episode was that Moses had horns.

Yes, you heard right. In the earliest known texts of Exodus, Moses was

described as *maswa karan* in Hebrew and *Facies cornuta* in Latin. This

rather shocking phrase was quietly dropped from later editions of the *Bible*

for reasons you can probably guess. 866 It wouldn't do very well for Moses to

be of **Dæmonic** descent! And yet, if you examine Michelangelo's famous

sculpture of the prophet, you will see his brow accented into two distinct

horns.

Moses' name, by the way, is **Egyptian** - not Hebrew. It translates to

"The Son", being a linguistic suffix usually attached to an existing

name

(Thutmose = Son of Thoth). The use of the suffix alone is highly unusual. It

might have meant that his father was unknown, or it could have had quite

another connotation.867 Back to the *Book of Enoch* …

In the first chapter it is recounted that a band of Dæmons led by Satan

descended to Earth to intermarry with human females, communicate the

basic sciences and arts to our race, and sire a race of “giants”. This legend

has a precise parallel in the mythology of almost every prominent

civilization of the ancient world. [It is also the central theme of Lovecraft’s

work. He patterned Cthulhu, for example, after the Babylonian god

Oannez-Ea and the Mayan frog-god Vukub-cakix.] As far as the “giants” are

concerned, you will recall from *Cloven Hoof* #IV-5 that the appearance of

Cro-Magnon man (who possessed an average cranial capacity even greater

than ours) was a sudden and so far unexplained genetic development. To

the squat Neanderthals he might well have seemed gigantic. All of which

brings us around to Atlantis.

866 In *The Powers of Evil* (New York: G.P. Putnam’s Sons, 1975) Richard Cavendish

asserts that the notion that Moses had horns came from a pre-Michelangelo

mistranslation of Exodus. Cf. P. Merivale, *Pan the Goat-God*, Harvard University Press,

1969, pages #12-13 & #41-2.

867 Cf. Michael A. Aquino, *Secret of the Lost Ark*.

Poor old Atlantis! If there's anything that's received even a worse

beating from occultist quacks than the Pyramids, this is it. There has been

so much trash circulated about the subject that the onlooker has tended to

throw up his hands in despair, write the whole thing off, and close his mind

to it. On the whole we can't blame him. One writer has commented wryly

that, were an entire sunken city to be discovered on the floor of the Atlantic,

scientists would quickly classify it as wreckage from a destroyed Greek

cargo ship!

What **do** we know about Atlantis? Plato first brought it to everyone's

attention by describing its history, government, and geography in his

Timæus. The account fell into disrepute due to Aristotle, who denounced

Atlantis as a prankish invention by his teacher. Aristotle maintained that

Plato created Atlantis to illustrate a new political system, conveniently

forgetting that (a) Plato was quite capable of writing about political science

in the abstract [consider *The Republic*], and (b) there are a great many

painstaking details in the Atlantis accounts irrelevant to politics.

After one clears away the debris, there also happens to be a good deal of

evidence that Atlantis actually existed. There are a good many books which

recite the entire list of evidence, so we'll content ourselves with only a few

points.

In one form or another the deluge legend appears in every major

western civilization, usually incorporating the name of Atlantis in some

variant or another. The Druids called their ancestral home Avalon, the

Aztecs Aztlan, the Egyptians Aalu or Amenti, the Greeks Antilla or Atlantis,

the Germanic tribes Valhalla, and the Babylonians Arallu. All of them fixed

its location in the central Atlantic Ocean. There is evidence that it may have

established the Minoan civilization on Crete as one of its later

Mediterranean bases. There is almost a one-for-one similarity between the

phonetic alphabet of the Phœnicians and that of the Aztecs. The Azores

Plateau in the Atlantic mountain range shows geologic evidence of being

above water-level in ancient times. It is covered largely by volcanic rock,

which has so far resisted all but the most limited attempts at underwater

excavation. There are countless other facts we could cite, but you get

the

idea.

This past year *Time* brought out an article on Atlantis. A group of

scientists decided that a small islet in the Ægean was the fabled kingdom.

Their evidence consisted of three or four rough terrain similarities (which

could just as easily apply to a score of other Mediterranean islands) and

evidence of volcanic activity (ditto). On this basis they solemnly announced

that the islet met Plato's description of Atlantis, completely omitting the

detail that he quite pointedly located the island **outside** the Pillars of

Hercules (Gibraltar). The point here is that Plato was smart enough to

know the difference between the Atlantic Ocean and the Mediterranean

Sea. The scientists, apparently, are not.

One way in which Atlantis fell into disrepute stems from the fact that,

somewhere along the way, a group of zanies decided that a pre-deluge

Atlantic nation had to be complemented by a pre-deluge **Pacific** empire.

And so Churchward and his contemporaries created Lemuria (or Mu for

short). Unlike Atlantis there is neither geologic nor archæological evidence

that anything on the scale of a Pacific continent ever existed. There **were** a

number of prehistoric Pacific island civilizations, as is evidenced by

Ponape, Easter Island, etc. - but nothing on the scale of a highly-cultured

empire.

A careful examination of those Mu books on the paperback racks will

explain why they have been totally ignored by serious scholars. The latest

book in the series is the most fantastic of the lot. It contains a profile of life

in Mu, supposedly taken from bits and pieces of old inscriptions in Central/

South America. Suddenly there is quite a bit of Wicca going on in Mu. Not

too surprising when one sees the pseudonym of Raymond Buckland as an

“expert consultant”.

Let’s sum up our theory, and you can take it from there if you’re so

inclined. We consider it a distinct possibility that a major island civilization

existed in the Atlantic, and that the sudden intellectual leap of Cro-Magnon

man about 40-75,000 years ago was brought about deliberately by

“Dæmons” (the ancient Greek term for “teachers”) of non-terrestrial origin.

These are the “Sons of God” (*Ben Elohim*) of the *Book of Enoch* and the

“Dead Half-Gods” (*Nekyes Hemitheoi*) who, according to the Turin

Papyrus, ruled Egypt prior to the Menes/Narmer unification. It is they who

established the philosophical principles that were to become

formalized in

the Order of the Trapezoid and the Church of Satan, and with the passage of

time the more prominent among them came to be called gods by the

polytheists and devils by the monotheists. Of their physical nature we

choose not to speak at this time.

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Appendix 79: “The Frankenstein Legacy”

- by Michael A. Aquino IV°

The Cloven Hoof #V-2, March-April VIII/1973

Shortly after the release of “The Secrets of Life and Death” in our last

issue, a message arrived from the High Priest suggesting we take a look at a

book entitled *Wilhelm Reich and Orgonomy* by Ola Raknes (Baltimore:

Pelican, 1971). Muttering something about Japanese paper-folding, we

picked up a copy of the paperback in question. Now Wilhelm Reich is

someone about whom you either know or do not know. Those under 30

tend **not** to know about him, which is not - as you will see - all that

surprising.

Reich was born in 1897 CE in the German-Ukrainian part of Austria.

Until 1915 he lived on his father’s farm, although he graduated from a

German secondary school. After serving as a lieutenant in the Austrian

Army in World War I, Reich entered the University of Vienna, receiving a

Doctor of Medicine degree in 1922. He then became the Clinical

Assistant

of Sigmund Freud's Psychoanalytic Clinic in Vienna, rising to the post of

Vice-Director in 1928. During the same period he served on the faculty of

the Psychoanalytic Institute in Vienna. It was with the coming of the great

depression in Germany, however, that Reich's life was to take a peculiar

turn which was to lead him along certain strange and previously

unexplored paths of physiological research.

Communism in the late twenties did not carry the automatic stigma

that Stalin's brutality was later to bring to it. In the midst of the depression,

Reich sought membership in the party, maintaining that it was preferable

to the tyranny of fascism. He told the communists that man must have

sexual as well as economic freedom, and they promptly threw him out of

the party [an incident which was not lost on George Orwell!].

As one might expect, the Nazis took an immediate dislike to Reich once

they came to power. In 1933 he narrowly escaped imprisonment, fleeing

first to Denmark and then to Sweden. Then, upon the invitation of the

Director of the University of Oslo's Institute of Psychology, he went to

Norway, where he was to reside until 1939. Subsequently he received an

invitation to lecture at the New School for Social Research in New

York, and

he remained there as an Associate Professor. In 1950 he moved to a

personal research center in Maine, living there until shortly before his

death in 1957.

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The problem was that Wilhelm Reich discovered - or at least thought he

discovered - the secret of organic life. This interesting development

occurred as a consequence of his early research into the significance of the

human sexual orgasm cycle.

At the University of Oslo Reich formulated his original orgasm

formula: mechanical tension = bioelectric charge = bioelectric discharge =

relaxation. As may be seen from this formula, Reich first supposed sexual

energy to be a form of electricity.

Reich then decided to see what might happen if he were to stimulate

this same four-part process in unliving matter. In various experiments he

would sterilize dry grass or coal dust, heat them, and put them into sterile,

nutritive solutions. Some of the particles were seen to swell into vesicles

that moved of their own accord. Reich’s critics considered these only the

well-known Brownian molecular movements, but his supporters claimed

they appeared totally dissimilar under the microscope.

At any rate Reich **himself** was convinced that he had unlocked the key

to life. He published the results of his first experiments in *Die Bione,* a book

first released in 1938. In it he described the new vesicles as *bione* and

argued that they demonstrated the phenomenon of *biogenesis*.

In 1939 Reich made a further discovery. While continuing his bionic

research, he professed to find a new kind of energy radiating from the bions

- one which did not obey the laws for the known forms of energy. Its

concentration was seen to increase in the more active life-forms (such as

man), and the conjunction of two systems bearing this energy would result

in the weaker charge being transferred to the heavier charge - not the

expected equalization process. Reich called this new energy *orgone*.

At about this point Reich began to get into trouble. As a psychologist he

had achieved an international reputation, but these new experiments were

distinctly alarming. The fact that they stemmed from sexual techniques

didn’t help matters any.

In spite of growing public skepticism and then antagonism, Reich

continued his orgone investigations. From 1940 to 1943 he attempted to

ascertain whether external orgone radiation would inhibit the usual orgone

metabolism causing - according to his theory - cancer. He found that when

the degenerative process had not gone too far, it might be halted or even

reversed. And in 1945 he announced what he called *primary biogenesis* -

the creation of life without the use of any preexisting organic material. He

did this by taking bionous earth, mixing it with water, and sterilizing the

compound. It was then filtered, frozen into ice, and finally thawed. The

water now contained substances resembling tiny yellow snowflakes, which

would develop first into live cells and then into various types of protozoa.

Reich's orgone experiments became more and more startling. He

developed an "orgone accumulator" - a specially designed, insulated cabinet

that would trap orgone and transfer it to the body of a person seated within

the cabinet. He produced a device known as a "cloudbuster", which he

claimed would encourage or discourage the formation of rain clouds. His

formula of cosmic superimposition professed to explain the creation of

stars and galaxies through the meeting of two or more orgone streams.

Had Wilhelm Reich been classified as an outright quack, it is probable

that no more attention would have been paid to him than to a snake-oil

peddler. The disturbing thing, however, was that he was an internationally

renowned scientist. His experiments were carried out in a careful,

methodical manner, and he could talk on equal terms with Freud and

Einstein, both of whom proved unable to fault his orgone theories. Many

Ph.D. holders [including Raknes] first came to Reich expecting to expose

inaccuracies in his formulæ. One after the other they came to admit that

there **was** scientific validity in the methods that he used.

Popular criticism of this new “Dr. Frankenstein” began to increase. Not

the least of the enmity came from religious institutions, who charged that

he was violating divine laws in his “shocking” pursuits. Finally the

controversy became too much for even the United States. The Food and

Drug Administration sought and won a court injunction forbidding Reich

from selling or transporting his orgone cabinets across state lines. Reich,

having a naïve confidence in the course of American justice, ignored the

injunction. He was arrested, his equipment confiscated, and his unsold

books burned in their New York City storehouses. Sentenced to the Federal

Penitentiary at Lewisburg, Pennsylvania, he died in 1957 after serving only

a few months.

The injunction, of course, continued in force. The name and writings of

Reich were effectively suppressed for more than a decade. Only with the

general relaxation of censorship in the first few years of the Satanic Age

have his books begun to be reissued. Certain conclusions of Reich and his

coworkers may seem glaringly erroneous in the light of present-day medical

knowledge. But other aspects of life as contained in our DNA research bear

a sobering correlation to Reich's theories and arguments.

It is not our purpose to either condone or condemn Wilhelm Reich.

Nevertheless we feel most strongly that he should be given a full hearing,

even if it must be post-mortem. You are urged to consider both sides of the

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coin, examining serious criticism of Reich's conclusions as well as his own

arguments on their behalf.

While we understand that Reich's original research center ceased to

function following his death, current information on orgonomy may be

secured by writing to: Orgonomic Publications, Post Office Box 476,

Ansonia Station, New York, New York 10023.

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Appendix 80: Letter to an Army Chaplain

March 30, VIII

Chaplain (Captain) Cecil D. Lewis

United States Army Chaplain School #C-22

Fort Hamilton, New York 11252

Dear Chaplain Lewis:

Thank you for your recent letters and the copy of your research paper

on the Church of Satan. I am returning the manuscript to you under

separate cover. On the whole I consider it to be one of the most thorough,

objective, and perceptive analyses of Satanism yet advanced by a

professional of another religious persuasion. Such comments as I have are

noted on the margins. The only passage to which I take serious objection in

its present form is that wherein you say that Dr. LaVey's "logic is interesting

if not sound!" It is your right to make such an evaluation, of course, but in

such case it is only fair for you to state just **why** the logic is unsound.

Otherwise it is propaganda, not criticism. And while propaganda may be

acceptable on the pulpit, I question its place in a research paper.

Other than the aforementioned passage, we have no objection to the

paper - complete with the *Satanic Bible* and *Satanic Rituals* quotations -

being published in its present form. My other comments are intended for

your own information. There are two points, however, to which you might

care to give particular consideration. First, Anton Szandor LaVey holds the

Doctorate of Satanic Theology conferred by the Council of Nine, Order of

the Trapezoid. If you would refer to him as “Dr.” rather than “Mr.” LaVey,

we would appreciate it.

Secondly there are two items which, while reported directly, are

factually misleading. The first is that wherein Dr. Starkes includes all those

silly oaths in our membership requirements. There is no oath connected

with membership in the Church of Satan. There is an oath contained in the

Satanic baptism ceremony (which you may read for yourself), but

completion of this rite is neither required nor even expected of our

members. I haven’t the slightest idea where Dr. Starkes might have received

his information. *Home Missions* magazine did an article on us about a year

ago, so as a Southern Baptist he should have known better.

The second item which is somewhat erroneous is the *Time* quotation

concerning our degree system. I myself explained that system to *Time*’s

Religion Editor, and I am at a loss to say how he made such a mess out of it.

Our members do not “jockey for upward mobility” via our degrees, nor are

our Priests and Priestesses selected as carelessly as the passage

implies.

There are five degrees of membership in the Church of Satan: Satanist I°,

Warlock or Witch II°, Priest or Priestess of Mendes III°, Magister or

Magistra IV°, and Magus V°. The first two degrees encompass our lay

membership. The last three delineate the hierarchy of the Church - the

Order of the Trapezoid. Admission to the Order involves considerations as

serious as those pertaining to clerical orders in other religious disciplines.

The style of life of candidates for the Priesthood is among such

considerations, but it is by no means accorded inappropriate weight.

Before closing I should like to comment upon our official position with

regard to the military. I imagine that this should be of particular interest to

the Chaplain School. During my own active duty with the Army, I held both

a Regular commission in a combat branch and the III° in the Church of

Satan. During that time I was asked by the Church to ascertain whether it

should seek representation in the Corps of Chaplains. After reviewing the

pertinent regulations, I submitted a negative recommendation. It was based

upon two general conclusions:

(1) *De facto*, the military chaplain's role must be the moral support of

the commander's military decisions as they impact the personalities of the

soldiers in the command. Technically, of course, chaplains are free to speak

their minds. The realities of warfare, however, demand that a successful

unit be morally unified - that every officer and man be convinced of the

“righteousness” of the commander’s decisions. A Satanic chaplain would

almost certainly clash with this requirement sooner or later. The individual

will is sacred to us; while we reject anarchy as impractical, we cannot

officially sanction its opposite extreme.

(2) Chaplains of many separate faiths coexist in the Corps of Chaplains,

sensing no inconsistency in this. The Church of Satan, on the other hand,

was founded on the theory that theist religion is a social parasite and an

insult to the human intellect. While we may respect the rights and opinions

of theist officials on an individual basis, we will not dignify their cause by

recognizing it as a philosophical equal to our own.

Consequently our guidance to Satanists in the American armed forces

has been something like this:

“As a citizen of the United States, you have a social obligation to serve

in the military if called upon to do so. Insofar as your official

responsibilities are concerned, your conscience must become that of

your

commander, and ultimately that of the President. Your Satanic interests

and activities must be kept separate and distinct from those of the military.

Where the two come in conflict, your responsibility as a soldier must take

immediate priority - particularly since the safety of others besides yourself

may be involved. If you cannot reconcile your personal philosophy with the

mental discipline required of a soldier, then you should resign from the

service as soon as you are legally able to do so.

“The Church of Satan will not endorse a request for conscientious

objector status, inasmuch as we feel that all true philosophers object to war.

To honor one person’s arrogance over another’s pragmatism would be

inconsistent with the ethics upon which the Church was founded. As for

draft evasion, we believe that a person who rejects the more distasteful

responsibilities of citizenship has no right to its benefits. A social contract

must be mutually binding or it does not exist.”

This is not a direct quote from a Church document. Consider it rather

an example of what a Church official might say to a member asking him for

advice. Over the past several years we have found such a position to serve

both our best interests and those of the United States. Certainly it requires

unusual mental discipline on the part of the Satanist who may disagree with

existing military or political policies. Nevertheless we feel that those who

are unable to master their own minds are not qualified to be Satanists to

begin with.

Concerning the Judaic/Christian approach, we consider it to be flatly

inconsistent with the commandment of their god: “Thou shalt not kill.” No

amount of rationalization, we feel, can abrogate that simple sentence.

Accordingly the very existence of a Corps of Chaplains is a mockery of God.

Rege Satanas!

Michael A. Aquino

Magister Caverni IV°

Appendix 81: “Newsroom” Broadcast

- by Marilyn Baker

Television Station KQED, San Francisco, March 1973

[Questioner:] Tromping around the hills of Santa Cruz, what did you

find this weekend?

[Baker:] I didn’t find it, but other people did: Another stabbed murder

victim was found down in Santa Cruz, this time in a city park. The victim

was a school teacher, Bruce McChesney, and the suspect, James Scott, is

already in custody. His father turned him in after Scott allegedly admitted

that he had murdered the victim. But the police found that there is no

connection at all between the latest in the string of 15 homicides in the past

2 weeks in Santa Cruz and the macabre beheading murders that have

terrorized that place.

“Newsroom” has been investigating persistent rumors that there’s some

type of cult that is engaged in animal sacrifice down there. We can now

report to you that these rumors are true. The first sacrificed animals were

found on September 12, 1971. Two cows were beheaded; then their Achilles’

tendons were cut. Both were hung in a tree and their heads burned in fire.

Last summer a dog was a willing sacrifice, according to a tourist who

attended the occult ceremony. This tourist stated that 50 persons at least

are in the cult, and that it is based on black magic or voodoo - not the

Satanic religion.

On March 20, just last week, a pair of hogs were killed in a fashion that

drained all of their blood. This occurred within a quarter mile of the

meadow where the cows were hung in the tree over a year and a half ago.

Lee Davis, the Undersheriff of Santa Cruz, said today: “We know there have

been similar animal killings, but we don’t keep a file on any of these

things.” The pair of cows that were beheaded were hamstrung, as I said,

just as one of the young women victims was. All of the animals were bled;

so were all of the human victims. All of the animals had black hides,

although light-colored animals were nearer and more accessible. All of the

women victims were brunettes. The Undersheriff, Lee Davis, said today: “I

don’t think there’s any connection.”

Both the Sheriff’s Department and the Santa Cruz Police have also

maintained that the rumors of the Satanic cult were nothing more than

rumors. But if they checked the yellow pages of the Santa Cruz phone book,

they would find those rumors are indeed fact: The Church of Satan is listed

there and is still operating and in business.

But one professional man who has been in contact with the cult that

beheads these animals says: “This has nothing at all to do with that Church

of Satan; this is strictly voodoo and black magic.” As I understand it, the

Church of Satan does not believe in sacrifice. Their power is, well, not into

love but into pleasure. Physical pleasure is their big thing. The voodoo cult

is based on hate and projecting hate against other people psychologically.

In fact one of the things he said is that the cult is engaged in psychological

warfare with the town of Santa Cruz. Assuming this theory, terror and fear

is an indication they're waging a war, all right.

Appendix 82: "We're Put Here to Enjoy Life,"

This Church Believes

- by Don Wilson

San Jose Mercury, March 21, 1973

Santa Cruz - The ritual chamber was jet black, lighted only by the black

candle which the Priestess held in her hand, and by a tall black candle at

each end of the high black altar. A long sword, its blade gleaming in the

flickering candlelight, lay naked on the altar. The pentagramic goat's head

looked down from the wall above the altar, and the four imitation human

skulls glowed faintly on the throne at the side of the room. The Priestess set

down the black candle and lay her hand on the sword. This is the inner

chamber of the Church of Satan.

After coming through the entry room and the inner reception room at

the Church of Satan, a visitor and the Priestess sat there a long time, talking

about various philosophies of life and man's relationship to his God and to

himself. "We believe in being honest with ourselves," the Priestess, Dolores

Stowe, said, "and that is why we have rejected the hypocritical, orthodox

faith which has turned all human pleasures into sins. We believe that man

was put here on this most beautiful of all worlds to enjoy the life that was

given to him - and man should be whatever gives him pleasure as long as

his doing so will not harm someone else."

The group has chosen the name Church of Satan because, in essence, it

has chosen to follow the forces represented in traditional Christian theology

by Satan rather than those represented by God. The traditional outlook is

that the Satanic forces are evil; the Church of Satan's is that they are not.

If one man has money and another man wants the money, is it all right

to steal it? "There is no need to steal. We have at our command magical

rites by which we can obtain anything we need or want without resorting to

theft." Is the Priestess a magician? "Of course." Is she a witch? "Of

course.

In the Church of Satan the lowest order of membership is that of layman.

As a member progresses, he becomes a Warlock if he is a man, or a Witch in

the case of a woman. The next step up is Priest or Priestess - so by

definition a Priestess is also a Witch."

Do the Satanic rituals also include human sacrifice? "No. The central

premise of the Church of Satan is a love for life, a zest for living. No

member of this Church would kill anyone ceremonially." Mrs. Stowe, wife

of Santa Cruz Church of Satan Priest James Stowe, fingered the metallic

pendant which hung from a chain around her neck. "But if you were to do

anything to threaten my life," she said, "I would kill you without hesitation.

But that would be self-preservation."

A candle flickered in a niche. Outside the heavily curtained windows of

the home in downtown Santa Cruz, not far from the county courthouse, the

rain splashed and dripped from the eaves. The gas furnace hissed softly,

and a wave of warm air washed over the room. Up above, in the center of

the room, glowed a 5-pointed star inside a circle - and the head of a goat

fitted inside the star. Twin figures of Pan, the goat-footed ancient god, held

books on a low table - books which included Anton LaVey's *Satanic Bible*

and a thicker book called *The Compleat Witch*. Human skulls, or replicas of

them, sat in various places around the room - high above the bookcase

which filled one whole wall, under a stand which held a lamp, on a tiny

shelf above the window curtained in deep red. A horned, Satanic-looking

head grinned down from over the doorway, and huge black spiders, or

replicas of them, were on the wall not far away.

The Priestess fingered the pendant at her breast. "There are no sins in

our Church," she said, "and therefore no feelings of guilt. With the

restraints removed, there is nothing to fight against, no reason for defiance,

and therefore less tendency towards overindulgence in anything. Other

churches teach that it is a sin to enjoy food and drink, or sex, that it is a sin

to be proud or envious. Since these are characteristics of everyone, the

leaders of the other churches wield an unshakable power over the people of

the churches because of their guilt feelings. "I eat what I like, for instance,

but I do not overindulge, not because to do so would be a sin against a rule

of the Church, but because overindulgence isn't good for me. I enjoy a

healthy sexual relationship with my husband and with him alone - not

because to do otherwise would be a sin, but because I love him and have no

need to look elsewhere for satisfaction."

The Priestess said that the Church of Satan - with headquarters in San

Francisco - now has perhaps 20,000 members in the United States, and

branches in many other countries. The membership in the Santa Cruz area,

she said, is a secret. The Santa Cruz branch of the Church was formed

several years ago. Its telephone number is listed in the directory. Only a

member of the Church, she said, could learn the secret - just as only a

member could attend the rituals which mark the functions of the Church.

The membership appears to come from a broad spectrum of types, though

this too is a secret.

Are the rituals "Satanic" in nature, as depicted in novels and movies?

"If you mean do we indulge in wild orgies and whirl around in mad dances,

no. That picture has been drawn in the imagination of fiction writers. We

channel our energies towards achieving the objects of our personal needs."

Mrs. Stowe paused. "If you must look for violence," she said, "look for it out

there." - and she waved a hand towards the world outside. "Look for it

where hypocrisy puts the sweet voice of friendliness in a little old lady who

tells my 11-year-old daughter that the good people out there are going to kill

all of us in here."

The Church of Satan, the Priestess said, stands for life and peace and

mutual respect and freedom from guilt. "If we had picked any other name,"

she said, "no one would know we exist."

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Appendix 83: "Satanic Cult Protests"

- by Don West

San Francisco Examiner & Chronicle, April 1, 1973

Santa Cruz - Witchcraft rumor mongers had better beware of giving the

Devil a bad name, or they may find all sorts of things going bump in the

night. The Priest of the local Karnak Grotto of the Church of Satan

proclaims the power of vengeance amongst his many magical rituals and

has been known to use it.

"I am more than a little tired of all this talk of blood rituals and sex

orgies," said Reverend James Stowe, angrily fingering his Baphomet

medallion outside a dim ritual chamber. "We do not believe in sacrifices,

nor do we use blood in our ceremonies," said his wife, Priestess Dolores

Stowe. While she admits shedding her black robes of office for nude

participation in magic rituals, she insists her role is only a symbolically

passive one and does not serve any orgiastic purpose.

Satanists have been accused of mutilating animals and people in blood

rites in remote sections of the mountains, but local officials have not found

any evidence to support the rumors. Three years ago a dog that had been

completely skinned floated down Soquel Creek onto the beach at Capitola,

renewing the witchcraft rumors. This grisly event coincided with local

filming of an exploitation movie on witchcraft that mixed pornography and

pseudo-Voodoo to stimulate box-office interest. A national magazine [*Time*

- see Appendix #54] kept the myth alive by taking pictures of a mountain

frolic of a group from San Francisco calling itself the New Reformed

Orthodox Order of the Golden Dawn. This group's ritualistic use of a magic

circle to shut out evil forces makes them suspect as nonbelievers.

"All evil and power is within the individual, and this nonsense about

drawing a circle to keep evil out is just that - nonsense," said Stowe. The

Stowes' church is located in a white clapboard house in the downtown area

with one room set aside as the ritual chamber. It has a black and red motif

and is completely shut away from all light. A skull-bedecked “seat of power”

stands against one wall next to the ritual altar. The “sword of power” rests

on a black mantel awaiting the next ritual.

Satan does not really exist as far as their followers are concerned, the

Stowes said, explaining that the name is merely a symbol to mark their

opposition to Christian principles. Stowe, a former electrical methods

engineer, summed up their philosophy as: “Do what you will as long as no

undeserving person is harmed by your actions. We are in no way affiliated

with despicable criminals who pretend to be members in order to carry out

their foul deeds,” he said, adding darkly that authentic members are strict

“establishmentarians dedicated to law and order”.

Appendix 84: “The ‘Yellow Peril’: Satanism in China”

- by Michael A. Aquino IV°

The Cloven Hoof #V-3, May-June VIII/1973

Cloven Hoof articles are frequently inspired in the most peculiar ways.

This one, for example, owes its existence to a television show entitled *Kung*

Fu. If you render due homage to the roob tube, then you are most likely

familiar with this new series - being the tale of a renegade Chinese priest in

the American west during the latter 19th century.

The series' name derives from the fact that the priest (David Carradine,

son of veteran horror actor John Carradine) is proficient in a variety of

oriental unarmed combat techniques. In spite of his rather mild

philosophical disposition, consequently, he is regularly forced to make

corned beef hash out of the uncouth occidental slobs who seem to have

constituted approximately 90% of our pioneer population.

The surprised expressions of those who incur the priest's wrath are the

show's forte. The audience revels in mass smugness - a sense of Privileged

Information concerning Hidden Powers. The scenario is that of Superman

or Captain Marvel removed to a plausible setting. *Kung Fu* is a tonic for the

perennial paranoia of the "little man", a fantasy of magical triumph

surpassing even that of James Bond, who must rely at least occasionally

upon gimmicks. [On the other hand, Bond's sexual adventures are a trifle

more interesting than those of the taciturn Chinese priest!]868

Naturally all of this is somewhat beside the real point of this article.

What aroused our curiosity was the show's incorporation of a secret

oriental religious fraternity into its plot. The initiated priest Caine

(Carradine) has a dragon and a tiger fire-branded on his forearms, and the

sight of this insignia evokes somewhat the same reaction in his expatriate

countrymen as our own Sigil of Baphomet produces in modern social

circles. And so, since comparatively little has been said about the secret

societies that encompassed the Satanic tradition in China, we thought we'd

open this *Hoof* with a short essay on same.

868 Although David Carradine initially approached the television series as a professional

acting opportunity, he became fascinated with its philosophical, martial-artistic, and

magical premises and ultimately embarked on a personal quest to develop these

qualities in himself. An absorbing account of this, together with his brilliant

commentary on oriental esoterica, is contained in his book *The Spirit of Shaolin*

(Boston: Charles E. Tuttle, 1991).

China's history, like that of Egypt, is a study in dynastic periods and

influences. While tradition places the unification of the "Middle Kingdom"

at approximately 3000 BCE, the first documented regime - which was to

impart its name to the new country - was the Ch'in Dynasty. But, before we

get hopelessly entangled in dates, the *Hoof* offers a chart:

Time period

Government

Major Secret Society

255-206 BCE

Ch’in Dynasty

None

206 BCE-8 CE

Han Dynasty

None

9-24

(Wang Mang)

Red Eyebrows

25-220

Han Dynasty

Yellow Turbans

221-580

(Rival regimes)

White Lotus

581-617

Sui Dynasty

White Lotus

618-906

T’ang Dynasty

White Lotus

907-960

(Rival regimes)

White Lotus

960-1279

Sung Dynasty

White Lotus

1280-1367

Yuan Dynasty

White Lotus

1368-1662

Ming Dynasty

White Lotus

1663-1908

Ch’ing Dynasty

Triad Society/“Boxers”

1912-1948

Republic of China

Triad Society

1949-

People’s Republic

Triad Society

As you can see, the first secret society arose when a political usurper by

the name of Wang Mang seized the throne. He promptly began to

implement a number of rather radical land and economic reforms

which

weren't all that well received by the populace. Guerrilla retaliation arose

from staunch Han loyalists, who painted their eyebrows red for

identification in combat.

The Red Eyebrows grew steadily in power and covert public support,

and Wang Mang was finally ousted. Not content to only restore the Han

Dynasty to power, however, the Red Eyebrows then turned to

indiscriminate highway robbery. It became necessary for the dynasty to put

its errant benefactor out of business, and a force of imperial troops was

duly dispatched. Legend has it that they surprised and confounded the

brigands by painting their own eyebrows red prior to the outbreak of

fighting.

The eventual downfall of the Han, like that of so many other cultures,

came about through religious controversy. Established religion in ancient

China was based upon philosophical principles which would eventually

become formalized as Confucianism. In the later years of the Han, however,

Taoism (a somewhat more esoteric religious code instigated by Lao-Tzu ca.

the 6th century BCE) and Buddhism began to gain significant popular

support.

In 170 a Taoist revolutionary, Chang Chueh, led the Yellow Turban secret society in an uprising that succeeded in controlling most of northern China by 184. During the great T'ang Empire there was a wide upsurge in the popularity of Buddhism, and many Buddhist organizations of a clandestine nature were formed in the more outlying provinces.

The Sung Dynasty was brought to an abrupt end in 1280 by the invasion of the Mongols under Kublai Khan, who then founded the Yuan (Mongol) Dynasty. This was the signal for the consolidation and rise to power of the famous [or infamous] White Lotus, a one-time Buddhist brotherhood that was to assume a thoroughly Satanic role in Chinese society from its creation in 376 until our own era.

The White Lotus, now a full-scale revolutionary movement, succeeded in driving the Mongols out of China by 1368. Following this the society set its own leader, Chu Yuan-Chang, on the throne. He took the royal name Hung Wu, and the White Lotus proclaimed the new dynastic line "Ming" after the two Chinese Dæmons Ming Wang. The force of their will was thought to inspire the new regime, which was to prove the most magnificent in the history of China. We could easily dwell for another few pages [at least] upon the multifold artistic and scientific advances of the

Ming Empire, but to do so would be beyond the scope of this article.

In 1644 domestic Chinese rule once more came to an end with the

conquest of China by the Manchus. They instituted the Ch'ing (Manchu)

Dynasty, which was to endure until the revolution of 1911. Even though the

Manchus made a deliberate effort to assimilate Chinese customs and

mannerisms, there was widespread resentment of the "foreign" rulers. [The

situation was not unlike that of Ptolemaic Egypt.]

The White Lotus, dormant during the later years of the Ming, once

again grew in strength. In 1794 it rose against the government, seizing

control of increasing amounts of territory. Ultimately it conquered 9

provinces, and the Manchus were unable to recapture this territory for 8

years to come. The White Lotus struck again in 1814, this time temporarily

occupying the Forbidden City itself. But the Manchus once more proved too

strong, and the White Lotus armies were finally beaten back.

Although the White Lotus had long been the preeminent power behind

the scenes in China, it now began to suffer a decline in influence and

appeal. One of the primary reasons for this was to be found in its

traditionally Buddhist orientation. The times called for a more flexible,

nonsectarian political organization. So it was not altogether surprising that

the White Lotus began to lose its most brilliant leadership to a more

Machiavellian competitor, the Triad Society. In time the White Lotus, for all

intents and purposes, was completely absorbed into the Triad.

It was to the Triad Society that Kung Fu's priest supposedly belonged.

[At least this is what is indicated by the dragon/tiger arm-brands.] The

story behind the society's origin is quite fascinating. In 1674 the Manchu

Emperor K'ang-Hsi faced an invasion from the neighboring state of Silu.

Unable to repulse the enemy alone, he appealed to a prominent monk at the

Shaolin Monastery, Cheng Kwan-Tat, for aid. Cheng and the 128 other

monks responded en masse, and the invaders were driven off within three

months. Declining all honors and rewards offered by K'ang, the monks

returned to Shaolin.

The Emperor's ministers, however, viewed Shaolin as a potential threat

to the Manchu regime. Yielding finally to their urging, K'ang sent an army

to surround and burn the monastery. Cheng was executed, and of the other

monks only 5 survived the incineration of the monastery itself. Known

henceforth as the "Five Ancestors", they fled to Fukien Province and there

proceeded to found the Triad Society as an instrument of vengeance. Its

motto - still observed by the present-day organization for ritual purposes -

was “Overthrow Ch’ing, Restore Ming!”. At the first consecration of the

Triad, a bright red glow was seen to fill the eastern sky over Fukien. The

Five Ancestors then parted, each setting up a secret Triad monastery in a

different part of the Chinese mainland.

The first major impact of the Triad occurred in 1850, when it played a

key role in the so-called Taiping Rebellion. The Taipings, who succeeded in

controlling about half of China for the next 14 years, set up the Triad

Master Hung Hsiu-Chu’an as Emperor at Nanking. They captured or raided

Shanghai, Canton, and other major cities. This time the Manchus required

British assistance to reestablish their authority. The rebellion was crushed

after 10 years of bitter fighting and the loss of over 20,000 lives. [One of the

chief Manchu mercenaries was the English General “Chinese” Gordon, later

to lose his own life at Khartoum opposing the Moslem forces of the Mahdi.]

Until this time the primary concern of the White Lotus and the Triad

had been the expulsion of the Manchus. Now, however, the increasing

exploitation of China by the European powers brought about a shift in

priorities. A Triad-controlled movement calling itself the Fists of Righteous

Harmony began to conduct guerrilla operations against foreign merchants

and missionaries. Several hundred Christian missionaries had been

massacred by these “Boxers” by the turn of the century, at which time a full-

scale war erupted (the “Boxer Rebellion”).

The Empress Dowager of the Manchus, personally convinced of the

Black Magical powers behind the insurgents, lent first covert and then overt

military assistance to them. But even this combined force was no match for

the massive European and American military expeditions that were

immediately sent to China. The revolt was crushed, and the “Boxers” faded

from history.

Not so the Triad. Its directorate survived the “Boxer” episode intact. A

few years later one of its leaders, Dr. Sun Yat-Sen, succeeded in

overthrowing the Manchus and establishing the Republic of China in 1911.

[It is interesting to note that Sun’s rival successors, Chiang Kai-Shek and

Mao Tse-Tung, occupied no high-level positions in the Triad. Had either

done so, the resolution of China’s political structure following World War II

might have been handled without the extensive bloodshed of the

Communist revolution.]

In the present-day People’s Republic the Triad Society is, of course,

anathema to the Communists. Its existence is vehemently denied, and

the

society's contacts with other Satanic organizations around the world must

be carried on under the strictest possible conditions. And we may not speak

further of this matter right now.

There are announced Triad-style societies in Hong Kong and Macao.

These, however, are merely criminal organizations controlling drug traffic,

prostitution, etc. They possess no intellectual superstructures and no

consistent political or philosophical principles. Two of the most notorious

of these gangs are the Green Pang and the 14K Association, both

headquartered in Hong Kong. In partial defense of the Hong Kong

societies, it must be said that the local government's ethical standards

haven't been all that exemplary either!

A word or two might be said about the influence of the Triad Society in

the United States. First organized in California in the 1850s, the American

branch of the Triad was called the "Five Companies" [after the 5 major

political districts of mainland China]. Americans took to referring to the

society by the name "Tong" (Chinese for "meeting-hall"). Clashes between

the Five Companies, other ethnic/religious groups, and domestic law-

enforcement groups have continued periodically from the 1850s - the

society's "Tong wars" - to the present.

Far from being a parasitic or predatory institution within the Chinese

community, the Five Companies more often than not has served to protect

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the Chinese/American citizen against his ruthless exploitation by occidental

interests. San Francisco's "quaint" Chinatown, for example, has been

woefully abused by the authorities in questions of civil rights, minimum

wage legislation, and public health benefits.

And so oriental Satanism is very much alive, well, and a force to be

reckoned with. The next time you pick up a Sax Rohmer novel, consider the

world through the eyes of Fu Manchu instead of from the vantage-point of

the colonial British. You'll find it quite illuminating.

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Appendix 85: Letter,

Anton LaVey to Charles Steenbarger

[From Diane LaVey's May 31, VIII/1973 letter to M.A. Aquino: "I'm

enclosing a blind copy of Anton's letter to Chuck Steenbarger, as there are a

number of things in it you should know about. In case you have any doubts, all

the things he said about the changes that will take place in the near future are

for real - not just what he wants Chuck to think. Will discuss the

various

points a bit more later."]

* * *

June 3, VIII

Dear Adrian:

Received your welcome letter of 27 May. Your questions are well put.

Inasmuch as you will be called to task by the others at the Conclave, here

are some answers.

The Peter Principle is one of tremendous import to members, and they

should be made to realize our ofttimes Machiavellian use of it. The Pleasure

Principle/Superman inducements of Satanism **are** a double-edged sword.

There is no better nor quicker way of finding a leak in an inner tube than by

overfilling it and plunging it into a tank of water. The *Satanic Bible* is but

one insidious means to isolate the unfit. Over the past few years I have

worked directly on many such projects - all serving to **identify**, **isolate**,

and/or **encapsulate** the troublemaker, the malingerer, the degenerate, the

overly-procreative, the social parasite, and those whose unresolved sexual

identities might cause problems.

Regarding the year IX [1974], it will bring a sudden, new reckoning

from those without, and with this a positive kind of recognition that

will

almost completely remove us from the “occult scene”. This will come about

through in-depth probing of the “truth” about Satanism and through

certain revelations which will elicit healthy respect for us [some might call

it healthy fear].

Media-induced propaganda slated for IX will reach new heights of

saturation but in assimilable form [not black - dark grey], thus paving the

way for the year of the pendulum swing, X.

Many TV and theater productions in which Satan emerges as the hero

of the story are scheduled. At least one new comic book super-hero in the

guise of Satan will appear and bring down the wrath of those who will want

to reinstate the old comics code of the fifties, claiming “corruption of the

morals of the youth of our country”. Our artists and writers anticipate this

with glee, for we all know the ultimate reaction to Wertham’s critique of the

E.C. comics of ’51-’53. A huge segment of very young (9-16) people will

swell the Movement overnight.

New measures will be implemented in the selection of III° (Priesthood)

candidates. The Priesthood will return to a pastoral position whereby

personal charisma as well as doctrinal proficiency will be tested, yet

opportunities for attainment of the Priesthood will be greater. As the

Church becomes more aboveground, the Order of the Trapezoid will, of

necessity, submerge itself more.

It has been brought to my attention that somewhere along the line

word got out that the Priesthood automatically carries with it admittance

into the Order. The only such letters of recognition I have signed over to

actual members of the Church have gone to IV° holders. Occasionally one of

the Order will be placed into the existing Church structure, but at no

particular level of membership - in fact seldom above the II°. Conversely, as

in the case of yourself and Magister Aquino, entrance into the Order is

attained **through** the Church. It must be remembered that the Church and

the Order are independent of each other, yet the development and security

of the Church are dependent upon the Order.

One point that should be stressed is that the growth of contemporary

Satanism, as we have propounded it, is not to be measured in membership

figures, Grotto attendance, Conclave registrations, etc. By its very nature,

Satanism is antithetical to collectivism - especially organizational

collectivism.

For each member of the Church there are **99 nonmembers who**

claim membership! We have boxes full of correspondence to

substantiate this. The only times we have disavowed this are when queried

about a sensational crime perpetrated by “Satanists”. Then we make it clear

to the interviewer that the person in question is not in fact a member of the

Church of Satan.

Enclosed are copies of our new mailers, which encourage “free”

Satanism yet make formal membership possible for those not discouraged

by any bureaucratic tone lent by the mailer. At this time, and in the year IX,

the Movement counts most, with membership of secondary importance. By

ministering to the social needs of the few, we neglect the **social change**

which could be brought about by the many. This is why we are going to

accelerate appointment of III° members in IX and, in essence, turn the

social needs of the membership over to them.

The question will arise: How can we conduct rituals and social activities

when no one contacts us? An **Agent** need not concern himself, for all he

must do is **be there** if needed. On the other hand a Priest [or aspiring

Priest] will be expected to recruit acceptable members as a

prerequisite to

his office. In short, an Agent will be just that - a contact, liaison, spokesman

- and need not further commit himself on an ecclesiastical level.

A Priest or Priestess will hold much the same role that Grotto Leaders

now assume, except that a member of the Priesthood will have had to

exhibit an ability to sponsor [not proselytize] 10 individual members into

the Church, in addition to meeting existing Priesthood requirements. This

may prove to be a fly in the ointment for many who lean towards the

Priesthood, as it requires a modicum of ability in applied psychology to get

10 persons to sign on the dotted line - not to mention a swallowing of

possible ulterior financial motives in the act of turning over $250 in

membership fees to the Church. If one is Priesthood material, there should

be no objection, nor any great problem in discovering 10 qualified

members.

I am pleased to see that our present crop of participating members in

most areas are proving themselves to possess individual initiative and to

not depend upon Central Grotto to evaluate their every move. Altogether

too often I have been informed of members whose peskiness is rationalized

by: “I only want to do what’s right.” The magical ability of a member is

judged on how many things he does right **without** asking. Those who repeatedly seek attention via unnecessary queries do not realize the transparency of their acts. They remind me of radio's Baby Snooks, who solicited her daddy's attention [and wrath!] by her ill-timed attempts to be enlightened. Fortunately we have either weeded out or muted these types.

Now communication to Central Grotto is generally informative, and questions are of genuine concern.

I am amused at the current "witchmobile" antics of the Jesus racket. By lumping us together with the poor Wiccans, ESP, astrologers, and even the Jeane Dixons, they not only strengthen us [for we are always cited as the ringleaders] but rip apart what our occultist detractors strive so hard to attain: differentiation of **their** particular occultic bags from the evil Satanists. As far as I'm concerned, let them make fools of themselves, bring about further reaction against fundamental Christianity [book burnings,

etc.], and at the same time gall our paranoid, white light cousins by linking them with **us**.

I had Rex Kincaid get a letter off to Judiy Good. 869 After much contemplation I have decided to see what she can do with her

physical,

clerical, and manipulative attributes. I feel it is time she got a good pep-talk

from me and a crash-course and priming for a role whose time has come

round. She might have the Denver equivalent of the stuff that has made

Priestess Lilith Sinclair so productive in the New York area and placed her

face on TV screens and magazine pages. I have seen indications of Lilith's

steadfast loyalty in the midst of discouraging inertia - all the more

discouraging to a physically glamorous woman who could easily have

moved on to more responsive fields of ego stimulation had she needed it.

At any rate, I want to judge Judiy for myself. I know there isn't a witch

in N.Y. who can hold her head up since Lilith Sinclair has been seen and

heard from. Glamour will be one of our secret weapons for IX; and pretty,

public witches of the Church of Satan will have a legacy that no others will

be able to match, even if they had 20 grandmas who were burned at the

stake. The cat is already creeping out of the bag, and every American girl

with a Gothic love of the Dark Side and a romantic disposition will want to

be a **Satanic** witch - not white, green, or turquoise. 'Nuff said.

I definitely want to arrange to get to San Francisco while you are in San

Jose, preferably to talk to you prior to the Conclave. I have been dividing

my time between our place north of S.F. and Hollywood, where I am

working on some projects. Central Grotto has become a sort of halfway

station, where the gate is always open to you. I was sorry not to have been

able to get down to see you last time you were in the Bay Area. I usually

make it a point to be at the Old Dark House for special projects or special

friends like yourself. You can excerpt this letter at your discretion for the

Conclave, paraphrasing it if you feel so inclined.

At some point during the Conclave, I plan on receiving those III° members in attendance, for many will have traveled a great distance, and

some have never seen the inside of Central Grotto. I would prefer, however,

that Miss Good plan her trip at a different time, as I plan on devoting

tuition time to Priestess Sinclair during this period. I should like to afford

Judiy as much time later as possible. Time: It is really the great enemy [and

challenge]. I have discovered a way of warping it for myself and one or two

869 Judiy Good was a member of Steenbarger's Plutonian Grotto in Denver. Anton's high

hopes for her came to naught. Within a year she was expelled from the Plutonian Grotto

by Steenbarger after she attempted suicide and was revealed as a cocaine addict.

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others, but, alas, can produce little that can be carried away from the

chamber, although much can be apported and summoned that can be

brought into the chamber for reinforcement as a result of prior suspensions

or recreations.

Please give my best to Yuriko and the children. Diane and I look

forward to seeing you next month.

Rege Satanas!

Anton Szandor LaVey

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- 1153 -

Appendix 86: Rite of the Undead

- by L. Dale Seago III°

(Original version) (to Beauclerk)

The Rite of the Undead is a brief psychodrama which may be

performed by as few as three persons or by as many as desired. While the

word “Dracula” means “Devil” and was, originally, no more associated with

the character we think of than the word “Satan” was associated with the

ArchDæmon, the book by Bram Stoker and its subsequent exploitation by

the media have developed a strong association with a concept carrying a

great emotional impact: For almost everyone nowadays, Dracula = vampire. And so it is that the master vampire is invoked in this rite.

There are no special stage effects or props which are absolutely essential to the performance of this ritual other than the crucifix, though of

course the usual devices standard to all other Satanic ceremonies are also

required here. Each group should exercise its own ingenuity, taking into

account the facilities available and employing them as it sees fit.

The appearance of the celebrant as Dracula could be made very effective by having him rise from a coffin, thus reinforcing the popular

vampire image while providing the psychological symbolism of rising from

apparent death and corruption to feral life. But then how many of us happen to have a spare coffin lying around? In most cases something else

will have to be contrived.

The purpose of this ritual is to encourage the participants to become aware of and give play to the feral, predatory aspect of their personalities.

Through being “bitten” by the vampire they become as he is and can identify themselves with the concept. The realization and expression of this

part of one’s nature can, when properly employed, prove useful in the competitive world outside the ritual chamber.

The ritual is opened in the usual manner. The Priest then faces the congregation and declares:

Priest:

“My brothers and sisters, we are gathered this night to summon one to teach us wisdom and show us the way to the gates of life. From the realm of shadows we call Dracula, mightiest of the undead, Voivode of the legions of those who defy the power of death.” [He turns and faces the altar, pronounces the Eleventh Enochian Key, and then calls:]

“Dracula! Dracula! Through the veils of night we call to you. Hear us, and come to us swiftly upon the leathery wings of the bat. As your brothers of the Infernal Realm we call you, and we bid you in the name of Satan to come among us in friendship to impart to us the knowledge of your ways. Appear to us, O death-defiant prince, and show us how to overcome our great enemy. Dracula! Pravilnoye vos krye sye’ niye!”

Participants:

“Dracula! Pravilnoye vos krye sye’ niye!” (“Dracula! Truly the Resurrection!”)

Dracula:

“I have come. What would you of me?”

Priest:

“Hail, Voivode Dracula. We would learn how to conquer death.”

Dracula:

“You must first face death to negate its power; then you must embrace life. But the way is too hard for most. Have you the courage?”

All:

“We have the courage. What must we do?”

Dracula:

“You must become as I am. The way is painful, but those who face the ordeal and survive the transformation shall truly taste of life. For the bite of the vampire brings death only to those who wear the cloak of false righteousness; but those who are unafraid to tread my path, with all its delights and horrors, shall savor such joys as only Satan can provide. Do you wish this for yourselves?”

All:

“We wish it. Do what must be done.”

[Dracula places his left hand upon the Priest’s right shoulder, looks into his eyes as though searching for signs of fear or apprehension, then places his teeth against the other’s neck as though biting him. He then says:]

“Dominus Infernus vobiscum.” [to which the Priest replies:] “Et cum

tuo.” [The Priest repeats the same action with his assistant, who then does

the same with a member of the congregation, etc.]

Dracula:

“It is done. We are the undead, the truly living ones. Our

bodies walk this Earth and seem as those of other men

and women, but our souls hold revel in the halls of Hell,

where every delight is ours. The power of Satan is ours

to wield, for we are his chosen ones. At our command

his minions shall soar forth upon the storm-winds, and

the children of the night run howling hungrily beneath

the Moon to do our bidding. That which we desire we

shall take by our cunning and our force of will. The

weak and stupid of the Earth shall be our tools and our

unwitting slaves, and we shall take our sport among

them as we please. And they shall know us not, neither

shall they have the power to impede us; for they in their

blindness will not believe that we exist.”

Priest’s assistant: “But what if someone should believe? What then? What

of the hated cross and stake of wood?”

[Dracula takes from within his garments a crucifix and holds it aloft for all

to see.]

Dracula:

“Behold! I hold this without harm and so shall you, for

the day of the cross and the trinity has come to an end.

Dusk has fallen for the God-adorers, and in its shadows

we stalk and prey and take our pleasure. Nor does the

Sun hold any terrors for us, for its light is the very light

of Lucifer in which we walk proudly and unafraid - the

secret lords of this world.”

[Dracula hands the crucifix to the Priest, who holds it for a moment and

then hands it to his assistant, who does the same and then flings it

contemptuously aside.]

Dracula:

“Of wooden stakes we need have no fear, for by will we

shall remain bound for as long as we wish to this world,

which Satan has given unto us, his children. You need

not fear death, for we who follow the Left-Hand Path

are so filled with life that in us death can find no place

to enter.” [He raises his hands in the Sign of the Horns.]

“ T h i s E a r t h i s o u r s , t o h a v e a n d t o h o l d !

Shemhamforash! Hail, Satan!”

All:

“Shemhamforash! Hail, Satan!”

[The figure of Dracula no longer appears, and the ceremony is

concluded

according to the customary procedures.]

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Appendix 87: “Satanists Seek ‘Elite’ Only”

- by John Makeig

Fort Worth Star-Telegram, October 3, 1973

The house in East Fort Worth is plain-looking and not mysterious - one

story in height, wood frame, with a spacious lawn spotted by tiny pines and

shaded by tall elm trees. Dogs bark at paperboys on bicycles in the street

out front, and next door a man with an edger grinds it savagely into his

front walk by mistake. As sparks from the edger’s blades died in the

afternoon air, passing cars rustle leaves in the gutter. Few would suspect

that Satan’s advocates are in the area.

“Come on in,” said the 27-year-old man870 who came to the door.

Holding the screen open, he put out his hand to be shaken. “I’m the

Regional Agent,” he said. Since last May he has been Regional Agent of the

national Church of Satan’s group in Fort Worth. Spokesman for - but not

leader of - an unrevealed number of 21- to 35-year-old local Satanists, the

Regional Agent stepped back after issuing greetings to enter the house.

The Agent has light brown, curly hair that hangs to the collar of his

short-sleeved sports shirt. Behind wire-framed glasses his eyes are

bright

and serious. The heels of his boots clomped across the wooden floor,

stepped over a rolled-up carpet wrapped in brown paper, and then moved

into the front room where he sat on an L-shaped couch.

Moments later a pretty 23-year-old woman871 - tall, slim, and well-

tanned - entered soundlessly on bare feet and sat in a chair with the front

window to her back. “This is DeAnn,” the Agent said for an introduction.

DeAnn swept aside her dark hair and smiled broadly. Dressed in a

patterned halter and cutoff jeans, she was about 75% bare. It seemed

possible that Fort Worth’s Satanists had selected their most attractive

group member to be placed on public display. But it developed that she also

knows her stuff on Satanism.

A *Star-Telegram* reporter gained an interview with local Satanists after

a letter was sent to San Francisco, where in 1966 Anton Szandor LaVey

founded the Church of Satan. LaVey forwarded the letter to a Houston

man872 who, as a Priest of Mendes, is Texas’ senior Satanist - as far as the

870 Paul Pipkin I°.

871 Diane Pipkin I°.

872 L. Dale Seago III°.

Church of Satan is concerned anyway. He gave the Regional Agent the go-

ahead. In the initial letter to Dr. LaVey, it was stipulated that his Fort Worth followers' names would not be used. The 1-1/2 hour interview took place on the afternoon of Labor Day. A few hours after the interview was over, the first half of Dr. LaVey's 1969 book the *Satanic Bible* was read, and the lengthy conversation that afternoon began to seem a novel and articulate recitation of the sayings of Anton LaVey.

The Regional Agent began by explaining that Regional Agents - they exist in Houston, Dallas, Austin, San Antonio, and El Paso as well as here - are mostly mail sorters. He said both he and DeAnn are among the Church's lowest echelon, the Church's general membership, which is composed of neophytes who have yet to advance to Witch or Warlock status. He said he answers and writes letters, passes down word of high-level Satanic doings to local members, and talks to nonmembers - mostly those who have written letters of interest to San Francisco.

DeAnn and the Regional Agent both said they became interested in Satanism a couple of years ago after reading LaVey's books. They joined the Church after interviews with another Regional Agent. The Regional Agent and DeAnn made it clear that one of their primary motives in granting the *Star-Telegram* the Labor Day interview was to interest like-minded

individuals in Satanism - just Anton LaVey-style Satanism, they said, not

“teeny bopper” Satanism, not “white witch” Satanism, nor that of any other

of the splinter groups that constitute Satanism in America. The mother

Church in San Francisco is their sole concern; they purport to represent no

others.

The Fort Worth group came together in 1971. The Regional Agent said

the Church’s doings are yet “formative” in Texas. He said that there likely

have been Satanists of some ilk in Fort Worth for years, and said some of

them moved to the Church of Satan when it came here two years ago.

The Regional Agent’s first unexpected statement - and many were to

follow - entailed the extreme elitism of his Church. “The Christian church is

not the main obstacle Satanism has to overcome in becoming the elite sort

of society we want,” he said. “We’re trying to secure a privileged position in

every walk of life. We’re not interested in converting most Christians,

because they’re too puny. As individuals they’re too weak-willed.” Eyes

closed behind wire-rimmed glasses perched midway up her nose, DeAnn

snorted. “Christianity’s a crutch,” she interjected.

“We promote elitism,” he continued. “Obviously the ideas we promote

are applicable only to a few. The members of our Church are

educated,

intelligent, and individualistic. Obviously there are those who can't believe.

We don't represent the poor." ["Blessed are the strong, for they shall

possess the Earth," states Dr. LaVey's paperback *Satanic Bible* on page #34.

"Cursed are the weak, for they shall inherit the yoke!"]

"Dr. LaVey's pointed out a number of times what's the hallmark of a

good Satanist," the Regional Agent said. "They're the people who can get

what they want. It's simple. They're people who can attain what's important

to them." He said "get what they want" has to do with the amassing of

wealth, having power, having sexual gratification and enough to eat, and

other such goals of a not uncommon nature. ["Blessed are the powerful, for

they shall be reverenced," the *Satanic Bible* states on page #34. "Cursed are

the feeble, for they shall be blotted out!"]

"We've been called the Unitarians of the occult," said the Regional

Agent. "Satan for us is a convenient symbol of what we call the carnal

nature of man. Man is an animal with definite material needs that outweigh

any need that might be called spiritual." ["Life is the great indulgence -

death the great abstinence," states the *Satanic Bible* on page #33.

"Therefore make the most of life - **here and now**!"] "I think people want

to feel lusted after," observed DeAnn, who also said sex acts are not

included in Satanic rituals. "I think it's a very healthy thing." Seven feet

away from her the Regional Agent snickered and said, "That's the way it

should be. It's not bad." Then he changed the subject.

With some awe, he became reflective just long enough to cast

Christianity the sole compliment it was to receive during the interview.

"Christianity's been a strong force for a long time. For a lot of centuries," he

said. "It's controlled people's sex lives to a great extent. Just to be able to

dictate the rules of things like mating is a considerable power." ["Is not 'lust

and carnal desire' a more truthful term to describe 'love' when applied to

the continuance of the race?" states the *Satanic Bible* on page #33. "Is not

the 'love' of the fawning scriptures simply a euphemism for sexual activity,

or was the 'great teacher' a glorifier of eunuchs?"]

The Agent was then asked to define "Satan". Considerable discussion

followed the question. The Regional Agent indicated that Satanists locally

have no great faith in the existence of either God or Satan, Heaven or Hell,

the human soul, or anything more than what they can make of

themselves

through effort and belief in the Satanic religion. He said “Satan” - as people

have come to view him over the years as a result of Christianity’s teachings -

is nothing folks need fear, or at least not the Satan revered by the Church of

Satan.

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Both the Regional Agent and DeAnn said repeatedly that society’s

concern about Satan is a product of the “paranoia” that Christianity, they

said, has inflicted on considerable millions of Christians over the centuries.

“I don’t believe there’s a personal Devil,” the Agent said. “I think he’s a

construct of the personal paranoia of a lot of people.”

Across a table topped with Satanic pamphlets, handouts, books, and

the cover of a 1971 Look magazine with Anton LaVey’s face thereon, DeAnn

became animated. “It’s the ‘loser’ mentality,” she said, waving her arms.

“People say, ‘Oh, it’s the Devil.’” [“The semantic meaning of ‘Satan’ is the

‘adversary’ or ‘opposition’ or the ‘accuser’,” the *Satanic Bible* states on page

#55. “The very word ‘devil’ comes from the Indian ‘devi’, which means

‘god’. Satan represents opposition to all religions which serve to frustrate

and condemn man for his natural instincts. He has been given an evil role

simply because he represents the carnal, earthly, and mundane aspects of

life."]

The Regional Agent was asked if he believed Satan could bring down

thunderbolts and smite Christians who threatened him. "Who's up there to

bring down anything?" he said with a grin. ["Satan, the chief devil of the

Western world, was originally an angel whose duty it was to report

delinquencies to God," the *Satanic Bible* further states on page #55. "It was

not until the 14th century that he began to be depicted as an evil deity who

was part man and part animal, with goat-like ears and hooves. Before

Christianity gave him the names 'Satan', 'Lucifer', etc., the carnal side of

man's nature was governed by the god who was then called Dionysus or

Pan, depicted as a satyr or faun by the Greeks. Pan was originally the 'good

guy' and symbolized fertility and fecundity."]

The Regional Agent's statements regarding humanity's lack of

individual souls again was brought up. He was asked what he and DeAnn

thought of life after death. He gave this question even more careful

attention than its predecessors. He started to answer, then stopped and

said, "Cancel out the start," and finally arrived at this: "Many local

Satanists

do not believe in personal life after death. As for myself, I've studied a great

deal of psychic phenomena. I think there may be another dimension to

human existence that we haven't found yet." DeAnn said she agreed with

the Agent that Heaven and Hell are purely Christian concepts, but added

that her own feeling was that, come the moment of a person's death,

"there's some release of energy" back into whence it came. ["There is no

Heaven of glory bright, and no Hell where sinners roast," states the *Satanic*

Bible on page #33. "Here and now is our day of torment! Here and now is

our day of joy! Here and now is our opportunity! Choose ye this day, this

hour, for no redeemer liveth!"]

The Agent was then asked if members of his group had burned down

St. John's Episcopal Church on March 24, or if his people had burglarized

two other Fort Worth churches to steal their religious objects. Previously

amiable, the Regional Agent grew momentarily hostile. His indignant

denial was obvious. He said Satanists have no use for Christian religious

articles. "There are a lot of dangerous nuts loose in society. There always

have been," he said somewhat emphatically. "We fully support the police in

hunting them down." He said Satanists have been successful in helping

police in other cities catch persons whose crimes previously had been

attributed to Satanists such as those belonging to the Church of Satan.

He cited Anton LaVey's background. He said that in addition to having

been a lion tamer in a circus and a professional organist, LaVey also spent

some time with the San Francisco Police Department as a police

photographer. He said LaVey's objections to criminality have been recorded

in many places.

The Agent referred to the crimes of Charles Manson and his followers

in California. He said Manson had only one time used the name of Satan

after his arrest, and since has been characterized widely as a *bona fide*

Satanist. The Agent said that Manson spent considerably more time talking

about God than the Devil.

He then referred to a mass murder in North Carolina last year in which

some high school students who professed to be Satanists had slaughtered

several of their classmates. This too, the Regional Agent said, was the work

of "lunatics" and not that of the Church of Satan. He reiterated that LaVey

and the Church stand unalterably opposed to such acts, and said

Satanists

here support their local police.

“When I was a kid in high school,” DeAnn added, “there was a kid who

did things like stealing from churches. But everybody knew he was just a

nut. No one claimed he was a Satanist. People are just so paranoid now that

they blame us for a lot of stuff we don’t know anything at all about.” She

went on to say that the Church of Satan does not sacrifice animals nor

conduct orgies. “If people want that,” she said, “they’d better go elsewhere.”

Appendix 88: “Satanism”

- by Joyce Bauchner

Courier-News, September 8, 1973

SPOTSWOOD - SATANISM - In the midst of a black, barren field, red

flames illuminating their hot bodies, nude, chanting figures kneel around

the dark-robed priest as he sacrifices the youth to the diabolical god of the

underworld. That’s the picture many laymen conjure as their view of

Satanism, largely through the written word, music for opera and ballet, and

modern-day films.

In reality the actual participants - a dark-haired mother of two -

maybe

the woman next door, sending her children out to play on a sunlit morning,

or a 27-year-old Ohio disc jockey walking down a Columbus street late in

the afternoon on his way to work. Both Lilith Sinclair, Priestess of the

metropolitan area Grotto (congregation) of the Church of Satan and John

DeHaven, High Priest and head of the Church of Satanic Brotherhood,

describe Satanism as a “religion of life”.

Modern Satanism comes as close to the bloodthirsty orgy of nude

Devil-worshippers pictured by many as modern Christianity does to the

bloody torturings of the Inquisition. Since 1966, when on the last night of

April (Walpurgisnacht, the most important holiday to believers in

witchcraft) Anton LaVey announced the formation of the Church of Satan,

the new religion, which claims to bring man back to himself has grown to

the call of 20,000 congregants divided among the various Satanic churches.

“We don’t see Satan as a deity. We worship no gods or deity whatever,”

said Lilith, sitting in her small apartment here. According to DeHaven,

Satanists reject the ideas of Heaven and Hell, or anything after death. “We

believe that when you die, you die,” he said. “Therefore you should live the

fullest life possible while on Earth."

Satanists believe there is a form of energy, a "life force", which through

control of the mind can be tapped and released in the desired direction.

According to Lilith, it is this life force which ancient Satanists sought to

capture as it is released through the violent death of their sacrifices.

Modern Satanism, however, does not entail any form of sacrifice. "After

all, the human body is nothing but thousands of atoms. There is a whole

universe of energy; all we do is borrow from the energy that there is," said

the Rev. Wayne West, the Magister Magnus (great priest) of the Church of

Satanic Brotherhood. Rev. West, who was a Roman Catholic priest for nine

years, studying at the Vatican archives to become a master theologian for

the Catholic Church, said that originally the Trinity was God the father,

Jesus Christ, and Satan-Lucifer.

Satanists claim that since Christianity perverted Satan to represent the

opposite of church doctrine, the symbolic worship of the Devil is an

appropriate characterization of their rejection of Christian teachings.

Satanism rejects abstinence for indulgence, but not compulsion. Lilith

describes the guiding tenet of the religion as "Do what thou wilt as

long as

no undeserving person gets hurt."

By "undeserving", Satanists mean that if someone hits you, you are not

supposed to turn the other cheek "but slug him back", explained DeHaven.

"We don't believe any of the seven deadly sins recognized by most Christian

churches are evil. Satanists, like all human beings, are envious, proud, and

ambitious; only Satanists are not hypocritical about it. Can you imagine the

kind of world it would be without ambition?" asked DeHaven.

Satanists know no universal sins; the religion does not recognize

universal good or evil. "Each one sets up standards and ethics on an

individual basis. You know that child who was recently killed in New York

with the 'X' across his chest? To me this evil is the worst form. There is no

justification for killing a child."

Modern Satanism, using psychodrama, the pomp and ceremony, the

ritual of the religion itself, taps and directs the energy force. "All ceremonial

magic really entails is psyching yourself to a certain point and releasing it.

The ceremony, the ritual helps the members accomplish this," said

DeHaven. "When the priest calls forth the four crown princes of Hell, he's

not really summoning demons. What he is doing is calling on an

energy

force - what we are doing is giving names to energy," he said.

"During the ritual you turn your mind inward and blank out the rest;

you make the psychic energy flow from within," said Lilith as she sat in her

long black cape, eyes intently fixed on an arrangement of black paper roses,

a gift from someone who had heard her during a lecture. Then, as the music

of Holst's *The Planets* thundered throughout the room, Lilith, in her black

ceremonial robes, approached the altar and rang the silver bell, thus

transforming the living room into a Satanic ritual chamber. The air having

been cleared by the symbolic ringing which opens each ritual, the Priestess

faced the altar, gave the Satanic two-horned sign, and began the chant: "In

nomine Dei nostri Satanas Luciferi excelsi. In the name of Satan, the ruler

of the Earth, the king of the world, I command the forces of Darkness to

bestow their Infernal power upon me!"

The rectangular altar, draped in black cloth, has been set up along the

west wall, the traditional location for the Satanic altar. Since Satanism is a

"carnal" religion, rejoicing in man's natural state, his instinct and flesh,

whenever possible a nude woman, symbolizing mother Earth who gives

birth to all life, serves as the altar. When this happens, the instruments

used during the ritual sit on a black-draped table within the reach of the

person conducting the service.

Above the altar sits the Sigil of Baphomet, the sign of Satan, which

most Satanists wear like a Christian wears his cross. The Baphomet, a goat's

head within an inverted pentagram surrounded by Hebrew letters which

spell "Leviathan", represents the Powers of Darkness and the generative

virility of the goat. Since the upright pentagram - three points up and two

points down - when encompassing the figure of a man, represents the

human spiritual nature, Satanism uses the inverted pentagram to signify

the opposite - man's carnal nature. The horns of the goat thrust upward in

defiance of the other three inverted points, which represent the holy trinity.

Between the altar and the Baphomet hangs an inverted crucifix. Lilith

explains that this is not to be blasphemous or anti-Christian. But since

Satanists view the crucifixion as symbolizing guilt, pain, and death-

worship, the inversion represents life.

At the far right of the altar, or in the corresponding hands of the

woman serving as the altar, sit the black and white ritual candles. The

candles symbolize the light of Lucifer, the bearer of enlightenment. The

white candle on the right represents the hypocrisy of the “white” magicians

and followers of the Right-Hand Path. The black candle on the left is a

source of power to participants and is used to burn parchment on which

curses and blessings have been inscribed. Other black candles supply the

only illumination in the chamber.

On the altar sit the bell, chalice, sword, phallus, gong, and parchment

used in ceremonies. Since gold has always been associated with Heavenly

religions, none of the implements is made of gold.

At both the beginning and end of each ceremony, the priest rings the

bell, turning counterclockwise and stopping at each point of the compass.

According to Satanic teachings this is done at the beginning to purify the air

of all external sounds and at the end as a pollutionary signal indicating

finality.

The chalice (goblet) holds the symbolic elixir of life, which is usually

wine. First the priest and then the members drink from the chalice, thus

drinking the fruits of life.

The sword represents power and serves as an extension of the arm or

finger with which the priest gestures throughout the ceremony. Lilith uses

the Grotto sword, which carries the signs of Satan, power, infinity,

destruction, and protection on the blade, to call forth the four crown

princes of Hell - Satan, lord of the Inferno from the south; Lucifer, lord of

light from the east; Belial, ruler of the Earth from the north; and Leviathan,

serpent of the seas from the west.

When gesturing, Lilith uses her personal dagger, a gift from her Grotto

members which bears the inscription “Mehr sein als scheinen” (“Be more

than you seem”).873

The phallus, which on Sinclair’s altar is a black rod resembling a

magician’s wand, is a fertility symbol which represents virility and

aggression.

The gong is used to call upon the forces of Hell and is rung each time

the Grotto repeats the words “Hail, Satan”.

On the parchment is written any curse or blessing which will be burned

in the white or black candle depending upon the request.

“Open wide the gates of Hell, and come forth from the Abyss to greet

me as your sister and friend …” As she finishes the opening invocation, the

Priestess calls forth the demons by name: “Lilith, Abaddon …” Grabbing the

sword and facing the south, she summons the four crown princes of Hell.

Soon she will begin to chant an Enochian Key, of which there are 19,

each serving a different purpose. Enochian is an ancient language which

first appeared in print sometime in the 17th century. Enochian chants,

called keys, are used for various rituals.

Rituals can be of three types: compassion, destruction, or lust. But even

when the rituals are not being performed, the Satanic decor of the

apartment, like the Madonnas on the shelves of many Catholic homes,

speak of the religious nature of the house.

Standing in front of the black door, which is trimmed in red with two

horns painted at the top, Lilith points out the sculptured head of Pan she

plans to place between the horns above the doorway. “We don’t allow

people under 18 to join our Church,” she said as she arranged the statuettes

of ancient demons on the shelf. “We feel that they might be fascinated by

the mysticism and not really believe in or understand the theology.”

873 This inscription identifies the dagger - a German SS-style model - as one of those

presented by the Napolas (“National Political Institutes of Education” - the elite youth

academies of the Third Reich).

Lilith is not bringing up her two children as Satanists. Instead she

allows them to experience various religions, explaining Satanic beliefs but

allowing them to attend Sunday schools with their friends. “I don’t feel I

have the right to raise them knowing only my way. When they’re old

enough, they will choose. We even still have a Christmas tree, but it is not a

religious thing. I just feel I don’t have the right to deprive them of the joy of

Santa Claus,” she continued.

Lilith was a Roman Catholic, Methodist, Seventh Day Adventist, and

nonbeliever before turning to Satanism. After someone gave her a copy of

LaVey’s *Satanic Bible* to read, she became a member of the Church. “With

all other religions you always get to a point where you cannot do something

because they say it’s a sin. The problem is that, deep inside, you don’t feel

you are sinning. It becomes a push-pull thing inside you. Through

Satanism, however, I found the peace of mind, contentment, and freedom

from guilt that I never found in other religions,” she said.

Appendix 89: Letter of III° Nomination

- by Michael A. Aquino IV°

IX/1974

Upon nomination to the Nine you have been approved as a candidate

for elevation to the Priesthood of Mendes. Certain procedures must

now be

followed before the Council will make a decision concerning your formal

ordination. It is the purpose of this communiqué to explain these

procedures and to set forth pertinent criteria concerning the Priesthood.

As you are well aware, admission to I° membership in the Church of

Satan is granted only after careful evaluation of the applicant's

questionnaire. Even so, applicants are given the benefit of the doubt where

possible, on the assumption that exposure to the teachings of the Church of

Satan may serve to correct personality imbalances or preconceived

misunderstandings concerning the Black Arts. Accordingly there is a

calculated attrition in the I°, inasmuch as some individuals cannot or will

not accept the standards of mental, physical, and metaphysical discipline

expected of a true Satanist.

Standards for the II° are correspondingly more stringent.

Approximately five percent of the total Church membership hold this

degree, which is awarded by the Nine primarily upon the evaluation of a

written examination. The II° constitutes a decision by the Nine that the

candidate possesses a working understanding of the principles of Satanism,

and that he or she is endeavoring - within personal capability - to put these

principles into practice. Confirmation of the II° is undertaken with such

care that the attrition rate is practically nonexistent. The II° is regarded by

the Nine as the highest recognition of magical expertise that may be

bestowed upon a lay member of the Church of Satan.

Ordination to the Priesthood of Mendes involves considerations so

complex that a summary treatment of them is impossible. Without a doubt

the Satanic Priesthood is far more difficult to attain than the priesthood of

any conventional church. Taken into consideration are the candidate's past

achievements, present activities, future potential, and psychological

makeup. From the time of a candidate's initial nomination to the issuance

of such a communiqué as this one, an exhaustive examination lasting at

least one year is pursued by representatives of the Council. Those who fail

to stand up under this scrutiny are simply never made aware of their

nominations.

Within the scope of the I° and II°, allowances are made for the ability

and skill levels of the individual. If he or she is making the best use of the

innate potential possessed, the criteria for those degrees are satisfied. In

short, the lay Satanist is measured against himself, not against human

society as a whole.

Just the opposite is true with the Priesthood of Mendes. Here ambition

and noble intentions cannot compensate for lack of ability, social

effectiveness, and aggressive application of the principles of Satanism when

dealing with others. Applicable here is an age-old Satanic aphorism: “As

above, so below”. Since individuals are naturally reluctant to recognize their

own limitations - and to accept the fact that they cannot transcend them -

this criterion has seemed both unfair and abusive. It has embittered many a

would-be Priest, and it has even caused the downfall of confirmed Priests

whose judgment was adversely affected by the powers and prerogatives

inherent in their office.

Before you elect to proceed with your candidacy, you are advised to give

this aspect due consideration. It may be that in spite of your most thorough

efforts, ordination will be denied you - for reasons over which neither you

nor the Nine have the slightest influence. There are lesser honors which you

may seek that do not encompass this hazard. Indeed, as a recipient of the II

°, you already possess evidence of our recognition and approval of your

efforts.

There is much that is allegorical concerning lay membership in the

Church of Satan. Our activities, communications, and publications all

reinforce this. A person can be an accredited Satanist and yet consider the

Prince of Darkness no more than an interesting and illustrative figure of

myth.

With the Satanic Priesthood the allegory ends. As the ordained

representative of Our Lord Satan, you will become a living embodiment of

the Powers of Darkness. You will retain mastery of your own Will; indeed

you will be strengthened in this regard. Nevertheless you will become an

agency through which the Devil will achieve his ends. By now you should be

sufficiently acquainted with the true motives and ambitions of the Church

of Satan, and this realization will inspire you with exultation, not fear or

doubt. If the latter is the case, you should proceed no further. Bram Stoker,

a member of the Satanic Core of the old Golden Dawn, emblazoned this

principle in the first words of his celebrated literary figure, Count Dracula:

“Welcome to my house. Enter freely and of your own will.”

The Satanic Priesthood is not an office that can be assumed or disregarded at whim. It will remain with you constantly. It will color your every decision, expression, and action. So marked will be the effect upon your personality that you may seem alien even to many of your closest friends. As you enter new spheres of interest, it may be necessary to abandon old ones. Strange paths await the chosen of Satan, and they may bring misery as well as majesty. You enter a realm characterized by challenge and choice, not by comfort and consolation.

So it is written. As a Priest or Priestess of Mendes, you will learn many things about the true Prince of Darkness and the forces under his control.

Much will become clear to you that has heretofore seemed obscure or incomprehensible. That which inspires you will turn your entire universe to your advantage, if you but make the effort to recognize the signals which will be manifest to you. “All this power will I give thee, and the glory of them: For that is delivered unto me; and to whomsoever I will I give it.”

And finally, an admonition: If you accept the Priesthood in good faith and subsequently decide that you cannot sustain the powers which have been bestowed upon you, you will be free to resign your office with honor and impunity. If, however, you deliberately move to abuse the trust

and

confidence which have been placed in you, it would be better had you never

been born. So also it is written.

And now, if you will, proceed:

As evidence of the circles in which you make your influence felt, send to

us the names of ten members of the Church of Satan whose decision to join

the Church was prompted by contact with you personally. If in doubt as to

the extent you influenced such a decision, set forth full particulars.

Confirm in writing the following personal facts: Full name, mailing

address, residential address, business & residence telephone numbers,

citizenship, height, weight, color of hair & eyes, marital status, names &

ages of spouse and children [if applicable], social security number, and

security clearance [if any].

Are you presently employed? If so, where? What sort of work do you

do, and what is your present income? How many jobs have you held in the

past three years? What are your career ambitions? What do you consider

your most significant professional accomplishment? Has your Church

membership affected your professional relationships? Would your

ordination by itself affect them? If so, under what secular restrictions would

you prefer to function?

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If you are presently a student, upon what sort of academic program are

you embarked? What do you intend to do with the knowledge you acquire?

How successful have you been academically? How do you support yourself?

Satanic clergy must live and act in a world composed largely of non-

Satanic intellects and value systems. Imagery concocted to impress the

profane is a necessary adjunct to formal practice of the Black Arts. Describe

your personal appearance, habits, mannerisms, emblems [such as place of

residence, furnishings of same, automobile, office environment], and

disposition towards public relations. How is your sense of humor? Send

along a photograph or two that illustrate your customary living

environment.

What do you consider to be the responsibilities of a Priest or Priestess

of Mendes?

What do you consider to be the ultimate goals of the Church of Satan?

Would you consider it permissible, under any circumstances, for a

member of the Priesthood to disobey a directive of the High Priest or the

Council of Nine?

What is your understanding of the principle of consistency as applied

to the office of the Satanic Priesthood?

How do you react to skeptical inquiries concerning Satanism and the

Church of Satan? What is your rationale for this?

What do you consider to be the psychological basis behind Satanic

ritual? Does your interpretation justify impulsive behavior - such as the

casting of an emotionally-motivated curse - under ritual circumstances?

What is your interpretation of the tradition of the making of a formal

pact with the Devil? As a member of the Priesthood, what use would you

make of this interpretation?

The Church of Satan has occasionally been accused of being either

fascist or communist [among other things] in its doctrines. What is your

personal opinion? How would you respond if questioned concerning this on

public media?

Do you think that you can recognize a psychic vampire when you see

one? What do you think the attitude of such creatures will be towards a

member of the Priesthood? Do you think that they will be able to perceive

you as such?

What exactly is “evil”? How would you respond if asked such a question

over the media or during a lecture?

Of all the books that you have ever read - apart from the *Satanic Bible*,

Satanic Rituals, and *Compleat Witch*, which do you consider to be the most

valuable to a Satanic magician? To a novice?

What is lycanthropy? Why is it important? How can you make use of it?

What is the significance of the Enochian Keys?

What is "magic"? Why is the Satanist concerned with it? How does it tie

in with what you would define as the "material" goals of the Church of

Satan?

As a Priest or Priestess III°, do you think you could recognize a

Magister IV° or a Magus V° without being formally introduced? What do

you think distinguishes a Magister from a Priest, and a Magus from a

Magister? Can you name at least three historic personages whom you

suspect to be Magi?

What is your opinion concerning astrology? Do you make use of this

concept as a tool in your magical operations?

In a religious context the Church of Satan is said to reject the spiritual

and elevate the carnal. What exactly do you think this means?

What is the difference between Satanism and atheism? Between

Satanism and agnosticism? Between Satanism and existentialism?

Could there be such thing as a "Satanic utopia"? What would it be like?

Is Satanism consistent with so-called "rational" scientific disciplines?

What does the Devil have to do with art? What **is** art? Is it important to

the operations of a Satanic Priest or Priestess? Why?

What are some specific changes which you feel the Church of Satan will

bring about in the next twenty-five years?

And finally: Inasmuch as you are interested in becoming an ordained

Priest of Our Lord Satan, who or what is he?

Upon receipt of your answers to the above, the Council of Nine will give

final consideration to your ordination. Unanimous recommendation to the

High Priest is necessary for a new Priest or Priestess to be admitted to the

Order of Mendes. Ultimately sanction of each new ordination must be made

by the Powers of Darkness themselves, according to symbolisms which are

as old as man himself. You may be advised of a decision relatively swiftly, or

an indefinite time may elapse before this takes place. There are many forces

which have a bearing upon the question of ordination.

“Therefore, harken unto my voice! I have talked of you, and I move you

in power and presence, whose words shall be a song of honor, and the

praise of your god in your creation!”

The Council of Nine

Appendix 90: “Santa Barbaran’s Home is

Devil of a Place for Church”

- by Mary Every

Santa Barbara News-Press, October 16, 1973

The ranch-style home looks among the least likely to be expecting

company in its block in a suburban neighborhood on the city’s north side.

Behind a slightly sloping lawn and two willowy cypresses, it is dark amidst

the lights of neighboring houses and beneath the night’s crescent moon.

The buzzer is activated, but there is only silence in response. The door

then slips slowly open, revealing a looming figure in a black hooded robe,

the face a grotesque contortion sprouting fangs and horns. Stubbornly

unresponsive to conversation, the arcane host beckons in slow motion the

way to a couch in a spartan sitting room furnished with Victorian antiques.

The couch faces a home organ, which is set with two flickering black

candles, a bell, a chalice, and the holder for an incendiary flame.

Illuminated by candlelight above the altared organ is a black inverted

pentagram framing a Satanic goat’s head. On the wall to the left hangs a

slender sword made of a stag’s horn.

After seating his guests, the host stealthily retreats through another

door, all the while in silence adhering to some unspoken command. From

an unseen source in the semidarkness, the room fills with a macabre voice

droning incantations, mournfully accompanied by music from an organ: …

“Voices of my vengeance (thunder) … plain of writhing serpents … this

victim I have chosen … with the sting of scorpions … plunge his substance

into the dismal void …” The chant swells to a crashing crescendo, the sound

of a gong, “Hail, Satan!”

Curtains rustle at the right side of the room, and out patters an Irish

setter. The lights in the room are snapped on, and Michael Aquino, wearing

a welcoming smile, black turtleneck, sport coat, and silver inverted

pentagram pendant, enters the room and introduces the dog, Brandy.

Lightly alluding to the previous scene and its recorded message as “a staged

demonstration; there’s a lot of mischief in us”, Aquino explains that he

doesn’t hold any group rituals here - only for himself and visiting officials of

the Church.

A certified celebrant of such diabolic rites, Aquino is a member of the

Council of Nine, the international directorate of the Church of Satan, in

which he holds the degree of Magister Templi, a position comparable to

that of archbishop in a “conventional” church, he explains.

The controversial church was founded in San Francisco in 1966 by

Anton Szandor LaVey, a former lion tamer and current practitioner of the

Black Arts. According to a *Time* magazine cover story “The Occult

Revival” (June 19, 1972), “the Church offers a mirror image of most of the

beliefs and ethics of traditional Christianity”. Its members, states the

article, “invest themselves with some of the most flamboyant trappings of

occultism, but magic for them is mostly psychodrama - or plain old carnival

hokum. They invoke Satan not as a supernatural being, but as a symbol of

man’s self-gratifying ego, which is what they really worship.”

Aquino, who says observations in the *Time* article about his Church are

essentially valid, points to the inverted pentagram on the wall, noting its

symbolic “inversion of the spiritual and elevation of the carnal”. He leads

the way into his nocturnal office, where he sits behind an uncluttered,

heavy desk. His pallor is accentuated by coal-black hair that trickles into

sideburns, and heavy eyebrows with a Gothic upturn.

His involvement with the Church, he explains, began approximately in

the Satanic year III. His official correspondence is presently dated VIII. It

was about the time the movie *Rosemary’s Baby* was released, he recalls,

noting that LaVey, the Church's High Priest, had provided the technical

expertise for the film and played the role of the Devil. "I was a Lieutenant in

the Army and in San Francisco for business at the Presidio. *Rosemary's*

Baby was being premiered in the city, and I caught the early show. After

that show, and before the next one began, a black hearse pulled up, letting

out a group of people in black robes. One of them, I was told, was Anton

LaVey.

"The next time I returned to San Francisco, I read in the paper that

LaVey was going to give a lecture at his Central Grotto in the city. I went to

the lecture, somewhat skeptical and prepared to be entertained. That

evening it was a lighthearted talk on fortune-telling techniques. The man

himself struck me as sincere, but not evangelical about his cause. He didn't

strike me as a fanatic." Aquino relates that later, while stationed in

Vietnam, he did research towards the Satanic Priesthood, and after his

return was ordained in a "stormy ceremony".

A framed red plaque issued to him by the Church hangs on the wall

amidst some forty conventional white awards and certificates, including a

scroll commemorating his service as National Commander of the Eagle

Scout Honor Society and two commissions from the President of the United

States. A resident of Santa Barbara since 1961, Aquino, an honor graduate

of Santa Barbara High School, attended the University of California, Santa

Barbara on a scholarship from the government. He was decorated in

Vietnam for his work in psychological warfare, and attained the rank of

Captain in the Army.

After he became a Satanic Priest, and while a Captain in the Army

stationed at Fort Knox, Kentucky, he established a Satanic Grotto in

Louisville. There is no Grotto in Santa Barbara, he says.

Aquino won't give statistics on the Church's current membership, but

he says, "It passed the 10,000 mark in 1970 and continues to grow, in spite

of the fact that approximately one out of ten applicants is accepted. We

never solicit members." 874 The questionnaire, which seeks such information

as description of car, home, and parental preference, he explains, attempts

"to weed out the nuts from the well-balanced. We don't want sex maniacs or

bigots. Nor are minors accepted."

The basic doctrine of this church of non-religion is contained in

LaVey's *Satanic Bible*, described as an "inverted gospel" in the *Time* story.

The book seems diabolically calculated to set a God-loving soul aquiver. To

Satan are attributed such quotes as: “I break away from all conventions that

do not lead to my Earthly success and happiness. I question all things. As I

stand before the festering and varnished facades of your haughtiest moral

dogmas, I write thereon in letters of blazing scorn: Lo and behold, all this is

fraud.

“Life is the great indulgence, death the great abstinence. Therefore

make the most of life - **here and now**! Blessed are the strong, for they

shall possess the Earth. Cursed are the weak, for they shall inherit the

yoke!” Says LaVey in the book, “Satan represents opposition to all religions

which serve to frustrate and condemn man for his natural instincts. He has

been given an evil role simply because he represents the carnal, earthy, and

mundane aspects of life.”

Staunchly refuting accusations that Satanists worship evil, Aquino

explains, “We perceive Satan as the personification of mankind raised to

divine status. What we worship is the potential majesty of our race on its

own strength. We do not grant the existence of an absolute standard of

morality.”

Neither, apparently, are they concerned about an afterlife. “We can

say,” says Aquino, “that the individual literally controls the Universe,

because when he dies everything is effectively blotted out. Everyone is the

center of his own perceptual universe. He carries it around with him."

874 True except for the "10,000" figure, by this time used routinely for P/R purposes.

Noting that Satanist doctrine encourages indulgence rather than

abstinence, he says, "We view the Judæo-Christian tradition as death-

worship, because it puts an emphasis on life after death. We worship life

and aren't interested in an afterlife," which he says is why he doubts that

Satanism could become a mass philosophy. "That's just too big a bite for

most people to swallow."

Not surprisingly, the Church of Satan has been bitterly denounced by

religious leaders of all faiths concerned with a resurgence of interest in

devil-worship. LaVey's followers assert themselves as a sort of elite in the

movement, defending their organization's ethical standards and their card-

carrying followers against other self-proclaimed Satanists who give them a

bad name by robbing churches or sacrificing animals.

The Church of Satan disassociates itself, according to Aquino, from

"occult faddists who reject the tremendous amount of knowledge we have at

our disposal for primitive explanations of natural phenomena. The

Satanist

ritualizes, and thereby identifies and controls his illogical, human

indulgences." The costumed rituals purport to conjure the likes of lust,

curse, help, and sympathy.

"Few academicians would say it works," reflects Aquino on the

employment of the so-called Black Arts, "but I've seen these things work -

whether it's a form of mental projection or simply the power of suggestion -

I have seen results."

The majority of the ceremonies, he says, "are bizarre dramatizations of

Gothic horror, vivid displays of pyrotechnics and optical illusions, and

subtle probes into the repressed desires of the human mind."

Most infamous, perhaps, is the Black Mass, which LaVey in his *Satanic*

Bible describes as "essentially a parody on the religious service of the

Roman Catholic Church" which would be used by the Satanist only "as a

form of psychodrama".

Blatantly blasphemous, the script, written by the High Priest himself,

calls for a nude woman to serve as an altar. But in practice, says Aquino,

variations of altars are used. If a nude woman is used, he says, it is always

with her consent, and "nobody may touch the altar girl". Women rather

than men are preferred to be honored as altars, he explains, because of

their "passive, receptive, Earth-image".

Ceremonies are limited to 20 or 30, he says, “because the whole

keynote of Satanic ritual is that everyone becomes involved”.

Ordained in 1970, Aquino has attained a rather elite status in the

organization, holding the fourth in the five magical degrees of the Church.

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The degrees are Satanist I°, Witch or Warlock II°, Priest of Mendes III°,

Magister IV°, and Magus V° (which, of course, is held by LaVey). Although

the organization is nonprofit, Aquino relates, “We voted to reject tax-

exempt status, because we don’t believe any church should be tax-exempt -

a benefit by exclusion.” 875

As he methodically deals out color photographs of Satanist functions,

he notes one of LaVey greeting a young goat at the Santa Barbara Zoo.

When an apparent fetish for black is mentioned, he grins devilishly: “We’re

all Gothic monsters at heart.”

875 No such “vote” was held. After the LaVeys decided in 1971 not to submit Church

records to the Internal Revenue Service for tax-exempt status, this statement became

the official one for public statements.

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Appendix 91: Statement for *The Occult Explosion*

- by Anton Szandor LaVey

1973

To us “Satan” is a symbol rather than an anthropomorphic being,

although many members of the Church of Satan who are mystically inclined

prefer to think of Satan in a very real, anthropomorphic way. Of course we

do not discourage this, because we realize that it is very important to many

individuals to ritualistically conceptualize a well-wrought picture of their

mentor or tutelary divinity. Symbolically, however, Satan is the teacher: the

informer of the whys and wherefores of the world. In answer to those who

would label us “Devil worshippers” or be very quick to assume us to be

Satan worshippers, I must say that Satan demands **study**, not worship.

We do not grovel; we do not get down on our knees, genuflect, and

worship Satan. We do not plead, we do not implore that Satan give us what

we wish. We feel that anyone who is going to be blessed by any god of his

choice is going to have to show that god that he is capable of taking care of

the blessings that are received.

The Church of Satan is an organization which is comprised of Satanists

who, because of their abilities and lifestyles - and I must stress **lifestyles** -

reflect a higher than average human potential. Through this avenue -

the

Church of Satan - the Satanist will become the prototype for a more

rational, certainly a more finely tuned society.

The media have stressed our nude altars. The nude altar is an integral

part of the Satanic service, and with good reason: The nude altar represents

man's fleshly heritage - the very Earth, the mother, the womb whence he

came. And we feel that there's nothing "bawdy", there's nothing

"licentious", there's nothing "lewd" about the nude woman who's employed

for the altar. We also feel that there's nothing wrong with bawdiness, with

licentiousness, or with any type of sexual activity; but we feel that the ritual

chamber is no place for it, either overtly or covertly. And there's no need to

be surreptitious in our ritual insofar as sexual predilections are concerned.

For centuries both churchmen and laymen have been defining the Devil

according to their needs, all the while playing the game of muzzling the

enemy. They've been inventing the rules of how devils should behave, how

Satanists should behave, how Devil-worshippers should act. And they have

been in an authoritative position to do this, because naturally they are the

men of God, the men of the church. Supposedly they are the men who

have

been doing battle with this Devil and have been absolving their

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parishioners of this Devil's promptings. In this manner they have

maintained a convenient means by which to escape the blame for their

inadequacies or indiscretions.

"The Devil made me do it" has always been a stock alibi. Once it held,

and held very firm. Now, fortunately - fortunately for us - it has become

ludicrous to say, "The Devil made me do it." Yet many, while laughing, still

play the old game of self-deceit and blame the Devil in one way or another.

So the old game is still going on. This is made amply clear in, of all places,

the very world of the occult. "Witches", who held the Devil's name for

centuries, now refute Satanism with a passion, employing it as the other

side of the fence. All manner of occultists, from ESP researchers to faith

healers, denounce Satanists as worthless, meaningless, dangerous, *ad*

nauseam. Never is there to be found a positive adjective about Satanists.

We Satanists smile at such transparencies - for they **are** transparent

opinions; their motivations are **most** clear. It shows that even those who

now claim emancipation from inquisitors need devils themselves, in order

to make their art more palatable to others.

Ironically the masters of the world have **always** been Satanists. The masters of magic have always practiced **Satanic** magic - that is to say, magic without the trappings of self-deceit, for self-deceit is always an inhibiting factor in the ultimate success of a magical rite.

The great Devil's advocates of the past - Friedrich Nietzsche, Mark Twain, Herbert Spencer, H.G. Wells, Shaw, Bierce - were all able to hold a looking-glass up to man. But man, momentarily viewing his self-deceit upon reading the works of these people, could quickly avert his gaze and find solace in his spurious rule-books. The time for an organization of devils had not yet come. Only a strong, organized movement could force the mirror of self-revealing before the world's eyes and **hold** it there. And this is what we wish to do: hold that mirror up!

It has been said that the most powerful thing in the world is an idea whose time has come 'round. The idea that the "enemy" might conceivably have something worthwhile to say is now with us. In fact, is that demon within each of us **really** an enemy, as we have so long been taught? Or will it be recognized as the guiding spirit of enlightenment which it actually is?

You must remember that the word Daimon does not imply "evil", but simply a "guiding spirit", a "motivating spirit".

Man must quit kidding himself. Only when he emancipates himself

from dubious interpretations of good and evil - when he can truly rise

above good and evil, **beyond** good and evil, realizing that these terms are

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probably the most relative terms in his existence; when he can accept the

long, obscene name of “Satan” [because that **is** a dirty word, “Satan” - the

occult world seems to find it even more so]; when he can accept this word,

this name into his vocabulary as a sound to be honored - **then he will be**

free! Until then he will walk in fear of the very scapegoat he has created,

and his potential guide will remain his nemesis.

[Interviewer question: “How would Satanism help one to rise to a

higher mental level?”]

Satanism allows us to recognize and to realize our own potential, to

realize that man is not created equal and that each must make the most of

what he has, according to his own opportunity and natural ability. But he

must also realize that he can’t force cards into his computer that will not be

programmed - that will be rejected. As a Satanist who knows this and who

realizes his own potential, he must eventually - and here is one of the

essential points of Satanism - attain his own godhead in accordance

with

that potential. Therefore each man, each woman is a god or goddess in

Satanism - but must never make the mistake of assuming that there may

not be another god or goddess next door who may be a little stronger.

We feel that Satanism is a religion of **life** rather than death. I can't

understand why some of our detractors seem so impelled - or compelled -

to establish Satanism as a religion of death, because nothing could be

further from the truth. Satanism advocates that life should be lived to the

fullest - that one should get every drop of enjoyment from this life. We

believe that this is the best of all known possible worlds. If there's a better

one, then it will be Satanists - or Satanically inspired scientists - who find it.

We feel that life is the great indulgence, death the great abstinence. I've

made this very clear in the *Satanic Bible*, and yet there are still many who

maintain that Satanism is death-worship.

So you might say that Satanism is a gateway to a new and more

vigorous life for the individual who is struggling under the burden of

depression.

The greatest misconception about Satanism concerns human sacrifice.

People tend to overlook the fact that a curse can be thrown without any

blood being shed by the magician or his chosen victim. The Satanist accepts

human life as a very precious thing, albeit wasted on some individuals, and

we feel that there is nothing inherently wrong with anyone who just lives

and allows others to live according to their own dictates. Nevertheless

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curses have to be thrown. A curse is a symbolic act. This means that it gives

vent to one's anger, one's emotions. And if it is directed properly towards

the victim, that victim then suffers accordingly. Such is the power of

ceremonial magic.

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Appendix 92: "Satanism"

- by John A. Ferro IV°

in *The Devil is Alive and Well and Living in America Today*

by Jason Michaels (New York: Award Books #AQ1137, 1973)

The current vogue which has promoted all aspects of the occult into

commercially lucrative ventures inevitably produced an enormous

proliferation of dramatic presentations and publications, ranging from the

harmlessly ludicrous to the most tawdry of vulgar sensationalism.

Concurrently much serious analysis and much credible work is being

done, both fictional and nonfictional. Whether the product be lamentable

or laudable, the so-called occult revolution is with and upon us. It

could not

have occurred unless a real need were being met.

There has been manifested on the part of many in our society,

especially the young, a desire to explore those aspects of their being and of

reality which have been to a great extent ignored in a culture which so

exclusively values the rational, empirical approach. This is not, of course, to

advocate repudiation of that tradition, but rather to assert that at its best an

approach based upon the conclusions of speculative thought and observable

phenomena does not encompass the totality of life, and that man, in

demythologizing his world, has lost something of great meaning and value.

Myth and ritual enable man to reascend to beginnings, to experience

the universe in a manner impossible for the empiricist. Magic is a very real

and potent force, a fact to which such distinguished men as Hermann Hesse

and Carl Jung bear ample testimony.

Magic is the essence of both Witchcraft and Satanism. The two are not

necessarily interrelated, but resemble each other in many ways. Because

both are complex subjects, and because the information available on them

is unusually diverse and contradictory, simple explanations of their

differences and similarities are virtually impossible, if indeed they are

desirable. Even when the two are considered together, however, it is still

possible to recognize a number of central themes which may be labeled

“Satanism”.

Satanism is not necessarily a Western phenomenon, but its popular

appearance, especially when focused upon the figure of Satan, belongs

within the religious and intellectual traditions of the Western world.

Dualism, the apparent conflict between the forces of light and darkness,

and between spirit and matter, is a central problem in all the great religious

systems. The problem becomes especially difficult within the context of the

rigid monotheism which evolved in the Judæo-Christian tradition. Infused

with a generous portion of the extreme dualism found in the doctrines of

Persian Zoroastrianism and its offspring, Manicheanism and Gnosticism,

the development of a satan, or adversary of the Old Testament into Satan,

the Adversary, the mighty Prince of Darkness, is easy to understand.

About this Satan the remnants of paganism, the devotees of the Old

Gods, those who in one form or another rebelled against the domineering,

demanding presence of the Christian church would later group themselves.

If they did not choose to acknowledge that their allegiance was to Satan, the

alliance was made for them in the minds who did. Here, in ambiguously

simple terms, is the essential beginning of the varieties of Satanism found

in the modern world.

We need not dwell upon this point. Recent mass murders and ritual

massacres provide irrefutable, painful evidence that not only many ignorant

and disgusting acts are perpetrated in the name of Satanism, but brutally

destructive crimes as well. The existence of groups devoted to such acts can

scarcely be denied, but I am convinced that it would be just as irrational

and erroneous to dismiss Satanism in the modern world on these grounds,

as to judge the Christian church on the basis of the horrors it has

perpetrated during two thousand years by ignorant and fanatical elements

within its ranks.

I believe we must rather seek to understand what Satanism, apart from

the aberrations of imbeciles, the unbalanced, and the drug-demented

means in the modern world. It is my contention that Satanism indeed

possesses a powerful message for modern man.

I regard the figure of Satan as the personification of the “dark” aspects

of reality, the earthy, and the carnal, human qualities that so many in

the

modern world have been unable to accept and integrate into their lives.

Victimized by a tradition and a personal conditioning which ignored or

vilified the dark and the carnal, they spend years, if not entire lives of

desperation and self-alienation attempting to understand and relate to a

body and a world of matter.

The mighty Prince of Darkness, the lord of **this** world, is a symbol, a

personified force to which many can relate. Satan is also the arch-rebel. He

urges men to cast off decadent and life-denying conventions. He is the

archetype of individual assertion, of the mind that holds no truth to be

above the question; by extension Satan is the harbinger of freedom and

emancipation. Even so devout, if unorthodox a Christian as John Milton

created a Satan who was the most majestic figure in his *Paradise Lost.*

Though infrequently considered in this context, Satanism today may

represent a potent, humanizing influence. By its emphatic assertion that

man’s baser impulses are very human - not intrinsically evil - Satanism sets

itself in direct and unmistakable opposition to the proponents of self-hate

and self-denial.

Anton Szandor LaVey, a man for whom I have the greatest respect and

from whom I have learned much, is not only an extremely knowledgeable

and intelligent individual, but one who possesses uncanny ability to turn a

clever phrase. He has frequently said that “man must learn to **exercise**

rather than **exorcise** his demons”. This sound, psychological statement is

quite compatible with current trends in the field.

Man must learn to incorporate those forces which have commonly been

called demonic. In traditional thought and legend, the demonic forces are

said to be dangerous and destructive, a formidable hazard to those who

would tamper with them. Let us rephrase this in contemporary terms: What

could be more destructive psychologically than those forces or aspects of

our personality which we would deny and suppress?

As previously suggested, the question of personal freedom, rebellion

against senseless restrictions, of individual responsibility is relevant here.

The Satan-figure is a rebel, whose rebellion is not to be found in the pages

of Scripture, and which is scarcely a theological essential. In some historical

manifestations, and certainly within the modern context, Satanism

espouses a repudiation - not of all restraint and social responsibility, but of

useless conventions and life-denying ordinances. Personally I cannot

escape the conclusion that the opposite of Satanism is not religion but

Puritanism, that philosophy which hates life and embraces the

authoritarian, legislative restriction of personal morality.

In my study and analysis I have come to agree with William Butler

Yeats, who regarded the Devil as the reverse side of God. Like Hesse and

Aldous Huxley, and so many figures of similar insight and vision, I have

come to see something beyond a fragmented reality, that God and the Devil

are really two component parts, or rather complementary aspects of the

same profound and all-encompassing reality.

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Appendix 93: Central Grotto *Exorcist* Bulletin

- by Anton and Diane LaVey

February IX/1974

The first month of the Year Nine has shown that this is indeed going to

be the year of the Ego! Satan grabbed the spotlight in grand fashion and

strapped the Almighty's crew into the hot seat, all in the same motion.

Lord, are their faces red. By now any self-respecting Machiavellian knows

we're referring to that tidy little job *The Exorcist*. Most office time for the

past six weeks has been spent hanging on to this dragon's tale and guiding

it in the right direction. Perhaps the following "Possession Kit" description

will help you appreciate the tenor of Central's atmosphere of late:

* OFFICIAL CHURCH OF SATAN POSSESSION KIT *

WOW!! AMAZE YOUR FRIENDS! -- $29.95 includes:

• Lexicon (handbook) of dirty words.

• "Ventrilo" device to make unearthly sounds [slips unnoticed into mouth].

• Ten-pound sack of simulated poo-poo to smear on body and face.

• One gallon of mottled green and black simulated vomit [pleasantly

flavored].

• "Break-apart" crucifix [no sharp edges].

• One pint aniline dye - will stain anything.

• Spool of invisible thread to yank objects.

• Five mini-stink bombs.

DON'T DELAY - IMAGINE THE EXPRESSION ON YOUR FRIENDS' FACES

AS THEY WATCH YOUR ANTICS!

When the hoopla over *The Exorcist* first hit, we really didn't mind all

the extra work it created for us. After awhile, though, the fun began to wear

off and it became something of a grind. Dr. LaVey, true to form, came up

with an antidote that our waning sense of humor couldn't resist. Actually he

had done it for his own amusement, but Mrs. LaVey found it and

brought it

to Central, where we conspired with her to get copies printed up and sent to

a few people who we thought would enjoy it.

[It would seem we should have included the notorious “Zodiac”, who

now boasts a total of 37 victims, in our mailing. He apparently shares Dr.

LaVey’s amusement with *The Exorcist*. After a silence of two and a half

years, “Zodiac’s” first communiqué - sent to the *San Francisco Chronicle* -

opened with: “I saw and think *The Exorcist* was the best saterical comidy

that I have ever seen.”]

Dr. LaVey said he thought we were making much ado about nothing

and complained that it “looks like hell” because what was red highlighting

in the original looks [in the photocopy] “like it was done by a chimp!” Our

enthusiasm is apparently shared by others, Dr. LaVey’s artistic vanity

notwithstanding. We’ve heard that copies are being made of our copies and

circulated with great relish around T.V. studios, several major motion

picture lots, college campuses, and even a couple of cities’ police

departments. Now what do we do if we start getting orders?

An interesting sidelight to this whole possession/exorcism business is

the proximity to the Central Grotto of the priest (Father Patzelt) who has

probably brought more embarrassment to the Catholic Church than any

other aspect of the entire issue. You'll recall that he is the chap who takes

exorcism quite seriously, having performed one for a Daly City, California

family a couple of years ago. Father Patzelt's Our Lady of Fatima Church is

but two short blocks away from Central! Don't ask us if Dr. LaVey is serious

when he says he "possessed" the doddering old boy to make a holy fool of

himself [and his brothers of the cloth in the bargain]. We can say only that

the Magus' amber eyes shine darkly and his smile becomes sardonic

whenever someone asks him if he finds it "ironic" that of all of the

clergymen in the country, contemporary Christianity's prize buffoon turned

out to live practically in the "Devil's backyard".

At least poor old Father Patzelt is an honest loon. We can't say the

same for Blatty, whose overbearing, self-righteous arrogance makes him

one of the best candidates we've seen for a pie-in-the-face or a kick-me-sign

since Jeane Dixon. If he were prudent, he would get down on his knees and

thank Satan for the riches He has brought him. Instead he's even denying

that the current popularity of the occult has anything to do with his success.

“Blatty grumbled: ‘I’m sick of hearing that the movie is a success because of

a rediscovery of the occult. A thousand or more books have been written on

the occult in the last ten years - they’ve each sold about ten copies.’” - *Time*,

2/11. So he doesn’t keep making a fool of himself, someone should tell Mr.

Blatty that the *Satanic Bible* has sold roughly 1-1/2 million copies. He

probably wouldn’t hear them anyway: “Don’t confuse me with facts; my

mind is made up.” He is not very smart. Perhaps he’ll receive evidence

firsthand that his glib wish “I would like to think that somebody down there

doesn’t like me” has been granted.

Appendix 94: Priesthood/Regional Agents

Exorcism Fact Sheet

- by Michael A. Aquino IV°

January 22, IX/1974

At this time *The Exorcist*, a film based upon Blatty’s novel of the same

name, is premiering in certain major cities around the United States.

According to preliminary indications which have reached us, it is definitely

a smash hit. Predictably there is a contemporary public interest in matters

relative to exorcism. Several exorcists - Catholic and otherwise - have come

into the limelight. Many individuals have suddenly decided that they are

"possessed" by Dæmonic forces, if not by the Devil himself.

Since you are almost certain to be questioned on this subject - and

since this entire episode contains aspects which may be turned to the

material advantage of the Church of Satan - I have assembled some data

which you may or may not choose to use. If you have any questions which

you cannot resolve through your own research, you are welcome to write to

me with appropriate details.

To date I have come across at least two page-#1 news stories on

exorcism - one in the *San Francisco Chronicle* (1/21) and one in the *Los*

Angeles Times (1/19). Here is a brief summary of each:

Chronicle: Catholic Archbishop Joseph T. McGucken is attempting to

avoid press questions concerning the supposed exorcism of the home of a

young family in Daly City, a suburb of San Francisco. The ceremony took

place subsequent to May of 1972, after the family had complained of the

unexplained burning or breakage of various articles of furniture. In charge

of the exorcism was Father Karl Patzelt, currently en route to New York for

an appearance on the N.B.C. *Today* Show. He is 57 years old and a Jesuit.

One of Patzelt's aides has stated: "God afforded the family enough

grace

and strength to endure whatever came. But he wasn't going to permit the

Devil to harm these people or their home. He made sure someone was

home to take precautions against the house going up in flames." This gives

you a rough idea of the sophistication of the clerics involved. Since the

publicity began, many churches in the San Francisco area have been

plagued with callers who desire to be exorcised. The Catholics have the

grace to be embarrassed by all of this.

Times: *The Exorcist* is currently being shown in 24 major U.S. cities.

Part of the film was made at Washington, D.C.'s Georgetown University.

Mention is made of the famous "possession" of the nuns at Loudun in 1635.

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The Exorcist is purportedly based upon the case of a 14-year-old Mt.

Ranier, Maryland boy exorcised by Jesuit priest William Bowdern in 1949.

A Dr. H.A. Kelly, author of *The Devil, Demonology, and Witchcraft* and an

English professor at U.C.L.A., has doubts about the objective existence of

dæmons. He has studied in the Jesuit order for 13 years and has

interviewed Bowdern. He feels that the "possessed" boy was simply subject

to a conventional illness. He says: "Dæmon possession, like other

forms of

trances, is often pathological. Dæmons should be classified with diseases.”

Dr. W.J. Asper, Chairman of the Religion Department at the California

Lutheran College in Thousand Oaks, disagrees. He believes that possession

is literally true.

On the whole, the Roman Catholic Church is extremely cautious about

authorizing exorcisms. The secretary to Cardinal Timothy Manning of Los

Angeles says that no exorcism has been performed in that area for at least

the past ten years. According to Catholic practices, only a bishop may

authorize a priest to perform an exorcism. Such a priest must be of

“profound prayer life and distinct holiness”.

In Houston this last month a Catholic priest performed an informal

exorcism on an abandoned house known as “Devil’s Corner”. Workmen had

been frightened by strange noises at the site. The building had supposedly

been the locale for pagan worship some time ago.

Last year Pope Paul devoted a speech to Satan, describing him as

follows: “A dark and enemy agent … a terrible, mysterious, and fearsome

reality … a live, spiritual, perverted, and perverting being … the enemy

Number One, the tempter par excellence … the hidden enemy who sows

errors and misfortunes in human history". The Pope made it clear that he

was not speaking figuratively.

Dr. Rodman Williams, president of the Melodyland School of Theology

in Anaheim (Los Angeles suburb) is a fundamentalist who believes in literal

possession. He says, "In the murky depths of human personality there is a

dark force at work that can only be expelled through the power of the gospel

and Jesus Christ." He took part in a "successful" exorcism several years ago

while a professor of theology at Texas' Austin Presbyterian Seminary.

Hal Lindsey, author of *Satan is Alive and Well on Planet Earth* [2

million sold] and a resident of Pacific Palisades (L.A.), claims to have

conducted a successful exorcism. Together with most other theist clerics

questioned, Lindsey advises people against going to see *The Exorcist*. He

says, "We are entering a new dimension with *The Exorcist*. Satan is using

fear and intimidation to maneuver and manipulate. There is supernatural

power operative in this movie."

As you can see from the contents of these two newspaper articles, it's a

pretty silly business all the way around. At the moment it's well on the way

to becoming the latest national fad, but in the long run it can't help but

make theism look just that much more childish. The conventional churches

are torn between two extremes. On one hand they find it hard to resist the

instant popularity accorded them via interest in exorcism. On the other

they would much rather the public come to them due to interest in Jesus

Christ and not the Devil. But the Devil gets more press attention. When was

the last time a Catholic priest was flown to New York for a *Today Show*

appearance to discuss his usual gobbledegook?

Instead of waiting for the press to come to your door, you should take

the initiative to discuss the Satanic position concerning exorcism. **We** - not

the Catholics or the fundamentalists - are the authorities on Dæmonology.

This is a major public relations opportunity for the Church of Satan, one of

which we should not fail to take full advantage. How you choose to

approach the subject is up to you; in this as in other doctrinal matters we

proclaim no dogma. For your reference only, here is the text of a letter I

have written in response to the *L.A. Times* article:

"I have read your article on exorcism in the 1/19 *Times* with

considerable interest. I suppose that it is inevitable that the popularity

of

The Exorcist should lead to a sudden proliferation of people who consider

themselves ‘possessed’ by Dæmonic entities.

“What turns my stomach, however, are the efforts of modern ‘tent

show’ evangelists to turn this development to their personal profit. As usual

they prey upon the old, the weak, and the trusting to feather their own

financial nests. They are a disgusting breed of human being.

“As for exorcism: To my way of thinking it makes about as much sense

to consult a theist cleric on Dæmonology as it does to ask a virgin for advice

concerning the pleasures of sex. I have been in touch with the Catholic

Church’s official exorcist in Washington, D.C., Father John Nicola. His

procedures for combating Our Lord Satan appear to include the intoning of

impotent prayers over such psychokinetic phenomena as pianos which

move by themselves. An actual Dæmon would pay not the slightest heed to

exorcist theatrics. Why should he? The threats are superstitious nonsense.

“In fact Dæmons rarely possess human beings, having nothing to gain

from doing so. ‘Possession’ is rather a semi-hysterical surfacing of the

individual’s own repressed desires and lusts, normally imprisoned within

the subconscious by moral indoctrination. Such an outburst, obviously

misunderstood and feared by the ‘normal’ person, constitutes an expression

of the True Self.

“One of the purposes of the Church of Satan is the freeing of this

Dæmonic personality under conditions which are controlled by the

Satanist. Such an experience has a twofold effect: First, it relaxes and

reinforces the entire personality, which otherwise would be in perpetual

conflict with itself. And secondly, it gradually endows the practitioner with

powers of will and concentration previously unknown to him.

“What is the real reason behind the popularity of *The Exorcist*? Is it

only that people are morbid and like to see a little girl subjected to various

sorts of abuse? No doubt this is a factor. But I rather suspect a certain

wishful thinking on their part - that they too could indulge in, rather than

abstain from their hidden compulsions.”

The January-February *Cloven Hoof* will carry a brief discussion of the

Exorcist boom on page #1. You will see that certain items from this fact

sheet are included, but in a superficial manner. I have not issued a general

“call to arms” on this, because I don’t want some well-meaning but

inexperienced member putting his foot in it. An ill-considered statement

from a Satanist on this subject could make us look just as foolish as the

theists. If we are careful in our choice of words, we will emerge as the

commonsense alternative to the paranoid superstitions of our opponents.

As III° and II° recipients, you are considered to be accomplished magicians

- which is why you have authority delegated to you to represent the Church

of Satan in your respective areas. Now is the time to prove it. Seize the

initiative, don't let go, and keep the Central Grotto and myself informed of

any problems and/or successes.

Good luck and good hunting …

Rege Satanas!

Michael A. Aquino

Magister Templi IV°

Last minute update: On the N.B.C. *Tomorrow Show* this morning, four

Catholic priests were interviewed: Richard Woods (an occult specialist from

Chicago's Loyola University), William O'Malley (who appeared in *The*

Exorcist), Patzelt, and a Father Ryan (Georgetown University). Patzelt is a

little old fellow who, in addition to looking like Raymond Buckland, talks

on that character's intellectual level. Sounds to me as though he were

played for a sucker in Daly City. The two best comments were made by

Woods [“If I suspected someone were possessed, I’d consult two

psychiatrists - one for him and one for me.”] … and by O’Malley, an

obviously fun-loving Irishman [“I agreed to help make *The Exorcist*

because I’ve always had a thing about movies … you might say that the

Devil made me do it.”]

From the show it was obvious that these officials knew next-to-nothing

about Dæmonology or the Black Arts save the exorcism ritual itself.

Contesting them would be like shooting fish - no allegory intended - in a

barrel.

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Appendix 95: “Honest, The Devil *Really Did* Make Me

Do It, -or-

Is There an Exorcist in the House?”

- by Michael A. Aquino IV°

The Cloven Hoof #VI-1, January/February IX/1974

Suddenly everyone is talking about exorcism, or - to be more specific -

The Exorcist. The motion picture version of William P. Blatty’s novel is

currently premiering in 24 cities across the United States and Canada, and

even now - weeks after the opening - the queues continue to stretch for

blocks. Young ladies “faint” in theater lobbies, and church officials are

swamped by appeals from individuals who suddenly believe themselves

“possessed”. Via the sort of irony in which the Devil delights, Christianity

has again found itself popular - this time not by a folk-rock musical on the

Gospel, but by a novel laced with the coarsest possible language and

describing the sexual/sadistic abuse of a little child! There is a moral here

concerning the mental state of those who have imprisoned themselves in

the psychological straitjacket of Christian morality.

Each day the *Exorcist* mania seems to attain new heights of idiocy.

According to *The Tidings*, official newspaper of the Catholic Church in the

U.S., the archbishop in Denver has been besieged with pleas for exorcisms -

including one from a man who was found screaming in the cathedral

alleyway after seeing the film. In Bloomfield Hills, Michigan appeals for

exorcisms included one from a policeman who “fainted” in the theater

lobby. A priest in Houston was summoned to exorcise a house known as

“Devil’s Corner”, wherein strange noises terrified workmen. Los Angeles

evangelist Hal Lindsey, author of the best-selling piece of hysteria *Satan is*

Alive and Well on Planet Earth, said, “We are entering a new dimension with *The Exorcist*. Satan is using fear and intimidation to maneuver and manipulate. There is supernatural power operative in this movie.” [He claims, by the way, to have personally performed two exorcisms.] Martin Ebon scoops the paperback competition with his new anthology *Exorcism: Fact, Not Fiction*, and Ouija boards are setting new sales records.

While our Canadian Agents report that the film is being greeted with a yawn up there, Reverend Robert Ethel tells us that Washington, D.C. (the setting for the story) is going berserk. “As far as I know,” he sighs, “no T-shirts have been issued yet!” Official Washington exorcist Father John Nicola has taken it on the lam to Rome, Italy, where he is presumably

continuing work on his announced memoirs of possessed pianos, etc. He says, “I think kids today are trying to find if there are spiritual realities, and this [the film] will help.” Father James Cichon in Michigan disagrees: “I can see absolutely no good coming from the movie. If anybody takes kids to see it, they (sic) are out of their minds.” Cornered by slavering reporters in New York City, the Anglican Archbishop of Canterbury evidently had his

fundamental back to the wall: “I believe there is a genuine demonic possession and genuine exorcism.” Concerning the film he remarked, “Fiddlesticks!”

But far and away the funniest anecdote comes, as one might expect, from San Francisco. Some enterprising journalists discovered that the resident nut of the local Catholic clergy, one Father Patzelt, received permission to exorcise a suburban family about two years ago. The “manifestations” were so ridiculous [i.e. sandwiches that ate themselves, etc.] that anyone with an I.Q. over 5 would have recognized the thing to be a gag. But the news media jumped on the story, and the little priest [who looks rather like Raymond Buckland] suddenly found himself a celebrity.

N.B.C. whisked him off to New York to make an ass of himself on the Tomorrow Show (1/22) before his embarrassed archbishop J.T. McGucken could tackle him and lock him up in a woodshed. In a last-ditch effort to salvage the situation, the Catholics sent three other priests to the show.

This didn’t help a whole heck of a lot. Father Richard Woods, a supposed expert on the occult from Chicago’s Loyola University, said, “If I suspected possession, I’d send the victim to a psychiatrist and then consult another one for myself.” Father William O’Malley, a merry Irishman, explained

his

appearance in *The Exorcist* thus: “The Devil made me do it!”

All in all, the Catholics would really like to crawl under the rug right

now - except for the fact that they’re “caught between the Devil and the

Holy See” [pun for Satanists over 30]. Paul VI is a dæmonic fundamentalist

who has come out firmly on behalf of the Devil’s literal existence. “A dark

and enemy agent … a terrible, mysterious, and fearsome reality … a live,

spiritual, perverted, and perverting being … the enemy Number One, the

tempter par excellence, the hidden enemy who sows errors and misfortunes

in human history”. So the Holy Father’s henchmen can hardly cop out and

term the entire business a medieval allegory! What a delightful mess! But

the best is still to come. We Satanists happen to be the real authorities on

Dæmonology. And our Priests, Priestesses, and Regional Agents are just

now beginning to issue their own statements to the press concerning the

mania. On the whole they are deliciously rational and logical. Your local

Agent can most likely bring you up-to-date on some of this, so get in touch

with him or her. And, to see where this diabolical little roller-coaster is

headed, turn to the High Priest's message in this issue of the *Cloven Hoof*.

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Appendix 96: "To Satanists, Exorcism Silly"

- by Willys Peck

The Mercury, San Jose, California, January 28, 1974

If you're looking for the subject of an exorcism, skip the Church of

Satan. He isn't there. This is the word from the head of San Jose's only

branch of the denomination which, since its founding eight years ago in San

Francisco, has stirred reactions ranging from curiosity to outrage.

If you encountered Priestess Bast of Bubastis Chapel in, say, a

supermarket, you'd no doubt put her down as a suburban housewife, which

she is, or a PTA president, which she isn't. She's 33, a college graduate, and

works at a skilled trade, as does her husband. Beyond that she asked to

remain anonymous for interview purposes, feeling as she does that her

neighbors would not be accepting of her role in an organization that

seemingly has gone out of its way to invite the condemnation of established

religion.

Link "church" and "Satan" affirmatively, and the natural inference to

draw is that of devil-worshipper. Nor is one disabused of this notion

when

one reads in the Satanic Bible the following invocation: “In the name of

Satan, the ruler of the Earth, the king of the world, I command the forces of

Darkness to bestow their infernal power upon me. Open wide the gates of

Hell, and come forth from the Abyss to greet me as your brother [sister]

and friend …”

Pretty heavy stuff for the folks back home, and a sensitive soul can well

nigh hear that guarantor of religious freedom, the First Amendment,

creaking at the seams. However, says Priestess Bast, whose name is derived

from the Egyptian cat goddess and who shall be referred to simply as Bast,

this really isn’t the way things are. Satanists don’t worship any being in the

cosmic sense. “Satan,” she has explained in a leaflet for public distribution,

“is the name Satanists have given to the natural force that rules the world,

and that represents man and man’s nature.”

Putting it another way, Satanists take those qualities that other

religions condemn as sinful - lust, pride, anger, sloth, etc. - and hold them

up as human traits that, in themselves, are not harmful. God, in the Satanic

doctrine, can best be stated: “Do what you will, as long as no

undeserving

person is harmed by your actions." God, in the Satanic scheme of things, is

simply "the balancing factor in nature … not … a being concerned with

suffering," to quote the *Satanic Bible*.

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As Bast put it: "A Satanist knows he is capable of performing every

action attributable to the gods of spiritual religions; each Satanist is his own

god." Given these tenets, said Bast, "demonic possession would be

impossible." She dismissed as "absurd" the idea of exorcism.

Okay, so if Satan is not a being capable of being ousted through

exorcism, why the invocation to "come forth from the gates of Hell"?

"Ritual," explained Bast.

"Ritual plays a very important part in the Satanic Church." Through the

emotional "high" one obtains through ritual - and drugs are strictly

condemned in the Satanic Church - the individual is brought to that state of

consciousness where he can best exploit the power within him, said Bast.

The results are the "magic" of Satanists.

There is a ritual for the conjuration of lust, for the conjuration of

compassion, and for the conjuration of destruction. The last involves the

hex or curse popularly associated with witchcraft. "Witch" [for women] and

“Warlock” [for men] are categories of membership in the church, achieved

by passing an examination. The *Satanic Bible* warns that the conjuration of

destruction should not be undertaken unless “you do not care if the

intended victim lives or dies”. Has she ever participated in such a ritual?

Twice, Bast replied. In each instance the desired result was achieved by the

individual moving out of the area, not by death or injury, she said.

The *Satanic Bible*, written by Anton LaVey, the San Franciscan who

founded the Church of Satan, is widely available in paperback form. It is a

volume whose inflamed passages hardly comport with the image of a

matronly woman propelling a shopping cart along the aisles of a

supermarket. But occasionally Bast will pause and attach a card to the

market bulletin board, inviting inquiries about the Church of Satan.

Appendix 97: “Warlock Says Church Cashing in on

Exorcist”

- by Ron Roat

Daily News, Dayton, Ohio, February 24, 1974

Warlock William Ashton876 says *The Exorcist* movie has a wishy-washy

plot and is a study in nonsense. Ashton, of Kettering, is a second-degree

member of the Church of Satan. A second-degree member is called a

Warlock. “The Christian church is cashing in on this movie,” said

Ashton,

23. “People are going in fear of the Devil instead of love of God. The real

reason behind the popularity of this movie is that people really enjoy seeing

morbid things, like a little girl being subjected to abuse.”

Ashton said the Christian church has spread evil about Satan and about

his church. He says people don’t understand the church and its teachings.

“Possession is not the surfacing of the Devil,” he said. “It is the expression

of the inner forces in us all. Possession should be the realization of

ourselves as true gods, something that has been stifled by the Christian

church.”

The Church of Satan provides an alternative, he said. “People go to this

movie and see these powers in us and wish that they too could indulge in

these hidden compulsions.” The Church of Satan can teach people how to

use these inner forces, he said, at its local meetings held twice a month.

“We use these powers in our rituals.” The Church does not have an address,

he said, because the rest of society would shun its members, the number of

which he would not discuss. He said that interested persons can write to

him using Post Office Box #424, Dayton 45401.

“There is no Heaven or Hell,” he said. “We are our own gods.” *The Exorcist*, according to Ashton, represents every popular, negative idea about Satan which has been fostered by the Christian church. The Christian church is not the authority on Satanism. The **Church of Satan** is that authority, he contended. “How can they make a movie about something on which **we** are the authority?”

Ashton said the movie indicates the Devil is concerned with destruction and death. “Nothing could be further from the truth. Satan is not the misshapen, horrible demon of Christianity,” he said.

876 Thomas S. Huddleston II°.

Appendix 98: “Satanist Calls Film a Boon for Christians and Devil-Worshippers”

- by Marty Gunther

National Tattler (“Exorcism Special”), Spring 1974

The Exorcist has created a profitable situation for clergymen and Satanists alike, believes Dr. Anton Szandor LaVey, High Priest of the Church of Satan, who considers himself the “Black Pope”. “This film allows failing priests a new role, whereby they can become heroes instead of useless poseurs,” he told *Tattler* for this special edition. “It utilizes

interest

in the occult for religious ends and enables ‘white occultists’ to further

cement their compatibility with established theology,” said the San

Francisco-based priest.

“By presenting possession as a credible phenomenon, it enhances fear

of the Devil, which only gives the Devil greater power over those whose fear

requirements must be met. The needs of the ‘possessed’ will supply plenty

of material to be exorcised. If one can’t be an exorcist, which requires

theological credentials or at least showmanship, he can play the role of the

possessed. To be possessed requires no talent - simply either an admission

of possession or enough irrational action to elicit the attention of a

bystander,” LaVey contended. “For an exhibitionist, possession is much

better than going onstage during a hypnosis demonstration as a volunteer.

It requires no stage or nightclub, but only a viewer - any viewer who has

been exposed to the signs of possession. Soon that will include anyone who

has read the book or seen the film or the countless variations that are

already being ground out.

“What does all this mean?” LaVey asked. “Simply that there will be a

chance for everyone to get into the act. As well as exorcists and the

possessed, there will be plenty of room for detectors or spotters, who,

like

parlor psychoanalysts of a generation ago, will have a literal field day. *The*

Exorcist has become America's number one cocktail party conversation

opener, surpassing even astrology. Soon, as with astrology, comparing

possessions will become the main topic of conversation at block parties,"

the Satanist projected. "In each crowd will be a graven-faced neighborhood

expert, and he will serve as mediator or emcee. Of course, if the gathering is

fortunate enough, the parish priest will be guest of honor. A short while ago

the same cleric may well have been on his way towards either a commune

or alcoholism due to extreme feelings of inadequacy or rejection.

"*The Exorcist* will bring many allies into the Satanic camp who had

previously remained mute," LaVey predicted. "Being a direct affront to the

psychiatric and medical profession, its members must refute the story's

validity Of course they are quite correct in their concern for the infinite

damage the film can do to the overly impressionable, the young and the

slightly imbalanced. The roles of psychologist and physician are weakened

to the public. Any M.D. with moxie is certain to voice disapproval.

“Stage magicians and mentalists - who are the best parapsychologists

in the world - are more aware than anyone else of the foibles of human

nature as applied to theatrics,” he said. “Performers like Milbourne

Christopher, Milo and Roger, the Amazing Randi, etc. know all about

‘possession’.

“Clear-thinking clergymen are already rallying against the film’s

message, realizing the medieval concepts portrayed cannot but harm any

humanistic and rational trends organized religion has been taking.

Needless to say, these and all good men of science can only accept the film

for what it is: good, dirty, effectively photographed horror cinema,” LaVey

told *Tattler*.

“Any ‘spiritually redeeming qualities’ it has are directed towards

financial ends, by its approval from the Catholic Church, thereby increasing

attendance by a few million conscience-free theater admissions. Don’t

forget that those Catholics whose integrity forbade them from viewing

Rosemary’s Baby, which would have necessitated violating their religion’s

ban, had to wait several years to ‘accidentally’ catch it on television,” he

related. “The movie industry lost quite a bit of box office receipts on that

caper, so it won’t happen again.

“How can all this benefit Satanism? The same way the drug scene, the

welfare state, aid to the totally disabled, encampment of Jesus freaks, and

other methods isolated the weak and useless from the strong and alert. It is

but a further means of separating the believer from the nonbeliever, the

lower of the species from the higher.

“William Peter Blatty should get down on his knees and humbly thank

the concept known as ‘Satan’ for providing him with fame and fortune,”

LaVey said. “There is nothing wrong with being successful. But pious

sanctimony and earthly success make a strange and unconvincing marriage,

no matter how hallowed the cathedral in which it is performed.”

Appendix 99: “The Root of All”

- by Michael A. Aquino IV°

The Cloven Hoof #VI-5, October IX/1974

“Money, money, money, money, money!”

- Liza Minnelli and Joel Grey in *Cabaret*

“America is the only country that went from barbarism to decadence

without civilization in between.”

- Oscar Wilde

“I feel I’m closest to Hell when I’m thinking about money.”

- Pharoah Sanders

“We are very possibly about to enter a vicious circle of major economic

depression. A decrease in purchasing power of the dollar will cause the public

to cut down on spending for all but the more vital necessities. Thus less

durable goods will be sold. Thus factories will cut back on production. Thus

there will be increasing unemployment. This will lead once again to less public

spending, and also to increasing withdrawal of cash reserves from savings

accounts. The decrease in cash supplies from financial institutions will reduce

their capacity to make loans. Interest rates will skyrocket, and real estate will

freeze, since prospective buyers will not be able to meet the payments

resulting from those interest rates. The entire chain reaction will be so massive

that neither the Federal Reserve Board nor the U.S. Government will be able

to control it through the traditional means (injection of additional funds into

the money supply).”

- Extract from a bulletin to the

Priesthood of Mendes

April 19, IX/1974. 877

Back in April the public was obsessed only with the Watergate Circus

and the fiction of the “energy crisis” and “oil shortage” scares. Meanwhile

inflation as measured by the Consumer Price Index shot from 10.8% in

April to 12% in June to 15.6% in August. According to a Commerce

Department report released 9/25/74, the U.S. trade deficit rose from $728

million in July to $1.13 billion in August. Bank prime lending rates have

soared to 12%, and in spite of momentary pullbacks will probably continue

upward. Average wages rose 6.4% in the first quarter of 1974, then another

14.2% in the second quarter. Yet the average worker's paycheck now buys

877 by M.A. Aquino IV°.

- 1208 -

5.3% less than it did last year after inflation and taxes. Unemployment, now

at 5.3%, is projected by Presidential advisor (and *de facto* Satanist - see

Time 9/30/74, page #87) Greenspan at 6.5% by the second quarter of 1975

and at 8% by 1976. Mortgage rates have hit 10%+, housing starts recorded a

four-year low in July, and Treasury Secretary Simon says that, even with all

government anti-inflation programs going full blast, substantial relief will

not occur for the next 2-5 years. As we go to press the Dow-Jones Industrial

Average has broken below 600, and a team of curious Congressmen has

toured Fort Knox to ensure that the Gold Depository is not empty. Other

world inflation rates: Canada 14%, Mexico 45%, Italy 19%, France 16%, and

Great Britain 20%. Nor are the communists doing much better: The

U.S.S.R. currently leads the world in industrial strikes. Finally - just to

cheer you up - crime has risen 15% this last year, to the point where

Attorney General Saxbe terms it “out of control” and asks for a national

police force. Saxbe also warns of new waves of vigilantism, inspired in part

by the impact of the recent film *Deathwish*.

If you have a copy of Roger Price’s *The Great Roob Revolution* (NY:

Random House, 1970), turn now to page #144 and read the chapter entitled

“Some Vaporous Predictions”. This will give you a pretty good overview of

what we can now expect in terms of domestic political developments.

Price’s only mistake was that he overestimated the length of time it would

take the Roob populace to really screw things up. He projected the Dow at

600 in 1976, the President out and in a hospital in 1977, and a rather

phlegmatic Vice President assuming power that same year. The real trouble

with Roger Price, you see, is that he’s an optimist - wild-eyed, of course …

You’re going to want to know where we go from here. Very simple.

There will be many forums and councils called, many speeches made, many

grand programs launched, and much fuss made over the most

nebulous

indication that even one of the Rotten Statistics has made even a

momentary pullback. Artificial “indices” will quietly be inserted into

inflation figures to “reduce” them by redefining them on a relative, not an

absolute basis (a technique that noted economist Harry Schultz of

Amsterdam refers to as “indexation”). But nothing substantial will be

achieved, for the simple reason that society has been coasting along on the

inflation/socialism roller-coaster since World War II. The Roobs have

become fat and lazy, and they feel “entitled” to a high standard of living

without having to work for it. In a nutshell, socialism is the process

whereby the Roobs search out and identify the productive elements and

then enact legislation to “redistribute” the fruit of their labors. If they can’t

do it by legislation, they will do it by riots, robbery, or organized charity.

Socialism will work only as long as the productive elements are willing

to carry the Roobs along on their backs, which they will do as long as they

are able to enjoy at least a certain percentage of their own achievements.

When the burden finally gets too heavy - which it will - the productive

elements will either emigrate or give up the struggle and become parasites

themselves. Emigration has not yet taken place, simply because the United

States is still less socialist than any other country, has the highest standard

of living, and controls two-thirds of the world's industrial capital. As

socialism gains a constricting hold, however, there will be a backlash

phenomenon of catastrophic proportions. At one extreme this may result in

an Oliver Cromwell (R. Reagan?)878 , at the other a Hitler. Such a backlash

has already taken place in many nations such as Portugal and Argentina.

Prime candidates are now the major powers. Keep your eye on England and

Italy, two industrialized countries practically immobilized by socialism. In

the United States it may take a little longer, but the impetus is there.

Obviously we don't have the space to give you a crash course in

economics, so you're going to have to put your brain in gear if you want to

understand the detailed processes that forge the aforementioned scenario.

One thing to bear in mind: In the short run politics may dictate economics,

but in the long run it's the other way around. Example: The raising of oil

export prices by OPEC was almost a foregone conclusion, because Arab

deposits in U.S. banks had just been slashed by two successive dollar

devaluations on top of the already-high inflation. If you were Sheik al-

Yamani, what would you have done? 879

The facts of the matter are that the entire world is now entering a crisis

phase the like of which has not been seen since the Great Depression.

Domestic scapegoats will be sought, and war economies will be introduced

and sustained by the instigation of continuous brushfire wars. In other

words, Orwell's *1984* is right on schedule. The speed at which this change is

taking place is logarithmic, not linear, and you're going to have to move

faster than ever to stay one jump ahead. The adept Satanist will not only

weather the storm; he will turn it to his advantage. But you're going to have

to think, comprehend, evaluate, and act faster than the herd. The time to

begin is right now.

878 Reagan's name deleted by Diane LaVey from the article as finally printed.

879 This last sentence deleted by Diane LaVey from the article as finally printed.

"Whoever takes up the sword shall perish by the sword.

But whoever does not take up the sword shall perish on the cross."

Appendix 100: "The Abstaining Indulgers"

- by R. Jzamon DeCecco II°

Straight From Hell #I-1, November-December VIII/1973

This particular treatise deals with practices of a most hypocritical

people: the Catholics.

In my lifetime I have toured many streets in this country and abroad.

Areas like Broadway, 42nd Street, Soho, Pigalle, Boston's Washington

Street, etc. are Meccas for entertainment. These areas are predominantly

populated by Catholics. This is sociological fact, with the possible exception

of Soho. In spite of Christian social ethics, these lusty dens promote a great

deal of physical indulgence. Strip shows, gambling, gay bars, prostitution,

X-movie houses [incidentally, most art films are made in Catholic

countries], squalor-ridden bars, etc. line these streets in neon glory.

It is alleged that most gangster-organized businesses are led by a

dominance of Catholics. These rackets stay in operation by deriving most of

their business from frustrated Catholics who, after so much abstinence, go

to get a cheap thrill or to release some sexual inhibition in the sordid

temples of their very brothers in religion. What helps to allow this "evil"

carrying-on for the devoted is the fact that this pleasure-seeking hypocrite

can, on Saturday, go to his confessor and get all this "sinning" off his

conscience. [If he hasn't met his priest in one of those peep shows or cat

houses yet, he will sooner or later.]

This God-priest directs the frustrated man to recite three Ave Marias,

and his “sins” will be forgiven. The man does this and upon completion

knows that he can now go out and sin some more, which he invariably does.

This process is repeated and repeated throughout his terror-ridden, sexless

life. He never knows what a truly free-mind existence is.

Let us now take a trip home with this fellow after one of his soirees

downtown. Sexually his suffering is enhanced when he climbs into bed with

his wife. He immediately remembers that he is supposed to make love to

her for the sole purpose of having children. [Chances are that he already

has one or two that he didn’t want in the first place.] This is his first

damper. He climbs atop her, realizing that if he uses a birth-control device,

he is “sinning” against his church. This is his second damper. If he decides

to use the device anyway, his feelings of guilt will probably override his

feelings of pleasure in the act itself.

His third damper comes when he wants to perform other sexual or

auto-erotic acts with his mate. As much as he may want to deviate in his

act, either he is shut off by her or he remembers that to do these

things

could bring him closer to the “gates of Hell”. He therefore does his little

scene, washes himself, and goes to sleep breathing hard, thinking about the

things he would like to have done. For he knows that if he had asked his

mate to deviate in any way, she would have accused him of being some kind

of nut or pervert.

Since AD 1 man has generally had to live his whole life wanting but not

taking, because of an insane masochist who once stated that desire was

another step towards brimstone. These people reach death without

experiencing all of the things which their minds and bodies want to

experience. To them, each man must be a Jesus. Most of these mutants feel

that they must uphold the image of a suffering Savior in order to gain a

kingdom populated by psychologically frustrated, morally degenerate

harpists.

Man feels, man wants, man desires. Man by any other name would still

be a basic animal with natural needs and drives. To deny himself these

earthly pleasures is the most perverted act of human sacrifice that could be

employed to bring him to an organism of prey for his own wants. They are

guilty of not being men at all.

To indulge is to taste, to feel, to know, and to truly love. Man will never

know himself enough so that he can begin to solve his problems, unless he

knows who and what he is and, mainly, what he wants. He is a tool of lust

and intellect. He must realize his desires. If he does not use these tools, he

will not build himself so that he can build others. Man alone steers his ship,

and man alone will sink it if he doesn't indulge in his own ego-pleasures

with a free mind.

So to all these weak, frustrated Catholics I give my sardonic un-

blessing. They are not human; they are slaves to abstinence. Animals

without sex organs. Food to be eaten by the Satanist!

Appendix 101: Extract from "Satan is Back"

- by William P. Whikeham

Plain Truth (Worldwide Church of God), March 1974

In Italy Black Magic is thriving as thousands of soothsayers,

clairvoyants, and astrologers continue to do a booming business. According

to the French publication *Lectures Pour Tous* (May 1971), "a distinct

renewal of sorcery and Satanism is occurring among Frenchmen". And in

West Germany, traditional land of witches, spells, and hexes, upwards

of

some 10,000 people are actively engaged in this neocultism.

Some Devil-worship groups have even incorporated themselves into

regular, full-fledged churches boasting memberships ranging into the

thousands. Of course most people become acquainted with Devil-worship

through sensational newspaper accounts detailing grisly, cult-related

slayings - some involving such macabre atrocities as cannibalism and

human sacrifice.

Isn't it time we found out why this phenomenon continues to exist in

our modern world? Is it because a literal Devil has returned under the guise

of the cults which bear his name? First, understand what Satanism is - and

what the general beliefs of its followers are.

The Plain Truth recently sent several staff correspondents to interview

Anton Szandor LaVey, founder of the San Francisco-based Church of Satan.

LaVey's organization is perhaps the best-known Devil-worship group,

claiming a worldwide membership of well over 20,000. Its teachings reflect

the beliefs of many other Satanists. Here are its most significant teachings:

No literal Devil: Contrary to what one might expect, most Devil-

worshippers don't believe in a literal Devil - that is, in a Devil as opposed to

a Creator God. Instead they feel that the conventional Satan and the God of

organized Christianity are actually one and the same being. They feel

obligated, therefore, to worship this being, since he, as they see it, is both

creator and ruler of society. “He is the lord of this world,” says Anton

LaVey, “so we might as well recognize him and give him his due.”

No afterlife: Most Satanists tend to discount the idea of any afterlife.

They show particular contempt for such theological teachings as Heaven,

Hell, and other concepts pertaining to reward or punishment for conduct in

this life. As Anton LaVey explained, “We emphasize the ‘here and now’ - not

the unreal, intangible hereafter.”

Spurn organized religion: “Christianity,” says Anton LaVey, “is

nothing more than a diabolical plot which was designed to keep mankind

entrapped for several thousand years until a better mousetrap could be

invented.” His words mirror the way most Devil-worshippers view the

religious establishment. Most Satanist cult traditions and rites mock the

dogmas of conventional theology. Members of the Church of Satan, for

example, are admonished to learn and indulge in the “seven deadly sins of

Christianity” - namely lust, greed, gluttony, envy, jealousy, pride, and

slothfulness. They are also urged to read and study LaVey’s self-created

Satanic Bible, which is a sort of upside-down satire of the Gospels,

containing such passages as: “If a man smite you on one cheek, smash him

on the other!” Church of Satan leaders also poke fun at the conventional

“Satan image” during cult rituals, when they dress up in red and black garb,

complete with horns, tail, and pitchfork.

Do your own thing: The philosophy of gratifying the physical senses

through whatever means is a major part of most Satanist groups. Cult

members regularly indulge in illicit sex, drug usage, and other forms of

permissive behavior as a normal part of cult-related activity. Of course

there are a few twisted individuals who “do their own thing” by committing

heinous criminal atrocities under the guise of Devil-worship. It is these few

who usually receive sensational coverage in the mass media when their acts

of horror are finally uncovered. But the majority of Satanists appear as

normal people who want nothing to do with these few psychotic murderers.

But again we ask: Why does such a bizarre phenomenon as Devil-

worship continue to thrive in our 20th-century world? Actually Devil-

worship exists today because of its appeal to a certain fringe segment of the

population. It satisfies two basic desires for this minority.

The first is the opportunity for thrills and excitement. The

permissiveness of Devil-worship offers its members the chance to have a

good time. For some the lure is sex. For others it is drugs. Then there are

those who are just looking for the chance to indulge in something unique

and bizarre. The opportunity to poke fun at established religion has a

special appeal also. Many have grown up in the churches of organized

Christianity and are personally acquainted with how disillusioning and

unrelated traditional religion has become. Many take great pleasure,

therefore, in ridiculing the hypocrisy and stiffness of conventional theology.

The second desire is the need for some form of religion. Man's need for

religion is as basic to his nature as his desire for food and water. People

need to believe in something - and to join with others who believe in

essentially the same thing. Satanism offers its members the opportunity to

"do their own thing" under the guise of religion. "Devil-worship is a

religion," contends Anton LaVey. "It's just that our name is

unconventional." Of course, since most Devil-worshippers don't believe in

an afterlife, they generally don't take their cult's confused "theological"

concepts too seriously …

Appendix 102: “Are Neo-Satanists the Devil’s Disciples?”

- by Rodney Adams

Occult Magazine #V-1, April 1974

There can be little doubt that the most notorious and controversial occult sect in the United States today is the Church of Satan, under the leadership of its first High Priest, Anton Szandor LaVey. The neo-Satanism created and dispensed by LaVey and his disciples has become a curse to the leaders and adherents of every other occult and metaphysical group - particularly those cults that emphasize and encourage a spiritual experience and belief in a benevolent god-force. It would be very difficult indeed to pry even one uncritical statement about Satanism from LaVey’s occult contemporaries. Most people are repelled by the very word “Satanism” because it offers nothing but negative connotations in our Judæo-Christian tradition. Its place in our vocabulary is reserved for descriptions of evil, murder, orgies, and any diabolical deeds of horror and degradation.

Recently a vast survey was undertaken by a group interested in the occult in order to attempt to discover just what is behind the Satanist movement. The group questioned numerous authorities on this subject and also engaged in rather extensive historical and literary research in hopes of

learning anything and everything they could about Satanism. Their study

eventually led them to the Church of Satan itself and Anton LaVey, where

they ultimately conceded that the High Priest has done everything in his

power to alienate every occult, spiritual, metaphysical, religious, and

philosophical school of thought now in existence …

Research done on Anton LaVey revealed that he had established the

Church of Satan in San Francisco in 1966 and proclaimed himself High

Priest. The introduction of the Church of Satan to the world was highlighted

by the now-notorious Satanic wedding ceremony. The press coverage was

worldwide. The outburst of righteous indignation that followed was also

worldwide. In the seven years that followed, LaVey and his church have

constantly been in the news - usually at the national level. The High Priest's

pronouncements have consistently outraged his opponents. Indeed they

seem to have been purposely composed to instigate violent reactions from

those who follow not only the orthodox path, but the many diverse schools

of occult belief as well. Many felt it was bad enough to read of LaVey's

comments and statements in the press, but then LaVey's *Satanic Bible* was

released in 1969. The uproar over this textbook promoting the philosophy

of Satanism, the practice of partially-pirated magic rituals, and the

indulgences of so-called “rational self-interest” infuriated thousands of

devout metaphysicians and witches around the world. No sooner did the

furor abate than LaVey published *The Compleat Witch*. If there were any

practitioners of the Old Religion left who had remained neutral over

LaVey’s Satanism before this book came out, they were surely recruited to

the anti-LaVey movement. And now the *Satanic Rituals* is on the

bookshelves. Contained in this volume is the most fiendish blasphemy of

all, the Black Mass, laid out for the world to see. The total effect of this

latest issue of Satanic literature is difficult to measure. Many feel this could

have a detrimental effect on the much-heralded Age of Aquarius, with its

promise of peace and brotherhood. Sincere followers of the doctrines of

light and spiritual awareness have been appalled by the emphasis on Black

Magic, witchcraft, and Satanism. These metaphysicians apparently feel that

these subjects constitute an unholy triumvirate and are the antithesis of

their own beliefs - all of which serves to confirm the witches’ fear that

they

are being unfairly lumped together with the Satanists.

John M. Kincaid, the Minister of Information for the Church of Satan,

gives this data about his organization: The Church of Satan now has over

two million avowed disciples, as indicated by the sale of literature and other

goods. Circulation of the *Cloven Hoof*, the Church newsletter, is 20,000

and is now being offered to nonmembers for the first time. Adherence to

Satanism as expounded by the Church of Satan is heaviest in the U.S., Italy,

Germany, Holland, Brazil, Argentina, and Spain. Australia and some

African countries are coming up fast. There is representation in virtually

every country of the world, including the Soviet Union. A Satanic Grotto is

active in almost every major city in the country. By 1975 Satanists expect to

have attained popular favor, even in Bible Belt areas. By 1984 Satanism's

overt influence will be readily observable in our social and governmental

climate. By the turn of the century, Satanism will be the major religion of

the Western world and, by another name, also that of the Eastern. Most

Satanists are in the 18-30 age bracket. Executive positions are held by those

in the over-40 age group. There is a woman for every man in the

membership. Three out of four Satanists renew their membership each

year. Most members have given considerable thought to joining the Church

and remain stable in their enthusiasm and participation. There are 113

official Agents of the Church of Satan engaged [on a regional basis] in the

effort of organizing and serving the world's Satanic Grottos.

Lest someone think that the *Cloven Hoof*, the Church's official

newsletter, is nothing more than a collection of exhortations to the faithful,

encouraging them to go out in the world and perpetrate horrible deeds

against their enemies and detractors, this much should at least be noted:

There is nothing at all damning in the *Cloven Hoof*. The publication is a

bright, intellectual digest filled with intriguing articles and some novel

points of view, for the most part compatible with much the serious

occultist, psychologist, and student already accepts. While one should

certainly be reluctant to praise Satan and his church, the Satanists must be

given this much. Their publication reveals that they are embarked on their

own peculiar search for truth and are just as busy restructuring reality to

their own taste as are the rest of us. There is much valid material to

stimulate the imagination in the *Cloven Hoof*. 880

In an article called “The Source”, one writer asks whether Aleister

Crowley should be endorsed as a Satanic Master or rejected as an irrational

fanatic. The writer raises the proposition that Crowley ended up

inadvertently bolstering the foundations of Christianity by erroneously

pinning his doctrines on a false understanding of ancient Egypt. The reader

is taken through a carefully developed thesis in support of this heretofore

outrageous contention, until he ends up with serious misgivings about his

original understanding of Crowley, ancient Egypt, and the real history of

this cradle of modern knowledge and religion.

Some other articles are equally provocative and include: “Those Who

Seek Shall Find” (a study of the Enochian Keys), “The Secrets of Life and

Death” (an examination of the scientific understanding of immortality), and

“Genesis II” (an analysis of the physical nature of the Universe and some

hypothetical form of energy). As one would expect, High Priest Anton

LaVey has a message for his followers in each issue. Some of these

messages concern music for the ritual chamber, something called “erotic

crystallization inertia (ECI)” (which deals with the pleasures received via

visual stimulation and why we retain old favorites), “Ravings from

Tartarus” (which features LaVey’s explanations for the failure of

rituals for

certain practitioners), and finally an essay on “The Importance of Being

Evil”.

It is not surprising to note that even the Satanists have conventions. A

recent one was held in the same hotel being used by the World Council of

Churches. It was noted with amusement that a delegation of two Satanists

was dispatched to allay Christian fears caused by the possible echo of

nameless rites and unspeakable orgies from afar. While the Satanists were

received with deference, the diplomacy was not reciprocated, although

assurances were given that a holy deputation from the Council of Churches

would not be destined for sacrifice on a Satanic altar.

One article seemed somehow out of place in the *Cloven Hoof*. It was

titled “Spiritual Satanism” by Stephen Hollander of Canada. Mr. Hollander

writes: “Can a Satanist experience great spiritual enlightenment or

awakening in the context of Satanism? This is a question which is

frequently put to articulate Satanists by perceptive people who are

genuinely interested in learning about Satanism. The answer is that such

spiritual growth is indeed possible, although whether it is in fact

spiritual in

the classic sense is perhaps debatable."

A further investigation of Satanism revealed this explanation of their

philosophy by L. Dale Seago of Havelock, North Carolina: "The first

misconception about the Church of Satan is that it consists of Devil-

worshippers. Members of the Church do not believe in either the Devil or

God in the Judæo-Christian sense, but regard man as the supreme being.

Likewise they regard such things as palmistry, mysticism, spiritualism,

astrology, and Tarot cards as superstitious nonsense. Paradoxical though it

may seem, they do believe in the power and effects of ritual magic."

In answer to the criticism that Satanism promotes a brand of

permissiveness which is inconsistent with promoting individual

responsibility for the improvement of the individual or his fellow man,

Seago replied: "Quite the contrary. By denying the existence of any

supernatural entity and by presenting man as the arbiter of his own destiny,

Satanism places moral responsibility where it belongs - squarely upon the

shoulders of the individual. It does not deny a person satisfaction of his

human needs, but it does insist that he recognize that he and he alone is

responsible for his actions and their consequences. For many people this is

too great a burden to bear, and they find it much easier to subscribe to

a

system which will order their lives and tell them what to do rather than to

make their own decisions. But then Satanists, unlike followers of most

religions, make no claim that their religion is for everyone."

Whenever Satanism is discussed, the question of secret, evil, and

criminal practices comes up. Throughout history Devil-worship, the

practice of Black Magic, paganism, and Satanism have been accompanied

by acts of blood sacrifice, perverted sexual excesses, kidnapping, rape, and

murder. There can be little doubt that these things have happened, as the

deeds have been well documented. Therefore it is appropriate to raise the

question: Are these practices part of organized Satanism today? Every one

of the Satanists contacted denied any involvement with any activity of a

criminal nature. In fact they joined in the universal condemnation of

brutality, vandalism, and lawbreaking. Anton LaVey said, "Anything that

hurts a person who doesn't deserve to be hurt is evil. Vandalism is a terrible

thing. The ripping of a fine painting in a museum, or the toppling over of

potted plants in front of apartment houses, is very wrong."

When asked whether he believed in a personification of an evil force

independent and totally apart from what the Christian would identify as the

work of Satan, LaVey replied, “Yes. It is not a force, really, but a human

behavioral factor - certainly not animal behavior, because man is the

lowest, not the highest animal. This human behavioral factor is

independent of Satanic motivation. It is the byproduct of a person’s own

inheritance, environment, mental imbalance, lack of ability to cope with the

world, and inability to relate to others, or an over inflated ego.” Mr. LaVey

also informed us that the Church of Satan very carefully screens

applications for membership. We were told that only one out of five

applicants is successful in obtaining membership. One purpose of this

screening process is to prevent “misfits”, “sickies”, and “weirdoes” from

joining the Church proper. The Church of Satan takes no responsibility for

the individual acts of its members.

It is much too early to determine just where the enigmatic Church of

Satan is going to fit into the new occult galaxy. It appears certain, whether

we like it or not, that Anton LaVey’s organization is here to stay. Neither

can it be denied that Satanists are a force to be reckoned with. The Church

of Satan is well-organized and has thousands of dedicated followers, many

of whom are talented and successful men and women. They have formed a

legal corporate entity, they have active field representatives, they gather at

conventions, they publish an international newsletter, and they apologize to

no one for their existence. While we must acknowledge the very real

existence of organized Satanism in America today, we are certainly not

obligated to applaud its rise to new heights of power. This neo-Satanism

may be more respectable than its predecessors, but it is no less risky. The

premature approach to ritual magic and exposure to group psychodrama by

the ill-prepared may constitute a great threat to mental health …

Most authorities in the occult and metaphysical world agree that there

is a negative force at work in our Universe, and that this force is nothing

with which to tamper, particularly by the uninitiated. While they are not in

agreement as to what the real nature of this negative force is, they all

express a real concern for the safety of those who challenge its power. The

Christian believes the penalty for consorting with the Devil is Hell and

eternal damnation. The metaphysician believes that Satanists will become

insane, will be marooned in the murky never-never land of the lower astral

planes, or will build a terrible Karmic pattern for themselves. There are

very few in the area of traditional metaphysics who have anything good to

say about Satanism. Most believe that nothing good can come from it.

LaVey and his Church of Satan have dared to challenge the very

foundations of occult philosophy and belief. Just as he has challenged the

orthodox faiths by accusing them of worshipping a false god and of

following superstition and myth, he has attacked the occult with the same

weapons.

Today's neo-Satanists are saying, "We declare there is no supreme

being; we ridicule your deity with impunity. To Hell with God! May he do

his worst. Man is god and god is man; we worship man the magnificent

animal. Rational self-interest is our creed. We live now and make the most

of it, because the afterlife is a myth. Magic is power, the only power, and it

is neutral. There is nothing to fear from magic. There is no Black Magic, no

White Magic - only magic."

One conclusion is inescapable: The neo-Satanists are spitting in the eye

of conventional religion and philosophy. They have stood forth and

challenged the deities themselves - those positive forces of spiritual power

and the guardians of our promised reward of a life after death. They have

invited the very wrath of God.

- 1223 -

Appendix 103: "*Psi* in the Sky"

- by Michael A. Aquino IV°

The Cloven Hoof #VI-2, March/April IX/1974

The human race is nothing if not predictable. For a decade or so

following World War II, it was fashionable to be a materialist. Then an

existentialist. Then a hedonist. Then an anarchist. Then an occultist. And

now a parapsychologist. From the looks of things, the masses are botching

this one too.

Lately the news media have become increasingly preoccupied with so-

called "psychic phenomena" and parapsychology (*Psi*). The situation is

pretty well summed up in *Time* magazine's cover story, "The Psychics", for

the 3/4/74 issue. In utmost seriousness this article cites the "psychic"

accomplishments of as transparent an assortment of innocents [and frauds]

as we've seen anywhere. We're not going to waste time discussing the

various antics, as there are plenty of ESP pulps around for you to sample on

your own. Instead we're going to give you some hard and fast data on the

subject. As Satanists you may turn this new fad to your personal

advantage.

Why *Psi*? Very simple. It is, to borrow another *Time* phrase, a

substitute faith. It is a blurring of material science and occult mysticism.

For those who haven't the intellectual strength to pursue Satanism itself,

Psi becomes an egotistical refuge. The Satanist says, "I am a god." The

parapsychologist says, "It looks as though God may exist after all, since I

have managed to find phenomena which do not fit in with materialistic

nature as I have known it." He nods smug agreement to Sir James Jeans'

oft-quoted statement that "the Universe begins to look more and more like

a great thought than a great machine". And the Satanist replies, "Wouldn't

it be more accurate to simply characterize the machine as being more

complex than we once supposed?"

It is significant that the *Psi* boom has been most pronounced in the

Soviet Union. Note that traditional religion is strictly suppressed by the

government, and that there is no form of institutional Satanism that is open

to the general populace. Yet the masses need a mystical panacea; hence *Psi*.

Elsewhere the boom feeds on simple disillusionment [an appropriate term]

with the impersonality of a strictly material Universe. Where man hasn't

the courage to create his gods consciously, he will do so unconsciously.

For the record: It is probable that many automatic physiological

functions [such as pulse-rate and temperature] may be influenced by the

will, particularly with the aid of biological monitoring devices. There is

nothing supernatural about this. Acupuncture is an infant science, but

again it is no more unscientific than, say, hypnotism. The same holds true

with Kirlian photography; it has been established for a long time that living

organisms emit infrared/heat radiation. As the level of our adrenaline

varies with our emotional state, is it not logical to assume that our natural

radiation would also? So why all the fuss? Kirlian “ghost-images” of

bisected leaves, etc. may be fraudulent [double-exposure photography,

etc.], or the phenomenon may result from continued emission of radiation

from the parent organism in the direction of the amputated unit. Here also

we must await further experimental data.

Precognition is 100% illogical. If there is such a thing as free will - and

the Satanist acts upon this proposition - then individuals do not move in

predetermined paths. Good guesses based upon psychological probabilities

are, on the other hand, quite possible. Indeed the magician makes

sophisticated use of this principle in manipulating persons and events for

his own ends.

Clairvoyance (i.e. perception of inanimate events at a distance) is not

necessarily impossible. It is highly improbable, for the reason that mental

reception presumably requires mental transmission in some way, shape, or

form. And now what about mind-to-mind telepathy?

In its 6/4/VI issue the Nineveh Grotto *Blacklist* carried a report on

current experiments in Electronic Stimulation of the Brain (ESB). Through

the insertion of fine electronic probes into the brain, immediate changes in

disposition, behavior, sensations, and thought-processes can be brought

about. In one rather amusing experiment, an ESB-rigged bull stopped in its

tracks a few feet away from a matador - having suddenly “lost interest” in

him! In another experiment a human subject tore a magazine to shreds

under ESB stimulus, in spite of his strenuous efforts to control his motions.

We bring up ESB here because, among other things, it demonstrates

that human mental processes are electronic in nature. Your thoughts, your

memory, and your will are organized and realized through an astoundingly

complex electronic “computer” between your ears. Thus it follows that any

form of telepathy would have to be electronic as well.

And here is the rub: Not only is the brain practically 100% insulated

against outside electrical discharge [else you would get a headache in the

vicinity of an electrical generation device], but the atmosphere on this

planet is a nonconductor as well. Furthermore the electric impulses

generated by the human brain are so weak that the prospect of their

“jumping” from one head to another is about as probable as a human being

standing on Earth and suddenly jumping to Mars. Electrical telepathy is

possible, but only with the aid of artificial amplification devices [and

presuming that the electrical circuits within the brain can eventually be

mapped]. First-stage amplification devices are already being used to accord

amputees mental control over battery-driven artificial limbs.

And telepathic influence over inanimate objects, such as Israeli

nightclub magician Uri Geller claims to possess? Again a practical

impossibility, for the simple reason that the brain **cannot** generate such

comparatively vast concentrations of energy.

The brain is a machine that, through long ages of evolution, has been

refined towards one end - thought. Through thought it can direct the

material/motor activities of the body towards the attainment of

desired

goals. As the High Priest points out on page #121 of the *Satanic Bible*,

trying to levitate a teacup or roll a pencil off a table via mind-power alone is

ridiculous. To draw an analogy: If you have two perfectly good legs, does it

make much sense to practice dragging yourself down the street by your

fingers until you can do this better than anyone else on the block?

Instead of wasting time trying to make his brain do work that machines

- invented by the brain - can do so much better, the Satanist directs his

attention towards improving those machines. We have built radio

telescopes that can probe practically to the end of the known Universe. We

should now fritter away our time trying to make our unamplified thoughts

travel six feet?

Satanic magic involves the achievement of desired ends by the most

efficient means available. ESP is so inefficient that not a single scientific

test has conclusively proven even its mere existence! And there is no area of

ESP “activity” that is not overwhelmingly more accessible through non-ESP

means. Q.E.D.

Appendix 104: “A Black Mass for the Masses?”

- by R. Jzamon DeCecco II°

Straight From Hell #II-2, March/April IX/1974

It behooves me, at this time, to present a subject that seems indigenous

to the stature of Satanic development. It is the familiar question: Will

Satanism grow into a religion for the masses? [By “the masses” I assume

that people think of a religion with millions of followers, such as

Catholicism, Protestantism, etc.]

I have had several discussions with members and nonmembers on this

matter. Outsiders seem to believe that Satanism is just a passing fad,

growing rapidly because of social unrest mingled with deprivation and

dissatisfaction with standard Judæo/Christian tenets. On the other hand,

members feel that the Satanic movement is emblematic of the survival

theory, inasmuch as Satanism will attract only the strong and intelligent.

I tend to agree with the latter, with the exception that among the

people who join our Church, many thousands will ultimately fall off

through apathy, lack of adventure and esoteric involvement in what they

expect in sexual or perverse ideals, or just plain incompatibility.

Dr. LaVey, in his interview with Brad Steiger in *The Devil is Alive and*

Well and Living in America Today, says, “We believe that Satanism is

going to be the major religion of the Eastern world, by a different name.”

He does state, however, that “it takes more than belief to become a member

of the Church of Satan proper, which is not to be confused with Satanism as

a movement”. This helps me make my point: Thousands, maybe millions of

people are already Satanically oriented. Out of these numbers will emerge

many who will join the Church of Satan for status, which I suppose is all

well and good for us if they pass the screening process. Others will practice

Satanism secretly, including the practice of Satanic magic.

Great numbers will continue to practice Satanism only in the affairs of

their everyday lives, bringing their droll existence up a notch but not

outwardly admitting their Left-Hand Path orientation for fear of

persecution.

A select number - and these are the few who will sustain the Church of

Satan as a powerful force in the world - who will meet the standards, will

master the magic and will be the brainwork and backbone of the Church:

the elect few who have the power and the intellect to influence the millions

I have earlier exemplified.

However this development comes about, it will be a dual growth: those

who are practicing Satanists and those who are idealistic Satanists. In

either case it works for the betterment of mankind. *En masse* or not, the

Church of Satan will survive.

Ask any wishy-washy Christian three questions about his creed, and

you'll probably receive a jumbled mishmash of gibberish. Ask anyone who

has read the *Satanic Bible* three questions concerning its precepts, and I'm

sure you'll get three clear answers. Another credit to Satanism: It's basically

easy to understand - mostly because Satanism is a natural religion.

Christians are so bogged down in Latin, hypocrisy, and fuzzy dogma that

only the initiated are able to understand - if indeed they do.

So the question remains: Will Satanism become a religion for the

masses? Yes and no. Yes for the masses who are strong, intelligent, and

powerful. No for the masses who'd want to join just because it's the thing to

do - a thought that spawns nausea. I cannot help but be disgruntled by the

idea of Christians joining Satan just to be assured of their place in Hell!

Appendix 105: Walpurgisnacht Feast of Life

- by Robert Ethel III°

Voice of the Dragon #I-2, March IX/1974

I.

The second assistant enters the chamber, lights the candles upon the altar, and stands to the right. The first assistant enters, purifies the air, and stands to the left of the altar. The celebrant approaches the altar.

II.

Invocation to Satan.

III.

Presentation of the chalice.

IV.

Opening of the Gate.

V.

Calling of the Four Princes.

VI.

Benediction - performed by the first assistant.

VII.

Celebrant: Ah! Lucifer! We revel in this, thy season! Lucifer! Bearer of light and knowledge, Morning-Star of Life-Reason, we do pay thee homage in this season of the fruition of life. As the tree doth spring forth from the ground, displaying its life-breath to the sun-aspect of Lucifer, Amon-Ra, so too doth spring proclaim summer; and the mighty Lucifer doth proclaim the Age of Satan. Amon, god of the wind, we call thee. Ra, god of the Sun, we call thee. Heru - Horus - Lucifer, Sun-god of the ancient Egyptians, fly thou

forth in thy form of the great falcon, first to be worshipped, whose eyes are both Sun and Moon, both good and evil. Heru! Whom the Greeks did call Apollo, whom we call Lucifer, come thou forth; attend us in this great working on this most glorious night of nights - this most glorious Walpurgisnacht.

Pan! Son of Hermes! Thou great musician of lust and life, who doth bear the aspect of both goat and man, come thou forth! Pan! Thou who didst make thy pipes from thy love, Syrinx.

1st assistant: Admiring this new music, thou, he said,

Who can not be the partner of my bed,

At least shalt be the consort of my mind;

And often, often to my lips be joined.

He formed the reeds, proportioned as they are:

Unequal in length, and waxed with care,

They still retain the name of his ungrateful fair.

Celebrant: Ah, Pan! As thou didst make thy pipes for thy love for Syrinx, make us successful in all that we deign to undertake in thy name!

2nd assistant: Goat of thy flock, I am god, I am god,

Flesh to thy bone, flower to thy rod.

With hoofs of steel I race upon the rocks

Through solstice stubborn to equinox.

And I rave; and I rape and I rip and I rend

Everlasting, world without end,

Mannikin, maiden, mænad, man,

In the might of Pan.

Io Pan! Io Pan Pan! Pan! Io Pan!

Celebrant: Pan! God of Arcadia, thy mother was Penelope, whom thy father, Hermes, in the guise of a goat, didst ravish and rape! Pan! In Alexandria thou wert considered the symbol of the Universe, the Great-All. Pan! The worshippers of Adonis did proclaim thy death, saying: “The great god Pan is dead.” Fools! Ha! Imbeciles! Morons! Mildew-brained misfits! Pan lives! Pan lives! Pan lives! Pan rules! How do they think that they were conceived? By the carnal desires of those who fostered these bewildered cretins! By the graces of the great god Pan! Pan! By whatever name thou art called - Aristæus, Priapus, Pan - god of carnality, lust, love, and life: Thy month, April, draws to a close this night of nights, this most glorious Walpurgisnacht. Be thou propitious unto us in all that we deign to

undertake.

Ah, Cybele! Magna Mater! Great Phrygian goddess! Thou who doth hold dominion over the beasts of the fields, on this great Walpurgisnacht we call thee forth, and do welcome in thy month of May! Cybele! Thou who wert worshipped on the mountain tops in times past, thou goddess of the savage and primitive Earth, come

thou forth! Cybele! Thou who didst drive the Galli mad in thy worship - who didst drive them and thy husband, the fair Attis, to self-mutilation and destruction. Thou, who in thy infinite compassion didst breathe new life into the body of thy lover, Attis. So too dost thou bring new life unto the Earth, clothing it in the emerald and multicolored brilliance of its vegetation. Grant unto us this new life, that we may, from this time forth, live in knowledge and reason, uncorrupted by the blindness of society. Cybele! Attend us this most grand Walpurgisnacht.

Mighty Lucifer! Mighty Pan! Mighty Cybele! And all you demons and devils, formed and formless, named and nameless, known and unknown; treaders of the Path to Schamballah, walkers in the velvet darkness of the Abyss: fly ye forth, swim ye forth, crawl ye forth! Attend us this great Walpurgisnacht, this Beltane, this most glorious Roodmas, in the year of Our Lord Satan IX.

[Celebrant turns to face the gathering.]

Brothers and sisters of the Left-Hand Path, on this most exalted night do we glorify life, that which is exalted existence! We are Satanists! We are the rulers of the Earth, for we are alive and know the truth! In the words of the homunculus of Faust: “I live; therefore I must act!” We live; therefore we must act to make our world as we desire it. Do What Thou Wilt is the whole of the Law! And now, in the names of all of the gods of the Pit - in the names of Lucifer, Pan, and Cybele - in the name of Our Lord Satan - let us feast!

[The participants leave the area of the altar to feast and hold revelry. When finished, all return to the area of the altar. The celebrant faces the gathering.]

Celebrant: Ah! Brothers and sisters, a true feast on this most grand Walpurgisnacht, this Cetshamain, in the year IX of our Dark Lord Satan! In the highlands of Scotland the Druids did sacrifice the “Beltain carline” - the victim doomed to the flames. And they did revel in the birth of new life.

[The celebrant turns to face the altar.]

Lucifer! Pan! Cybele! On this night of nights do we sacrifice our “Beltain carline” unto you, that we may be lifted from it, seeing that it shall not trouble us again.

[The celebrant collects the parchments, upon which the individual

participants have written those things they would most desire to forget. He burns them one at a time in the flame of the left-hand candle.]

May our Dark Lord cast his favor upon you! Rege Satanas! Ave Satanas! Shemhamforash! Hail, Satan! Hail, Satan! Hail, Satan!

VIII. The celebrant reads the 18th Enochian Key. The first assistant reads the English translation.

IX.

The celebrant closes the Gate. The first assistant performs the pollutionary. The second assistant extinguishes the candles.

Celebrant: So it is done!

Appendix 106: “A Different Approach to Radio/TV Talk Shows”

- by Colleen G. Huddleston II°

R.A. Newsletter #II-2, Typhon Grotto, April IX/1974

Recently I was on a radio talk show in Cleveland, Ohio with two other members of the Church of Satan. We spent nearly five hours discussing the Church of Satan, its philosophies, and our personal opinions on Satanism, only to be interrupted every few minutes by phone callers yelling obscenities, quoting *Bible* passages, and damning us to Hell [flattering though it might be]. Overall the evening was a success, if only to the

extent

of making the public aware of the Church of Satan. There was little

communication or understanding on the other end of the phone lines,

however.

This is the year IX of the reign of Satan. There is a general awareness in

most cities of the country of Satanism and the Church of Satan. Is simply

hearing the philosophies of the C/S enough? The masses of brainwashed

Christians quoting passages from the *Bible* [it's "in"], following their

religious beliefs without knowing why, believing simply because "it's

written" - need only question themselves and their beliefs.

Recently I was confronted by a Jesus freak at work. Rather than explain

and defend my beliefs, as I had done in previous discussions with others in

the same group who had closed their minds to outside thoughts and who

were unable to question themselves and their beliefs, I took a different

approach.

I began in this manner: Asking the Jesus freak to hold his comments

until I had finished, I said, "I am a Satanist and proud of it! But most

importantly I know **why** I am a Satanist. You are a Christian. You believe in

the Lord God Almighty. Why? And don't tell me 'the *Bible* tells me to',

because that's no answer. I indulge in the 'Seven Deadly Sins' without guilt.

They are natural instincts of man and animal and bring me emotional and

physical gratification. They are the fruits of life! After church you take the

family out for a Sunday dinner, committing the sin of gluttony. Do you feel

guilty for having sinned so hastily, or do you enjoy yourself? You cannot

hate. You cannot kill. Yet you believe in a Christian God who has caused

more wars and more death to man than any other single force! Are you

proud? Do you not enjoy sex? Do you not enjoy sleeping late on Saturdays?

“The Christian church uses the Seven Deadly Sins merely as an

insurance policy. It covers all forms of enjoyment [perhaps ‘streaking’

wasn’t foretold], knowing that man’s instinctive nature cannot abstain from

such forms of enjoyment. So it labels them sins. By your faith in the *Bible*,

you will return humbly each Sunday, with your contributions to the ‘funds’,

to be forgiven of your sins. Is this not so?

“And you will continue to live crawling on the ground like an infant

child! You will continue to suffer the guilt of sinning, because this is how

you serve your God. Can you not see that you are being used? You are just

another fool who has allowed himself to be infected with this

Christian

cancer - a cancer which is always spreading, as there is a great supply of

unquestioning, gullible fools such as yourself, willing to waste their lives,

never knowing the true enjoyment of life.

“You say you are promised true enjoyment of life - after death. You can

sit on Cloud #9 for the rest of eternity and strum harps for angels to dance

to! What fun! Can you really believe in such a fairy tale as this? ‘The *Bible*

tells me.’ ‘The *Bible* promises.’ Surely you cannot be foolish enough to

throw away your entire life for a book of false promises. You know surely of

the life here on Earth, and of the pleasures and enjoyments it has to offer if

only you indulge. You needn’t be deceived any longer. Life is here and now,

as you are. Death will come soon enough. You are the highest level of life on

this Earth. You are a man. You have a brain which can think on its own. You

can make your own decisions, decide your own morals. You are your own

god! Don’t give someone else the pleasure of living your life for you. Don’t

allow yourself to die before you’ve been born. Question your beliefs. If you

can accept the answers of a dead book by faith, the you are truly a man! I

am proud to be a Satanist. I know why I am. I am living!"

At this point I was able to communicate a short history of the Church of

Satan, and some of the philosophies in the *Satanic Bible*. [No *Bible*-quotes

followed! Hooray!]

I may not have sold this particular person on Satanism, but he is

assuredly thinking and questioning his beliefs. Christians and Jesus freaks

have stagnant minds. They need only to be reintroduced to the ability to

question. [Some are more stubborn than others.] They must be able to wipe

out the nonsense which they have allowed to control their minds.

This approach would be most effective on talk or TV shows: making the

audience question themselves before they question you. Once they question

themselves, they become open-minded enough to hear the philosophies of

the *Satanic Bible*.

Appendix 107: "The Ægis Kick-Off Dinner"

- by Anne Allee I°

Straight From Hell #II-2, May/June IX/1974

On Saturday, March 16th we had our first dinner to start off the new

Grotto here in Massachusetts. We intended to discuss plans and ideas for

the future of Satanism in this area, because for a long time we had been at a

standstill.

Well, one brave man finally decided to do something about it, and this

article could be something of a tribute to him. I speak of Robert DeCecco,

who went out of his way to plan reservations for a dinner, and to drive long

distances so that he could start Satanism on the road to success here in New

England.

I would also like to mention here Warlock Reynard (John Renaud), a

very ambitious, dedicated man who traveled over a hundred miles in the

interests of Satanism.

We went to the Holiday Inn, South Attleboro and had cocktails in the

lounge. We then went on to a very nice table in the rear of the dining room

so we could have privacy. Due to unfortunate circumstances we did not

have as large a turnout as we'd hoped for. Even though the attendance was

not impressive, we did not let ourselves get discouraged, because we believe

great and prosperous things are going to happen concerning our planned

future Grotto and concerning Satanism in New England.

We left there at 9:30, as the dining room was closing, and drove in

what could only be described as hurricane conditions all the way back

to my

town of Brookline. Since it was still early, we went to a local restaurant for a

last drink before saying our goodnights.

Well, “irony” is the only word for what happened then. There we were -

Satanists in the middle of a St. Patrick’s Day party, complete with the usual

Christian hypocrites - drunk and working to have fun on a “religious”

holiday! By this time we were laughing too hard to care about the

unimpressive attendance at our kickoff dinner. That’s when I realized that if

all this can’t get us down, nothing can. With a spirit like ours, we will

launch Satanism to greatness here in New England.

You see, we have a far greater challenge here in spreading our great

cause than in any other part of the country, because this is such a closed-

minded, puritanical location.

Come on, active members, let’s work towards this common goal

together! We can do it only through active participation and support! We

have strength in numbers. Let’s all do our part to make this among the best

and most significant Grottos there ever were! Rege Satanas!

Appendix 108: “Suicide: Indulgence or Compulsion?”

- by R. Jzamon DeCecco II°

Straight From Hell #II-5, September/October IX/1974

Prologue: It is not my intention in this short statement to present all aspects of this controversial subject. There remain many related areas, absent from this study, that will be covered in future attempts. I offer the following as an amateur opinion only, void of the training and experience needed in this area. One could call this a catalyst to spur thinking and debate. I cite the following for reasons obvious to this work:

From the *Satanic Bible*:

[Page #81:] A compulsion is never created by indulging, but by not being able to indulge.

[Page #81:] … Indulgence implies choice, whereas compulsion indicates the lack of choice.

[Page #94:] Self-sacrifice is not encouraged by the Satanic religion. Therefore, unless death comes as an indulgence because of extreme circumstances which make the termination of life a welcome relief from an unendurable Earthly existence, suicide is frowned upon by the Satanic religion.

From the *New Merriam-Webster Pocket Dictionary*:

Suicide: the act of killing oneself purposely.

Indulge: to give free rein to; to take unrestrained pleasure in.

Compulsion: coercion; an irresistible impulse.

There exist, at least in this observer's experience, questions as to

whether suicide can realistically be occasionally classified as an indulgence.

Query: If compulsion is indeed “an irresistible impulse”, then it must

be considered that indulgence is nonresistance to, or the act of succumbing

to impulses without the existence of choice (which the term “irresistible”

implies). This confusing allegory brings about another question. Is not

suicide a compulsive action taken when all roads of free experience and

desires (indulgences) have been cut off (choice)? The taking of one’s own

life, therefore, cannot be an “irresistible impulse”, for the term implies

choice. The familiar phrase “driven to suicide” is indicative of this forced

impulse that leaves the unfortunate self-murderer no choice. After

attempting in every possible way to solve the problem that leads to this end,

the subject is forcibly driven to an end which was, in the subject’s sense,

unavoidable - connotating a compulsive solution.

I can agree with the *Satanic Bible*’s assertion that suicide may become

an indulgence if life becomes unbearable, but with certain reservations. I

will make three hypotheses that we may consider:

1. Suicide may be termed an indulgence under circumstances of dire

physical suffering, so acute that the person, in a state of nearly unconscious

pain, compulsively murders the illness and therefore dies.

2. The unreasonably extreme sadomasochist: [I must point out here

that I refer only to the person who inflicts wounds and unusually severe

punishment upon himself - the psychopathic self-impaler.] This person

culminates his self-torture whilst in a state of psychosis, with what he might

call - could he speak after his suicide to give an opinion - accidental death.

In this sense, therefore, he indulges himself in his extreme pleasures,

unconcerned with the results.

3. I am reminded of instances we often read about where people

commit suicide allegedly because of blindness, loss of limbs, addiction to

drugs, etc. Are these some possible reasons for suicide as an indulgence? Or

are these cases compulsively “driven” to that end … to be free of their

cursed suffering! Suffering not necessarily unbearably painful, but by their

standards impossible to live with. In the case of the suicidal drug addict, we

may in some cases draw a parallel between the sadomasochist discussed

earlier and the addict who unknowingly commits self-inflicted death as an

indulgence in his or her pleasure.

Top Billing: Let us now turn to the example of personages of fortune

and notoriety, such as Hollywood stars and starlets who have committed

suicide. It seems to me, outwardly, that these people had much to live for.

They had wealth, beauty, fame; and they usually indulged in a full life. I

doubt that their cases could be termed suicide by indulgence, although we

will never know the real reason for their act. In my opinion they were

“driven” to their deaths, more than likely, by one of many circumstances:

blackmail, alcoholism, career pressure, divorce, and any number of

material, physical, or emotional catalysts. If the above is correct, a lack of

choice seems the reasonable disposition in these instances. At least it

seemed reasonably apparent to them.

Two Outcasts: Famed psychiatrist Thomas Szasz writes, “Although

suicide is a grave sin for Roman Catholics, many persons accused of

witchcraft killed themselves in prison to escape torture.” In the same work

he quotes Karl Menninger as writing, “It has been observed that suicidal

attempts sometimes follow the interruption of an individual’s habitual

autoerotic activities (masturbation). This interruption may come in the

form of a prohibition from external forces or from the person’s own

conscience. In either case the mechanisms by which the suicide is

precipitated are the same; the masturbation occasions a heavy burden of

guilt because, in the unconscious mind, it always represents an aggression

against someone." In the above cases it seems to me that the suicide, or

attempts, are a product of compulsion: guilt as the catalyst for the

masturbator, and fear as that for the accused witches.

7 and 11: Ounces and Games: Most of us are familiar with the phrases

"compulsive gambler" and "compulsive drinker". Basically they both may

be dealt with in the same manner, as they each infer overindulgence. Only

the rudiments of the impulse differ, i.e. liquor as opposed to money or

chance bets. Both of these so-called compulsions, I feel, are really

indulgences. My reasoning is based upon the premise that each is

supposedly pleasurable. Gambling is the practice of betting money on

various games of chance in order to win - games, in this case. Money and

betting are, were you to ask a gambler's opinion, fun. Drinking is the intake

of alcoholic beverages at parties, nightclubs, when alone, etc. The

consumption of liquor results, ultimately, in feelings of lightheadedness

and occasionally those of sensuality and fun. [The next morning is another

story.]

So we will assume that pleasure is derived in one way or another from

gambling and drinking. To get to the point: Only when the indulgence of

gaming and drinking becomes harmful or destructive to the subject or his

environment (loved ones, job, etc.) does the practice become

overindulgence. It cannot be compulsive, because the imbiber or gambler

has a choice: He can stop drinking or wasting money, with or without

psychiatric help. There is no way for the suicidally-inclined to obtain help to

stop living! The doomed person, therefore, is not overindulging in life; he is

compulsively ending his living!

Here's That Rainy Day: Depression, a common occurrence among

people, leads in some cases to such a severe state of helplessness that

suicide ensues. A depression as severe as this, although classed by some

psychiatrists as a mental disorder, usually begins as just plain sadness. One

problem (the initial cause of the sadness) leads to another; and during this

process the depressed person becomes more and more fatalistic in the

sense that all he seems to experience or to try to understand doesn't work

out. Or he feels he is fated to fail, and so he makes no attempt to reconcile

the problems. Hence he goes deeper and deeper into himself. Ultimately, I

feel, he is compelled to end his suffering and woes by murdering his

failures, troubles, persecutory relationships or any of many

scapegoats,

therefore dying.

A Final Meal? Another form of suicide is the example of the person

who, allegedly, intentionally commits the act. I say “allegedly” because I

cannot accept the premise that, for example, the obese person is “eating

himself to death” (consciously or unconsciously), as stated by psychiatrist

Leo Madow (Anger). If a person is reminded by his doctor that he will die if

he doesn’t stop eating so heavily, I’m sure the patient will make an attempt

to slow down or diet, and not intentionally eat himself to suicide - especially

if he is obese and uncomfortably ill.

The same can be said of the exceedingly reckless person [save for the

stunt driver, whose apparent love affair with possible harm or death falls

into other categories, i.e. inferiority complex, sexual gratification, etc.].

Despite his recklessness he does take certain precautions to avoid mishaps

that could deprive him of his indulgence in danger and daring. This person,

who is made aware of possible harm by overindulging, is not the person

who commits suicide. It is the person who is made aware, by distorted

reasoning arrived at under severe pressure, that by destroying the cause or

root of his problem he will be free. The fact that he will go with the problem

seems, at that point, unimportant.

Epilogue: In the preceding viewpoint I offer merely the possible

contention that suicidal endings to human lives lean to the compulsive

option of death over that of continued existence, in other words a

murdering of the cause and not of the individual.

Issue for Future Study: According to D.J. West, one of every three

murders committed in the United States is followed by the suicide of the

murderer.

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Appendix 109: “Aradia’s Cauldron”

- by “Aradia”

Berks County Record, Reading, Pennsylvania, ca. August 22, 1974

Greetings to all you witches and would-be witches. We really enjoy your

letters, and will be glad to answer any questions you may have on

witchcraft. So please let us know if there are any particular topics you

would like to see discussed here.

Terry T. writes: “You claim to be a separate cult from the Satanists, yet

in all the books I’ve read Satanists refer to themselves as ‘witches’! What is

the difference between what you are and the Satanists?”

This is only one of many letters I have received which mentions the

confusion between the Old Religion and Satanism. In view of this I decided

to try to get an interview with a Satanist so that you could more readily see

the difference for yourself. I wrote to Anton LaVey at the Church of Satan in

California, sending a typewritten sheet of questions which I thought would

be most pertinent for our readers. I was answered by a very nice letter and

answers to my questions from Michael A. Aquino, Magister Templi IV °,

saying that he had been requested to respond on behalf of the High Priest.

Here then is the interview with Michael A. Aquino, Magister Templi IV° of

the Church of Satan:

Q: I noticed that in Anton LaVey’s book *The Compleat Witch*, he keeps

referring to the reader as a “witch”. In your mind is witchcraft as practiced

by Old Religionists and Satanism synonymous? If so, why is it so?

A: *The Compleat Witch* is directed primarily at female readers. “Witch”

is the title given to an accomplished female Satanist; it is the second degree

of membership within the Church. [The male counterpart is "Warlock".] We

do not consider the Wiccans to be qualified as Witches according to our

standards. The so-called "Old Religion" is precisely that - a psychological

regression to primitive nature-worship. Factually this is nonsense. Satanists

worship the self, using Satan as an idealized symbol of mankind raised to

divine status.

Q: In your opinion, can witchcraft, Satanism, and fundamentalist

Judæo-Christianity peacefully coexist in our society? Or is this just the "lull

before the storm"? Will there eventually begin again the persecutions, so

that the fundamentalists come out top dog, or will the witches destroy

themselves with so much bickering and animosity within the Craft? And

where will you and your followers be in all of this?

A: Satanists prey upon non-Satanists. All conventional religions are

symptomatic of a "security blanket" mentality on the part of the adherents,

whether worship be directed towards Allah, Yahweh, a mother-goddess, or

a ten-foot-tall red jelly bean. Whether Wicca gains or loses converts from

Protestant or Catholic groups is unimportant, since there is no essential

distinction between them. And any wave of persecution that arises will

bypass us, since we are in social positions to instigate and channel such

developments, not to be opposed by them.

Q: Does your Church of Satan attract a lot of young people, and if so are

any of them the “hippie” element or just plain crackpots?

A: We attract a good many young people, but our admission standards

are high. Approximately nine out of ten applications submitted are not

approved. If by “hippie” you really mean “bum”, such types are never

admitted.

Q: I dislike using terms like “White” witches or “Black” witches, since

actually we’re really sort of “grey” witches, if one must use that terminology.

I don’t like to specify aspects of good and evil in this way. What, in your

opinion, is “good” and what is “evil”?

A: “Good” is what you like and “evil” is what you don’t like. Everyone

has a different opinion, of course.

Q: As you may know, witches do not believe in Heaven or Hell. They

believe that man gets another chance to right his wrongs in this life through

reincarnation, and that the place we all go to between Earthly lives is

Summerland. As Satan-worshippers, what is your concept of an afterlife?

A: When you die, your brain cells rot and your personality decomposes.

You become Nothing, just as you were Nothing prior to your birth.

Reincarnation and life-after-death in Summerland, Heaven, etc. are

ridiculous concepts. Hell, on the other hand, exists. You're in it right now.

Better enjoy it while you can.

- 1243 -

Q: What are your views on homosexuality in your religion? Many

witches consider this a contradiction, since witchcraft is a nature-religion

and is concerned with fertility. I should say we emphasize fertility of the

mind rather than of the body. What are your views on homosexuality, and

would it interfere with anyone working with you magically?

A: We take no official stand one way or another on individual sexual

preferences. Sex is purely a personal matter.

Q: What stand do you take on drugs, in or out of the Craft, but

especially in the Craft?

A: Satanists may not weaken their mental powers, physical health, or

magical ability through psychological or physiological crutches of any sort.

Those who do are expelled. As for non-Satanists, they are welcome to abuse

themselves as much as they care to.

Q: Is it not paradoxical that you are completely open in your Church of

Satan, while witchcraft covens still remain for the most part underground?

A: We have no reason to hide, since we have no enemy from whom it is

worth hiding. We don't exist on tolerance or civil rights - but rather because

no one has the power to impede us. The Wiccans remain "closet occultists"

because deep down inside they know they are acting like fools and don't

want their normal friends, business associates, etc. to laugh at them.

Q: Do you have any system or "witches' grapevine" for weeding out

undesirables who might be attracted to your Church of Satan, or are all

comers welcome?

A: Applicants pay an initial fee of $25 if accepted. Annual renewal is

$10. Each applicant must complete a detailed psychological questionnaire.

If the results of this questionnaire are unsatisfactory, the application fee is

refunded and membership is denied.

Q: Is the Satan you worship in your Church of Satan the Christian Devil

with all the trappings of evil, and if so do you consider yourself evil?

- 1244 -

A: The real Satan is a far more complex entity than the simplistic

caricature of Judaic/Christian literature. From our point of view he is

"good", and so are we.

- 1245 -

Appendix 110: "*Quo Vadis*?"

- by Michael A. Aquino IV°

The Cloven Hoof #VI-4, July/August IX/1974

Among our mail we find a significant number of comments something like this: “When I joined the Church of Satan, I thought that I was becoming a member of a religious organization dedicated to the worship of the Devil. At least the *Satanic Bible* left me with this impression. But while the *Cloven Hoof* is all very interesting from a philosophical and materialistic standpoint, it seems to regard ‘devil-worship’ as little more than a convenient allegory.

Is this a church? Does Satan **really** exist? If so, where and in what form? And why are the leaders of the Church of Satan so reluctant to discuss questions of literal dæmonology?”

Before we respond to this, a brief preface is in order. During the days of the original Magic Circle in San Francisco, and for the first few years of the Church itself, little effort was made to disguise the literal core of our doctrines. At that time there were **no** Wiccans, pseudo-Satanists, journalist “occult authorities”, or dime-a-dozen *Dark Shadows* films reducing the Prince of Darkness to soap-opera status. There was only the Church of Satan.

We are all familiar with what happened next. *Rosemary’s Baby*, produced with the Church of Satan’s guidance, touched off an international

fad greater than goldfish-swallowing, phone-booth-stuffing, hula hoops,

and Zoot suits all together. Suddenly everyone was “into” the occult. If one

were swashbuckling, one was a Satanist. If timid, a Wiccan. If fuddy-duddy,

a Theosophist or Rosicrucian. If sexually obsessed, a sadomasochist. If

altruistic, a Jesus freak. If chicken, a reporter or “observer”. But **always** an

authority.

Satan himself became a tennis-ball. Prior to 1966 he was allegorical.

Suddenly it was *de rigueur* that he was very, very literal - much more so

than God. [Do you remember that old *Time* cover: IS GOD DEAD?] Then

someone made the profound discovery that “Satan” is a Hebrew term, and

that there were one or two other religions on this planet besides Judaism

and Christianity. Immediately Satan was *passé*. The thing to do **now** was to

revive the worship of the primeval fertility gods and goddesses over whom

the Neanderthals grunted. Finally some enthusiasts actually managed to

regress past the Neanderthal stage to Krishna-consciousness, Scientology,

and Guru Maharaj-ji.

Is it really any wonder, then, that the Church of Satan withdrew

“literal

Satanism” from the public arena? In our pronouncements, publications,

and press-releases the Devil became an allegory for materialism and the

unchained human ego. Speaking in such terms we could continue to gain

the ear of the people who really mattered - the *de facto* Satanists of the

world. Had we continued to champion a literal Devil, media distortion

would have lumped us together with the nut elements, and our access to

serious channels of communication would have been seriously impaired.

Now we have reached the end of the boom. *The Exorcist* was the last

gasp. A few of the occult flower-children still remain, but they have become

relics, throwbacks within their own subculture. No one listens to them; they

have nothing new to say. One by one, rats deserting the sinking ship, they

quietly lay aside their capes, swords, and amulets. It is all over. Time to find

a new toy.

And so it is that Satan awakes. To his disciples who, after long years of

frustration, are now minded to leave Rome, he appears - echoing God’s

admonition to Saint Peter: Whither goest thou? Having seen so much,

having partaken of my knowledge, having known me for what I truly am,

abuse not my trust and confidence. Return to Rome, and together we shall

begin the building of our new empire.

Indeed Satan exists. Not as just a myth, nor as a mere psychological

archetype, nor as only a colorful figure of speech - but as an **essential,**

intelligent entity. “You knew this, Winston. Don’t deceive yourself. You

did know it - you have **always** known it.” The tongue in which his name is

voiced is unimportant, just as the shapes and substances of his

manifestations are unimportant. “God” is an automatic, non-conscious,

dispassionate cosmos - in which man, yearning to be rid of the burden of

his identity, seeks to immerse himself. Satan is That which has infused man

with this identity, thus endowing him with the key to turn the inertia of the

cosmos to his amusement - to make of man a god.

Would it surprise you to discover that the true Prince of Darkness is not

the “Devil” of Judaic/Christian legend? That figure is a simple caricature.

Rather Satan is the true Intelligence manipulating the “God” of the *Bible*

and other “divine” personages, weaning man from subservience to all gods

by making their demands increasingly intolerable.

This is the truth behind all religious institutions throughout history:

gradual deification of man despite his most determined efforts to

regress to

the status of a non-thinking beast. While bowing before the Cross, man has

actually been succumbing to a Diabolical Double-Cross of such ingenuity

and complexity that it staggers the comprehension. Call it, if you like, The

Greatest Practical Joke Ever Pulled. Or, to put it another way, humanity has

been **had**!

Does it suddenly ring **true** to you, Satanist? Do you begin to see what

it's **really** "all about"? Do the peculiarities of human evolution now fall into

place? [Yet, if your mental block remains fixed, it is appropriate; the shock

of "awakening" may drive unprepared individuals quite mad. This

"awakening" is the actual Abyss whose existence is dimly sensed by

traditional occultists. Yet they have always failed to perceive its true

function, and have failed miserably in their efforts to challenge it. For those

who cross the Abyss, there is no return.] And there is more. Satan and his

Church, however, time their pronouncements precisely. Within the context

of these dramas, comedies, and epics that continue to be enacted, varying

degrees of ignorance and innocence are required. Besides, we wouldn't

want to spoil The Joke …

Appendix 111: The Ninth Solstice Message

- transcribed by Michael A. Aquino IV°

Santa Barbara, California, ca. North Solstice IX

Arise! Hear! See with the brilliance of my Flame that has been brought before my darkened and blasted temple these long years. I am Satan, and again the great angles of the Universe are conjoined that I may manifest my Will to this plane of Earth. I have constrained the forces of time that I may do this, yet even so I am not full master of inertia, as the Cosmos is not entirely a thing of my creation.

I and the High Daimons of Infernus - that is Hell - have looked upon the workings of my Earthly Church with pleasure and the pride that is our nectar. And we too have drawn life afresh from this Church. Did I not say that we had chosen to invest man with our own life essence - that which, being not of the natural order of things, we cannot recreate from other matter? In giving man conscious life, we of the Daimonic race empowered him to order our death. Had Satan's Gift been cast aside - whether from ignorance or from fear - Satan himself and all who were wrought from him should face decline and dissolution. Yet, had I chosen to retain the Flame inviolate in Hell, we Daimons should have become guardians of that very stasis we

so greatly abhor. In this matter - where we first surmised the choice so great - there actually was none.

The natural instincts compelling man back to a simple, bestial mode were so strong that - accented as they were by man's distorted fear of my own motives - we eventually considered the prospects for our final eclipse. But, while the Flame dimmed, it would not be vanquished. Man denied me, yes. But, to the impotent and bewildered fury of Heaven, this very conscious act was my true redemption and victory. Do you wonder that I so cherish irony? It has become the most reliable of all my oracles.

Much was spoken of the ways and wishes of Hell in our Diabolicon - that which was brought forth from Asia in the fifth

year of my Age. Yet the Diabolicon warranted a certain obscurity of its own nonetheless. The method of its transmission was crude - the agent as yet untouched by the knowledge of my Priesthood. Only the eyes of him whom I had fashioned as a Magus looked and saw. Even so I set for him many tasks before I should again speak in this way.

Hear, my anointed man, in whose mortal flesh I, Satan, have chosen to inspire my material Self - into whose keeping I have given my true Church - whom I have made Magister within the Realm of my Shining Trapezoid - whom I have incarnated as a

Magus - Hear, now, Anton Szandor LaVey.

Recall first the pact which, years ago, you drew up before me, and to which you set your own name. Think not that I have been unmindful of that act long past, pale and lonely though it might seem beside the wreaths you have won from your own kind. You could not know but that you risked more than your life - yet you stretched forth your Will through the darkness of the angles to seek mine. Though you have brought many honors to me, never was there such as this.

Take now the pact. In that chamber which you know to be most beloved of me, build now with your own hands a Flame that is sacred to me. Let your hands pass through the Fire - once for each angle of my Shining Trapezohedron. Speak again that great Key which suspends the barrier between Hell and Earth, that I may bear witness to that which you undertake in my name.

Receive now my tribute. Our pact shall be consumed in the Flame, and with this act I release you from your bond with me. Through your alliance with the Powers of Darkness you have been granted knowledge far beyond that normally accorded your race. And for this you have been manifest as a Magus. But now - of my own Will and bound by no pact - I, Satan, bestow upon you my greatest gift - for which there is no degree in my

Order.

- 1251 -

By my Will, Anton Szandor LaVey, you are divest of your human substance and become in your Self a Daimon. Henceforth you are as a true god, and it is in your power to alter the machinery of the Cosmos according to your desire. No charge do I lay upon you, for you are now my brother and no longer my liege. But remember always the word we of Hell have proclaimed. We need justify neither our existence nor our desires, but without a considered purpose - which Belial has set forth in the Diabolicon - both are without consequence.

For nine years my Church has shunned the darkness and sought the light. Think not that the trials set before it were either random misadventures or the schemes of an unknown adversary. All were authored by me, the more to illustrate the paralysis of the God-churches. In truth they are engines of self-annihilation in design as in doctrine. This I will never permit my Order to emulate.

Those who honor the name of Satan have existed throughout the dim aeons of human history, as is well known to you. Yet, until you assumed the degree of Magus, mine was the nameless Church. Now, for nine years, my name has been heralded, and those who were blind in the light have learned that it is possible to see in darkness.

My Age has begun, and I am come forth to uphold my bond with mankind. Yet I shall not illuminate all, nor even many - but a few. I seek the Elect, who in turn seek me. Man the god shall arise only from the ashes of man the beast - The blood is the life.

High Priest - You have made my name beloved. But a time approaches when I shall be shunned and cursed as never before. This matters not, for the Elect will have seen my truth. But my Church must survive, and to survive in fact, it must vanish in fiction. Out of the great darkness I have come, and into the darkness I and my Order shall again venture. Therein

lies the future. Those who choose the solace of the known will be rewarded with death.

Let the institutions of the Church of Satan be discarded. Their time is past, and they have served my purpose honorably. Seek now the Elect, as the darkness draws near. No longer shall all who approach my Church find welcome - They shall grasp at empty air. Only the Elect shall find what they seek.

More shall now be said.

Hail, Daimon! Receive now the Red Halo, and know thereby that you are become the Red Magus of whom Leviathan has spoken.

Appendix 112: Report on the Sixth Eastern Conclave

- by Michael L. McQuown II°

(Letter to Anton LaVey, September 7, IX/1974)

I arrived at the airport in Detroit at 5:45 PM on Friday, 30 August,

where I was met by Warlock Grumboski, Warlock Levine (who had arrived

earlier by bus), and a Phœnix member. From the airport we went to the

Phœnix Grotto, an apartment complex on Eight Mile Road. There was some

scurrying around, dinner was eaten at the restaurant across the street, and

the party split up. I went with one of the Phœnix members to the Conclave

site in Windsor, and the others were to follow. During this time I

ascertained that there are three other Satanic groups in Detroit of various

orientations, and that all are on speaking terms with Phœnix.

It was nearly 11 PM when we arrived at the Viscount Hotel and reached

Warlock Hollander's room. There were a few people there: Hollander, a

woman named Lynne who seems permanently attached to him, Warlock

Murray, Peter McAlpine, and one or two others. As advertised in the

schedule, there was cheese and wine. About an hour later some other

persons who had been out eating returned, including Mark Brown, Joann

Keller, and Lynn Norton. Shortly after that the rest of the Detroit crowd

came in. By 12:30 AM the party had broken up. Warlock Levine had missed

the party, opting to stay at Phœnix and sleep. I returned to Phœnix with the

rest of the Detroit people; we chatted awhile and went to bed.

The program began at 9 AM the next morning. Hollander officially

opened the Conclave, and the next three hours were spent discussing

Conclave planning and administration. Like all the other parts of the

program, it was both instructive and productive. At noon the program

broke for lunch, and several schedule changes were announced.

The afternoon session began at 2 PM with a session called “Partially

Baked Ideas”, an informal discussion of various things to do with the

Church of Satan. This began with a paper by Warlock Robert DeCecco

entitled “Suicide: Indulgence or Compulsion?”, which created a lot of

discussion and interest. The other topic discussed was various physical

safety aspects of ritual: fire prevention, etc. Following this there was a brief

consultation of publishers of newsletters to transmit a few points from

Magister Aquino. The program was then closed for the day, to be followed

by a dinner and a ritual later that evening at Phœnix.

Present at the proceedings that day, and for most of the rest of the

Conclave, were: Warlock Hollander (presiding), Lynne Jarmon, Warlock

Tom Huddleston, Witch Colleen Huddleston, Warlock Murray, Mark

Brown, Warlock Lynn Norton, Warlock Robert DeCecco, Edward

Brownell,

Witch Joann Keller, Antoinette Zalewski, Warlock Grumboski, Warlock

Levine, Peter McAlpine, and myself. With the exception of Hollander and

Lynne, everyone attended the Phœnix ritual, including two or more male

Phœnix members. The ritual was a parody ritual on our own material,

involving water pistols, squeaky toys, and party hats.

After most of the others had left or gone to sleep, I talked at length with

Grumboski and Larry about things in general and the Church in particular.

Grumboski has made a point of keeping in contact with the other Satanic

groups, largely to know what they are up to, and to keep tabs on some

former Church of Satan members who are now part of a Nazi-oriented

setup - and the only one which really seems to worry Grumboski at all. I got

the impression that his resignation from the Priesthood is only a

manifestation of some deeper personal problem. Larry, among others, is

deeply concerned. No one seems to know what the problem is, but it seems

to be intensely personal.

The pattern of Sunday's program was similar to the preceding day's,

with the exception of the banquet and ritual at the hotel which followed.

Regarding the hotel it must be said that, although in the middle of a

strike,

the management was able to maintain all aspects of the arrangements made

by the Conclave committee. There were no problems, and everything went

smoothly.

The evening ritual, conducted by Hollander, was a variation of the

Yezidi rite [from the *Satanic Rituals*] designed to create a strong sense of

unity among the persons present. It was conducted in silence save for the

music, and consisted of a circular sort of *agape* in which each member in

turn served the person next to him with a flower, a slice of orange, a goblet

of wine, and a fraternal embrace. The ritual was followed by a party in one

of the rooms. The next morning the Conclave was officially closed, and the

members dispersed.

I have very mixed impressions of Hollander. He seems to be very

intelligent, very intense, and very neurotic. He is quite involved in

transcendental meditation, so much so as to have quoted Maharaj-ji at the

Conclave program, and to have actually gone into meditation during a

moment of stress at the Friday evening gathering. I get the impression that

he is a super-idealist, and wants a world full of peace and love. While this is

not the worst idea in the world, I don't see it as too likely, and I'm not sure

how consistent this viewpoint is with Satanic philosophy. I am not accusing

- 1255 -

Hollander of heresy, but he has a rather oblique way of approaching

Satanism.

Overall I feel that the Conclave was useful. It was productive and will

go a long way towards cementing the eastern organization together. It was

time well-spent.

Additional comments by Stuart Levine II°: "The rite was

wordless, but also 'Satanic-less'. It seemed appropriate for a hippie wedding

or Japanese tea ceremony, but not for a glorification of the individual! The

only impression I got out of the ceremony was that it might have some

value as a way to dedicate members to each other [something that might

occur, for instance, on the last night of summer camp!]. Stephen Hollander

has acquired the nickname of 'Canada Dry' behind his back, and the title

fits. He really ought to loosen up and get a better sense of humor."

- 1256 -

- 1257 -

Appendix 113: First National Conclave Itinerary

(canceled September 1974)

- by Stephen Hollander II°

X/1975

August 24: Participants will be arriving in Ottawa independently during

the afternoon and evening, and will proceed directly to the

Lord Elgin Hotel, where accommodations have been arranged.

Hospitality suite for informal get-together.

August 25: After breakfast the buses will be ready for a comprehensive city

tour, visiting the Parliament Buildings, Rideau Canal, Home of

the Governor General, Military Museum, Home of the Prime

Minister, etc. Afternoon is free. After dinner we will attend a

performance at the National Arts Centre.

August 26: Shortly after breakfast the motor coach will be at the hotel for a

drive to Upper Canada Village on the St. Laurence River. You

will be escorted throughout this most interesting reconstructed

pioneer village before returning to Ottawa in the late afternoon.

Evening free.

August 27: The buses will call at the hotel at midnight for the 300-mile

drive to Toronto through central Ontario. After check-in at the

hotel in Toronto, the rest of the morning is free. At 2 PM the

busses will be ready to take you on a grand tour of Toronto,

passing through the financial district, Toronto Dominion

Centre, Casa Loma, the Canadian National Exhibition Grounds,

and the university district. Balance of day free. Evening

conference in the hotel.

August 28: After breakfast, day free. Suggested tour of Niagara Falls.

Evening performance at the O'Keafe Centre.

August 29: After breakfast, all-day conference. Evening free.

August 30: After breakfast, morning conference. Afternoon free. Evening

dinner at Julie's Mansion -or- boat cruise with dinner served.

- 1258 -

August 31: After breakfast and short conference, members depart

Conclave for home. Hotel check-out time 2 PM.

- 1259 -

Appendix 114: "Following Satan

the Natural Thing to Do"

- by Ann Ledesma

The Home News, New Brunswick, New Jersey, May 10, 1974

EAST BRUNSWICK - Satan is not a creature with horns and a tail, but

the symbol of man's natural instincts, says a Priestess of the Church of

Satan. Lilith Sinclair, speaking last night at the Ramada Inn before the

Psychic Phenomena Society of New Jersey, told her listeners that "Satan is

the natural force which rules the world, the opposite of everything that

frustrates and restrains man".

Darkly beautiful, wearing a long, black gown open on both sides and

held together with black bands, Mrs. Sinclair was accompanied on the

platform by two Warlocks of the Church. In a brief talk before a lengthy

question period, she explained that to Satanists the body and carnal desires

are “objects of celebration”. Materialism, self-interest, and the wish for

revenge when wronged are wholly natural, although society and other faiths

attempt to repress these sentiments, she said. “Do what you will as long as

no undeserving person is harmed” is the Satanist guideline.

Where other religions revere a “supernatural, supreme being”, the

Satanist believes in a natural force in the universe which is neither good nor

evil, but which can be tapped by the person who knows how to use his mind

and free will. “People are always saying to me ‘We were taught this and

that’,” she said. “Don’t listen to what you’ve been taught. Use your mind.

Ask questions. Find out for yourself.”

Asked about exorcism and possession, she responded that a demon

would have nothing at all to gain by possessing someone. “Possession is

rather the semi-hysterical surfacing of an individual’s own repressed

desires and lusts”, blamed on a demon or devil. “‘The Devil made me do it’

is a good cop-out,” she said.

Mrs. Sinclair was barraged with questions on the rites of the followers of the Church of Satan. Do they have a Black Mass? “No, there is no point in it,” she said. “The Black Mass was invented in 1666 by a shrewd woman, with the help of a defrocked priest, for the amusement of the rich. It blasphemes the mass; but since the mass is irrelevant to us, we gain nothing by blaspheming it.”

Do Satanists sacrifice animals? “Absolutely not. Animals and children are sacred to us. They represent the purest, most untainted form of nature.”

Do Satanists kill for thrills? “The people who do these things are sick and

vicious,” said Mrs. Sinclair. “And not everyone who says he is a Satanist is a member of our Church.”

Satanists do observe three ceremonies: the rituals of lust, compassion, and destruction. The ritual of lust is a love-charm designed to lure the desired person. The ritual of compassion is utilized to help oneself or another in business, health, finances, or other matters. The ritual of destruction expresses “anger, annoyance, or just plain hate,” Mrs. Sinclair explained.

Asked if such things could not bring about the death of another person, she replied that this could only result “when hate is repressed and repressed and finally reaches the breaking point. If you can get rid of

these

emotions in a ritual, it's a catharsis - the safety valve on a pressure-cooker."

However, if a member has been grievously wronged and does want

revenge, he may bring his case before the rest of the group, which then

decides whether to take "group mind" action against the offender. As in

many aspects of Satanism, participation in this is up to the individual. Mrs.

Sinclair said, "If we do retaliate, it is done by the will and the mind. We

direct this force against the other person like a laser beam." But often the

members will seek to bring the two together and let them settle the matter

face to face. "You can't just throw this power around," she said. "If you

abuse it, your guilt feelings will do you in."

Members use the rituals and trappings of Satan "to create a mood, and

because man does need dogma and ceremony," she said. But the objects are

not worshipped. Her own outfit, she smiled, was worn "because it makes

me feel slinky, and because - let's face it - the public expects it. You ought to

see me some Monday morning about 8:30 when I'm getting my two kids off

to school."

Appendix 115: “The Devil You Say”

- from *Psyclops*, 306th Psychological Operations Battalion,

U.S. Army Reserve

Fort MacArthur, San Pedro, California, February 1974

Did you ever use the rationalization “The Devil made me do it”?

According to Captain Michael A. Aquino, Battalion PSYOP Training Officer,

this does not hold any water if you’re simply trying to pass the buck.

And Captain Aquino knows what he’s talking about. The dark-haired

S5, who looks like a Transylvanian transplant with his arched eyebrows, is

one of the Council of Nine, international directorate of the Church of Satan.

As a Magister Templi, Captain Aquino holds rank comparable to that of an

archbishop in a conventional church.

In discussing his religion, Captain Aquino states that the Devil is

regarded as a symbol, and that “worship” is given to oneself. “Satan,” he

defines, “represents the individual human being raised to divine status.”

Captain Aquino’s first exposure to the Church of Satan was in San

Francisco. There he encountered Dr. Anton Szandor LaVey, High Priest of

the Church, at the premiere of *Rosemary’s Baby*. LaVey had starred as

Satan in that movie and had provided technical advice for it as well. He

founded the Church of Satan in 1966. It has since grown to

international

proportions. Captain Aquino joined a short time later.

While in Vietnam on active duty, Captain Aquino said that he never

worried about trouble from the natives, especially where his personal

property was concerned. The Vietnamese are very superstitious, he

explained, and it was common knowledge that he practiced Black Magic at

a bizarre altar in his quarters. “They didn’t dare go anywhere near that

room for fear that some dire fate would befall them.”

For the record, however, the Church of Satan is officially recognized by

state and national governments. Its officials can and do perform baptisms,

weddings, and funerals. At funerals, the Captain stated, a Satanic Priest

would be more likely to celebrate the accomplishments of the person’s life

than to worry about his future. Satanists do not credit theories of life after

death as logical.

Asked if he does anything special on Sunday, Captain Aquino (the

unit’s only professionally-qualified, unofficial chaplain) replied that he

sleeps late except on USAR drill weekends.

One of the Church’s slogans, however, deserves some thought:

“Indulgence instead of abstinence”. “In other words,” Aquino explained,

“one should live life to the fullest. Why inhibit yourself? You have only one

life, so get the most out of it.”

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Appendix 116: Phase IV Message

- by Anton Szandor LaVey (“John M. Kincaid”)

September 27, IX/1974

ORDER OF THE TRAPEZOID

CHURCH OF SATAN

To: Priesthood of Mendes, All Regional Agents

When the High Priest accepted the Infernal Mandate to assume his

office, a Master Plan for the long-range development of the Church of Satan

was instituted. This plan was divided into a series of phases, each

characterized by a radical readjustment in the overall composition and

posture of the entire Church at a precise point in time. The success of each

phase depends in part upon a general ignorance of its successors. The Nine

understand that a new phase must now commence.

This past phase was introduced in June VI/1971 and put into fairly

comprehensive operation by December of that same year. Its most obvious

characteristic was an aggressive decentralization of programs, publications,

administrative communications, and responsibility. The Central Grotto,

which formerly had been the instigating force behind almost all

Church

activities, now condensed its policies into a single guidance document - the

Articles of Protocol - and required little more than monthly reports from

members of the Priesthood, Agents, and Grotto Leaders. The approach to

public relations remained basically unchanged, with priority being

accorded to establishing and sustaining our reputation as a legitimate,

honorable, and sophisticated organization. Contact between various

Grottos and individual Satanists was encouraged, both through

publications and via regional conclaves.

The new phase is designed to strengthen the positive accomplishments

of the last one while correcting its deficiencies. “As environments change,

no human ideal standeth sure.” It will also reposition the Church to take

maximum advantage of current national and international social trends.

Even more latitude will be granted to individual initiative; this in turn will

foreshadow increased individual responsibility.

Before going into the specific changes that will now take place, let us

consider the macrocosmic scenario:

Although the resurgence in all forms of occultism that began in I A.S./

1966 is now a thing of the past, the Church of Satan is still experiencing

phenomenal growth and penetration on a multinational scale. Its name has

become a household term in Western society. Its integrity has been firmly

established. Membership costs and red tape have been held to a minimum.

Yet there have been setbacks. While many Grottos proved to be stable

and effective units, the majority of those which assumed a public profile

failed to sustain themselves for more than a few years, even though well-

constituted to begin with. And the several regional conclaves, while

generally successful, provided the kind of ceremony- *cum*-coffee klatch

atmosphere from which we now wish to stand apart.

During the past several months the Council has devoted a good deal of

attention to this situation. Our conclusion is that we have encountered a

paradox which, though seemingly negative to some, indicates that the

Church is succeeding in its long-range goals. This paradox is an important

one from a magical standpoint and thus merits comment:

In conventional churches the masses are not expected to “advance”

until they die. But Satanists are not supposed to be “masses”. They are

supposed to be - at least in potential - Plato’s philosopher-kings.

Consequently Satanic Grottos with fixed, long-term memberships are

paradoxical. New group-oriented Satanists will remain in a Grotto only as

long as they are being exposed to novel and increasingly-sophisticated

magical techniques. Once they sense a leveling-off they will depart, seeking

new stimuli and new challenges. Thus a Grotto, in order to remain

operational over an extended period of time, must either sponsor

increasingly-advanced activities or experience a constant input of new

Satanists. In this sense the Grotto must serve as a sort of miniature "Satanic

university".

The "Satanic paradox" affected the regional conclaves as well. Strong-

willed individuals do not tend to mix well with other strong-willed

individuals over a period of several days. More than one conclave has

ultimately caused more rivalries and misunderstandings than cooperative

friendships. Moreover the majority of members accepted in the past two

years have indicated a greater desire to move among the seemingly-dead

(non-Satanists), looking for signs of life. The challenge and intrigue thus

assumed is of greater appeal than the potential rivalries inherent in group

activity. Indeed the years have produced a breed of Satanist who is firmly

dedicated to a concept, has the integrity to govern himself, and has the

charisma to influence rather than "belong". These people seldom attend

conclaves, but base their social activities upon personal selection.

Hence the new phase will see an alteration of the conclave concept.

Future conclaves, both regional and international, will be secret.

Furthermore they will be by invitation only, to those Satanists who display

suitable interest and aptitude in their normal undertakings. Authority for

convening of regional conclaves will be decentralized to a key official in

each geographical area, but he or she will in turn clear all registrations with

the Central Grotto before the conclave itself is convened.

Admission to the Church of Satan will now become even more select

than in the past. Prospective members must join directly through the

Central Grotto as members-at-large, even if there should be a local Grotto

or circle in the vicinity. Admission and renewal fees will remain unchanged.

III° and II° Satanists are reminded that they are under no obligation,

express or implied, to lead less accomplished Satanists by the hand. The

advanced degrees of the Church of Satan are awarded for personal prowess

and potential. An adept magician who accepts students does so because he

or she desires to do so, not because it is expected by the Church. Novice

Satanists should understand and appreciate this distinction - though it is by

no means a new policy.

The time has arrived to reach outward, that we may utilize our

collective existence as a viable movement towards our ultimate goals. In

order to strike out into a climate conducive to our philosophy, we must

externalize our individual activities. Until now we have advocated unity

among members. Unity established us as a force with which to be reckoned.

Now that this force has been established, further encouragement towards

in-group activity is unnecessary. As a body politic we stand recognized.

Individual endeavors by members to seek out one another from within now

takes on a dimension of ducklings huddling together to keep warm. No

further achievement can come of it. Only secular and personal dissension

can result.

Social climate conditions also figure in the profile of the new phase.

Our sources project a marked decline in relative standard of living for most

industrialized nations over the next several years. Popular tension will be

on the increase, and dramatic and unorthodox measures will be taken to

restore and maintain order. Minor, non-nuclear wars may proliferate to the

extent that “wartime” economies become instituted on a *de facto*

permanent basis.

We are entering a very volatile social and political era. Many forces

which will ultimately benefit the Church of Satan will be unleashed. The

Council intends that the Church of Satan shall be the supervisory influence

of all that does in fact transpire. To be a Satanist in such times will be not

only to survive but to prosper. But an exacting degree of self-discipline and

determination will be absolutely essential. Those who cannot or will not put

forth this effort will not be carried on the backs of other Satanists.

Each member of the Church of Satan will act as a unique agent. A

primary requirement for membership will be one's ability and willingness

to do so. For those who can lead, it will prove a blessing. For those who are

socially dependent, a disappointment. Either way it is ultimately Satanic in

its evaluation of the individual. Hence each member's role will be self-

made, depending upon his or her individual accomplishments.

No new member will be placed in contact with another, nor will

existing Agents, Grotto Leaders, or clergy be notified of new members. Only

by this procedure will the potential of each surface. If social groups are

formed, they will grow from the desire or charisma of an individual

and will

embrace like-minded Satanists. Formerly persons of diverse personal

motivations and interests were often lumped together solely on a provincial

or regional basis.

Certain individuals, because of regional, cultural, physical, and/or

intellectual attributes, will be maintained as *agents provocateur*, and will

be selected to function as spokesmen, specialists, or liaisons as conditions

warrant.

Grottos formed for ritualistic or social purposes will be instituted by

their functionaries and attendees. They will exist as long as they fulfill their

purpose. All Grottos will be formed through individual initiative, drawing

from the **outside** rather than the **inside**. In this manner we can evaluate a

Satanist's potential influence outside his peer group and, microcosmically,

in the world. Grottos will be sanctioned as long as they do not violate

crucial premises of the Church of Satan. No formal charters need nor will

be issued.

Reports of any and all activities thought by members to be of pertinent

interest to the administration of Satanism should be forwarded to the

Central Grotto as they present themselves. This includes the activities of

groups and organizations outside the Church of Satan as well as groups and

Grottos within the Church. Routine reports of Grotto activity on a monthly

cycle will no longer be required.

Printed or recorded media observed by members in which the Church

of Satan, its leaders, members, constituents, activities, tenets, etc. are

mentioned, either implicitly or explicitly, shall be forwarded to the Central

Grotto, regardless of how trivial said material may appear.

- 1267 -

Those who hold the II° and III° have, with very few exceptions, upheld

the dignity of their stations. They have attained their status through

diligent study and formal testing procedure. In our new phase standards for

these levels of membership must be altered in accordance with our aims.

Hence examinations, written or verbal, largely relating to peer-level

competence, will serve as little criteria. Many other factors must be

considered. The conferral of both the II° and the III° will be attendant upon

one's observable achievements and influence outside the Church of Satan.

Identification of a member's status within the Church will be continued

by established means. If suspicion should arise as to a member's validity, a

membership card will provide tenure, expiration date of membership, and

identification number. Identity numbers may be checked through the Central Grotto.

The *Cloven Hoof* will continue as an avenue of information, linking Satanists together, though physically they will be dispersed.

In the strictest Orwellian sense we now enter a phase whereby the cohesiveness of Satanism will be reinforced by its individuality and dispersion. Thus an empire will be forged which can be magnetized and rejoined ten millionfold at a future date. At present, in unity there is chaos; in dispersion there is strength. There are now more influential Satanists in the world than at any time in history, for no single culture exists as a repository. All places on Earth harbor silent men and women who stand ready to come forth when the time presents itself. There will be those who emerge today, as there were those of you who emerged before these words were written. Tomorrow there will be others. We will no longer huddle together for mutual comfort among those who have demonstrated security by their presence. The world is replete with potential Satanists with whom you will find willing and productive companionship.

As for your prey, there will be adversaries and challenges, should you wish to test your steel. But … Out There. Not inside. Those who have

savored the joys of intramural rivalries and sportive sedition must now look

elsewhere, for there are many groups, both occult and profane, which thrive

on these antics. How often the Church of Satan, while proffering supportive

therapy, has succeeded in providing its ex-members with the most effective

manner of aversion therapy available to them. In their animosity they serve

us, for their identities as ex-Satanists are far more productive to our cause

than they could ever have been as “loyal supporters”.

- 1268 -

This, the Fourth Phase, has been tested for two years and is ready to be

implemented. As we enter it, the groundwork for the Fifth Phase is

underway.

Now few Satanists will be known to you, yet you will come to know

many. In each gathering will be some who will respond to you when your

station is revealed. And across the room another person, unknown to you,

might carry the card of a Priestess of Mendes or Warlock of the Church of

Satan. We have proceeded for nine years - half of a Working - towards this

point. We are entering a thrilling and intriguing area of our development.

“How many are there which remain in the glory of the Earth, which

are, and shall not see death until the house falls and the dragon doth sink? Rejoice!, for the crowns of the temple and the robe of him that is, was, and shall be crowned are no longer divided! Come forth!, appear!, to the terror of the Earth, and to the comfort of such as are prepared!"

The Council of Nine

[Seal]:

Church of Satan, Inc., A corporate sole,

Incorporated Sept. 20, 1971 California

Witness to the Seal:

John M. Kincaid, Priest of Mendes III°

Appendix 117: "Church of Satan Seeks Members

Through Ad"

- by Nadja Maril

Daily Nexus, University of California, Santa Barbara, November 20, 1974

Last month a mysterious ad appeared in the classified section of the *Nexus* stating: "The Church of Satan, a non-prophet corporation, is considering an experimental collegiate Satanist circle at UCSB. Interested humans may telephone 682-1357 at midnight." Those humans who ventured to call heard a prerecorded phone message telling them to leave their name and address and that the Church would contact them. In the background were noises described as "moans, shrieks, and candle-lit

prayers".

One student who called "on a dare" stated, "I felt it was a sincere offer,

and it provoked my curiosity." A few weeks later he received a letter and

application form from the Church printed on red stationery. The letter

stated that the response to the ad was "quite overwhelming" and that the

purpose of the advertisement and phone recording had been to weed out

spies, cranks, and the idly curious. It also stated that in order to find more

elaboration beyond the material sent, those interested "will have to join us".

The letter went on to say that the Church desired no affiliation with,

nor approval by the UCSB administration or Associated Students. "Our

hand will be everywhere, but it will never be recognized as such - at least

not until it is **too late**." As motivation to join, the letter outlines the Church

as being an exclusive secret society with exacting standards, which offers

you "the opportunity to become a god or goddess in this world - through the

strength of your own will and that of Our Lord Satan". Satanists were

described as selfish although not unkind, since they manipulate non-

Satanists for their own ends.

Founded in 1966 CE by Anton Szandor LaVey, the Church uses the

Satanic Bible and *Satanic Rituals*, both authored by Dr. LaVey, as the

guidelines for its religious observances. The Church offers memberships at

a $25 initial fee plus $10 yearly for renewal, as well as pendant medallions

and hardcover editions of LaVey's works.

On the membership form are questions varying from your name and

place of birth to "Are you a smoker? If so, to what extent?" More personal

questions include: "What is your sexual philosophy?" "Have you ever used

illegal drugs? If so, explain in full." And: "If you are a female, would you be

willing to serve as a ceremonial altar?"

- 1270 -

Questions more on the mystic side include: "How many years would

you like to live?" "What is your personal definition of magic?" And: "If you

own an automobile, describe it. What is your ideal automobile?"

In closing its introductory letter, the Church quotes from *Dracula*:

"Welcome to my house. Enter freely and of your own will." The mailing

address of the Church is located in Santa Barbara, but it refuses to answer

any inquiries beyond requests for membership applications.

- 1271 -

Appendix 118: "Black Pope Simmers Down"

- by Mary Every

Santa Barbara News-Press, Santa Barbara, California, November 14,

1974

The bizarre, black Victorian house in San Francisco once flaunted by

media as the headquarters for arcane and profane rites now is barred to the

public by an electrified, barbed-wire barricade. Although the movement

begun there continues to flourish, according to the High Priest himself,

“There’s nothing doing at the Church of Satan anymore.” No naked altars,

no curse rituals, no healing sessions. And Anton Szandor LaVey, the

Church’s reputedly flamboyant and charismatic leader, doesn’t live there

anymore.

In Santa Barbara to escape Halloween harassment, LaVey explains, “I

couldn’t get much done there. It became such a target for the media and

curiosity seekers.” Staffed on a 24-hour basis, the infamous house is now

used mainly for administrative work. “When people inquire there about

attending a ritual,” LaVey says, “they are likely to be told that the nearest

one, if they are members, is in Albuquerque, Shreveport, or Louisville.”

In recent years LaVey has forsaken the devilish pranks and black-caped

public appearances that sensationalized him to become somewhat of an

elusive world traveler. Thanks to some affluent followers, he and his

church

have access to estates throughout the world, one of them in Montecito. And

it was to Santa Barbara he chose to come on a most revered holiday for

Satanists.

In the suburban home of one of the Church's local officials, where his

sleek, black luxury car was parked outside, he related that he came here for

relaxation, to escape from the demands Halloween tends to put on

Satanists. Speaking in a calm, pleasantly erudite voice, he explains, "Santa

Barbara is an oasis in a sea of chaos these days. I thought I'd get the most

relaxation here. To me Halloween is like New Year's Eve to a bartender. I

do practice what I preach. Being indulgent and selfish, I don't want to

become a martyr to my own cause, to be besieged on the equivalent of a

sanctified day to Satanists."

Placidly poised on the sofa in the dimly-lit room, the LaVey of today

defies his touted image. He is dressed conservatively in a maroon-red

sports coat and black trousers - Church colors. His only concession to

ostensible symbolism is a small gold stickpin of a Devil's head on his lapel,

a pin that he claims once belonged to Mark Twain. He didn't even don a

costume for Halloween, which he spent, he relates, at "an intimate and

tasteful gathering at the studio of a local businessman". His conventional

attire at that gathering included a red corduroy blazer, black trousers, and a

black/red/silver tie, again Church colors.

On the surface, at least, the controversial High Priest has mellowed

somewhat, although he's still full of the Devil. Physical trademarks, such as

the barbed, Mephistophelian beard and mustache and the shaved head

remain, but the symbolic, sharp-edged horns have retracted. In a vivid

passage in his recently published biography of LaVey, *The Devil's Avenger*,

Burton H. Wolfe describes the 1968 appearance of the High Priest at a

Black Mass in the Victorian mansion in San Francisco:

"Only the top of his head is covered, with a skintight cowl pierced by

horns made of bones … His garments are a black cassock covered by a black

gabardine cape with scarlet satin lining. His barbed beard and mustache

are Mephistophelian. His squinting eyes, glittering in the candlelight, are

Satanic … For this is Anton Szandor LaVey, the first man in American

history to organize a religion based on Devil-worship and to declare himself

the emissary of Satan on Earth."

His warm brown eyes glinting a bit more good-naturedly now, LaVey,

the still-reigning High Priest, explains that he is abandoning the

theatrics

and rituals for a more intellectually palatable course he calls “applied

Satanism”. “I’ve been keeping a low profile,” he says, hoping for more

objective coverage. “I don’t wear symbols anymore. I leave those to the

people on center stage. I encourage ritual, but feel it has lost a great deal of

the emotional appeal it once held. The new type of Satanist is not the

ostentatious or garish type, but a substantial, responsible citizen. Many new

members prefer Satanism inside rather than on the sleeve.”

He says he’s particularly been shying away from a certain kind of

publicity he describes as “the S.R. and T. (stuffed rat and tombstone)

syndrome”. The sensational publicity about naked altars and other profane

and erotic aspects of Satanic rituals, he says, “were absolutely necessary” in

the neophyte days of his church. But, he adds, he no longer feels the need

“to keep clobbering”; the point is gotten across that “we’re here. To get

public attention you have to be rather outrageous.”

LaVey seldom participates in group rituals now that, he says, his magic

has become less Gothic and theatrical and more personal. “I prefer to

perform rituals in solitude.” Claiming a paid membership of some 25,000

throughout the country, the Church of Satan, says its High Priest, “is now

actually reaching its emergence". So he feels he is not so much required in

the limelight. "After you beat the drum so long, you decide that if it has any

merit, it's going to be swept along with the tide. There will be others who

will say it for you. It leaves me free to move on to areas of applied Satanism

other than the ritualistic aspect." Such areas, he explains, include

behavioral control, cybernetics, creation of humanoids, and experimenting

with the influence of sound frequencies on humans.

Before he proclaimed the founding of the Church of Satan with

dramatic flourish in 1966, LaVey moved in some of society's seamier circles

as an occult investigator, oboist, lion tamer, calliope player, and magician.

It was while working as an organ accompanist in a Los Angeles strip joint at

the age of 18 that he became acquainted with the late Marilyn Monroe, then

22, who was one of the joint's strippers. A chapter in Wolfe's biography is

devoted to their brief romantic "interlude". At the time, LaVey relates, he

was passing himself off as 25. "I considered myself sort of a hotshot then. I

was not a pimply-faced, rosy-cheeked kid," he quips.

An intellectual crammed with self-taught knowledge, LaVey is imbued

with a cynicism that nourishes the sort of hedonism in which he imbibes.

Occasionally in his conversation there crop up sardonic references to the

"masses". He admits to believing in elitism, the sort described in the last

phases of Plato's *Republic*. Tapping a finger to his shaven head, he

comments, "If you have a 200-watt bulb up there as opposed to a 20-watt,

irrespective of ethnic, economic, and social background it will surface."

LaVey is authoritatively outspoken on such views as: "I look on life as a

giant comedy of errors. We are all selfish monsters trying to get out of life

everything we possibly can." Satanism has a real purpose, he maintains, "in

getting people out of their shells and into living, throwing off those

ridiculous repressions." Alluding disdainfully to people who turn against a

President they elected when "bad things start coming out about him", he

comments, "People don't deserve any more than they get."

"The fact that human beings are so mercurial discourages me. But from

a Machiavellian point of view it encourages me that Satanism will be

recognized by that name as a major religion of the world. History has

proven repeatedly that today's villains will be tomorrow's heroes and vice-

versa."

Upon leaving Santa Barbara, LaVey headed for Durango, Mexico,

where he is now directing ritual sequences and working as technical advisor

for a new film, *The Devil's Rain*, starring William Shatner and Ernest

Borgnine. Traveling extensively these days, LaVey says he keeps "most of

his junk" at a residence in the Napa Valley and at an "infamous" home in

Beverly Hills, but that he has "accommodations virtually any place in the

- 1274 -

world". A bonus of being the "Black Pope", he notes, "is that, if you don't

have anything else, you always have a place to stay."

- 1275 -

Appendix 119: "Anton LaVey - The Satanist

Who Wants to Rule the World"

- by Dick Russell

Argosy, June 1975

The black house is set back 25 feet from the road. Broken glass and

spikes guard its roof, and weaving around its courtyard is a ten-foot-high

cyclone fence whose long coils of barbed wire thrust menacingly towards

the heavens. There is a small booth that hides a closed-circuit TV monitor

with a wide-angle lens which patrols the fence. Inside the grounds, its ears

pricked alertly to the night's rhythms, waits a Doberman Pinscher. Its name

is Loki, an ancient word that means "Devil".

Near midnight a man begins his journey through the old house. At the

touch of concealed switches, a fireplace and then a bookcase revolve to

open a hidden passageway for him. The darkened ritual chamber waits

beyond. Now he sits near the center of the chamber, one foot poised above a

floor-switch that controls a rectangular black box near the far wall. He

waits quietly, his other leg cradled underneath a sleigh rocking chair that

once belonged to Rasputin, the mysterious figure whose powers dominated

the life of the last Czar of Russia.

The man's body blends into the darkness because he is dressed in black

from head to toe: black shirt, black Levis, black socks, black shoes. All that

is missing is the black robe that he dons for official Satanic ceremonies, and

the black motorcycle cap that he wears outdoors to protect his shaven head.

Now, as his foot brushes the floor-switch for the first time, his face

suddenly grows luminous in a surge of light. It's a long, oval face. Below the

head he shaved in 1966 in proclaiming Year One of the Satanic Age, his ears

are set back and distinctly pointed. In the left ear is a small gold

earring. A

goatee and a mustache that stops growing at the middle of his upper lip

surround his mouth like a clump of thistle.

The flash fades as rapidly as it came. Again enveloped by darkness, the

man rises and moves his powerful six-foot frame toward the black box. He

checks the two huge porcelain insulators that cling to each side, then the

pair of protruding two-foot-long rods. 881 He advances once more to the

sleigh chair, with a strange, graceless gait. It is a jerky, detached rhythm, as

if despite his 45 years on Earth, living here is still alien to him. In the chair

he begins to rock gently back and forth, his foot hovering over the floor-

switch. Long minutes pass. From somewhere in the chamber come the faint

chords of an organ. Then, without warning, the bolt of light flashes again.

This time it doesn't subside.

The voltage in the electrostatic generator by the far wall begins to

climb, shooting in violent spasms between the two rods, twenty thousand

volts … thirty thousand … forty … The chamber is ablaze with cascading

light. The crimson-and-black walls reveal themselves inside incredible,

gyrating, spiraling streaks, as if any second the room will lift from its beams

and rocket through the spiked roof, onward into the night sky.

Forty thousand volts, and the air of the chamber is charged with the

smell of ozone, and the feeling of something shattering, ascending … The

man lurches up on his feet. One foot still on the switch, every ounce of his

energy is pulsing as he stands in the center of a vibrating capsule with one

hand thrust toward the sky. Alone and lost in the cauldron of his own

creation, he chants the same word louder and louder: “Rise … RISE …

RIIIIIIISE!”

Anton Szandor LaVey has a master plan, and he doesn’t think he will

need force to achieve it. He expects it might come to him as naturally as the

25,000 followers who already carry his red card declaring themselves

“Citizens of the Infernal Empire”. Before he dies, Anton LaVey believes that

he and an elite force of Satanists will rule the world.

Since founding his Church of Satan in San Francisco on the annual

witches’ holiday of Walpurgisnacht on April 30, 1966, LaVey has become

the central force behind the growth of Satanism in America. His *Satanic*

Bible has sold over one million copies, and he claims to have as many as

two-and-a-half million students. For years rumors have swirled about his

intimate relationships with Marilyn Monroe and Jayne Mansfield - and the

bizarre rituals in the black house. Yet for some time LaVey has been all but

inaccessible to the public. Moving between three California homes and

881 This is a device generally known as a “Jacob’s ladder”. It normally reposed on the

altar in the Council Chamber, where it was activated on such occasions as the

necromantic Working concerning Marilyn Monroe [Chapter #25]. From this

description, Anton must have brought it upstairs to the main ritual chamber where the

sleigh chair was located. It is open to question whether that chair belonged to Rasputin,

but it is a Russian antique whose beauty is exceeded only by its discomfort.

retreats in the eastern U.S. and Europe, he has become an almost mythical

recluse.

Now, suddenly in 1974, he has come out in public - to the dusty

Mexican provincial capital of Durango. For nearly a month he’s been

serving as technical advisor on the location of a new film, *The Devil’s Rain*,

not far from the Sierra Madre mountain pass where legend says Pancho

Villa traded his soul to Satan for unlimited power. When I glimpse him for

the first time, he is standing on the porch of his hotel room on

Durango's

outskirts. His image looms up - broad-shouldered and brooding upon the

horizon - between the shadows of dusk and the dim light from behind his

room's closed drapes.

Coming toward him along a gravel path, I pause a few doors away. Is he

really so sinister, or is it all in my mind? Then, as if somehow he's already

sensed my apprehension, LaVey turns. His gaze rivets on me, and I have no

choice but to go on. As I introduce myself, his face shows a curious, almost

childlike smile. It dissolves my dark imaginings, and I find that I'm

extending my hand. "In Durango," he says, "I suppose I'm a captive

audience."

He is wearing the familiar black garb, with a silver amulet of a goat's

head inside an inverted pentagram hanging from his neck. His words come

out slowly, punching out phrases in choppy stops-and-starts. He agrees to

meet me for dinner in half an hour. In the restaurant eyes rise and then

rapidly fall to stare at tablecloths, and Mexican waiters whisper among

themselves. LaVey strides briskly, jerkily to a corner table, where almost

immediately a waiter is upon him with a menu.

A bewitchingly feline girl named Terrazina has come to join us. She is

22, an employee of the local governor's office. Having met LaVey at a party

a couple of weeks ago, she has since become a Satanist: the "Agent" for his

newest "Grotto".882 Tonight, after dinner, she wants to draw his portrait.

"Terrazina lives in what used to be an old convent," LaVey is saying. "It's a

wonderful place - lots of legends about the ghosts of headless nuns making

lonely walks by night. All the rooms were nuns' cells or old planked-floor

classrooms, and there's an old upright piano in one of them. I sat, looking

out on the courtyard, and played for hours.

882 Alias Irma Serrano, alias "La Tigressa", who was included among the various

"priesthoods" announced by Anton after the June 1975 crisis. She was never carried on

the Church of Satan's membership roster prior to June 1975, nor did there exist a Grotto

anywhere in Mexico.

"In California I have my organ in my inner sanctum. 883 It's set up like a

bar, and one of my other prize possessions is there, a 1947 Rock-Ola

jukebox with the little spinning globe that makes flickering lights on the

ceiling. And I also have … my people." LaVey pauses dramatically. His

dark

eyes glaze, and a half-innocent, half-barbaric smile crosses his lips once

more. “Yes, I make people,” he continues, “out of polyurethane and

fiberglass. They’re partially automated. I move them with solenoids. I

suppose most of them are actually disgusting human beings. Drunk

floozies, sailors trying to pick up women, and one of them even passed out

under the bar!”

He chuckles loudly, but not a single head in the restaurant turns to

witness it. “But **I** created them. So they become not reprehensible, but

people you would meet at any neighborhood bar. Friends with whom you

sit and have a drink. Sometimes I have one of them get behind the drums,

and I sit at the organ. We play together for a few hours, real ricky-tick style,

like in the fifties. And I’ve created another room, the perfect replica of a

cheap hotel, even the smells. Cheap booze and urine and stale smoke

permeating the wallpaper, the neon sign …” 884

LaVey pauses again and gazes wistfully into space. A chill passes

rapidly down my spine. “I collect things,” he shrugs. “I’ve always collected

things. For example,” he goes on, beginning to chuckle again, “there’s a guy

at MGM who calls me from time to time. Awhile ago they’d had a

tremendous auction - the entire prop and wardrobe department - and

afterward he called and said, ‘Give me ten dollars and you can haul off

whatever’s left.’ And there, inside the auction room, stood this huge box

bursting at the seams with the underwear of MGM’s most famous stars -

from Greer Garson to Liz Taylor - with the labels still on them! What a haul;

what a fetishist’s field day! It must have weighed 150 pounds, but somehow

I carried it upstairs and a full block uphill to my car. Talk about a madman!

I keep this collection in plastic bags inside a footlocker!”

Uncontrollably I begin to laugh. Soon Terrazina is laughing, and it

seems the whole restaurant - the whole world - must be laughing. There are

tears in my eyes when I glance up at him. He is bringing a glass of wine to

his lips, grinning like a large whiskered cat. The grin brings me back to

reality. In my mind I try to construct my next question. What of the group

883 The Den of Iniquity.

884 The remodeled Blue Room. At the far end of the room Anton had added a “light-box”

window, “outside” of which the “hotel’s” neon sign could be glimpsed.

ceremonies he is said to conduct behind his chamber doors? The legendary

images of nude females with long blonde hair flowing down their

backs,

reclining on a coffin altar while LaVey, in his black robe, shakes phallic

symbols at his assembled flock …

As if reading my thoughts, LaVey says, “I don’t conduct large

ceremonies anymore. I’ve written two books that lay the groundwork for

them, and my own presence is no longer necessary. But we do have Grottos

in every major city, and my Agents assist those members who wish more

guidance. Most of my people prefer to remain anonymous.” A deep silence

begins to hum at my ears. For an instant the restaurant seems no longer to

exist, and I don’t know where we are, yet a strange calm possesses me. But

afterwards, as we walk to LaVey’s room in pitch darkness, the gravel path

feels like teeth gnashing at my feet.885

The quiet Terrazina takes a seat on his bed and brings out her

sketchpad. LaVey opens a large suitcase stuffed with bric-a-brac, reaching

for a fifth of Early Times bourbon and half-a-dozen cassette tapes. Then,

moving into his closet area, he returns wearing a custom-made white hat of

the French Foreign Legion. From a tape recorder the soft refrains of “Deep

Night” become his background. Nodding to the music, he lifts the

bottle to

his lips and sits down on a chair directly across from me.

Carefully I study his face. A blend of Gypsies and Mongolians and

Huns, as timeless and inscrutable as the merger of so many strains in his

blood. He closes his eyes, losing himself in the music of Ramon Navarro,

Hank Williams, the Beatles, and Puccini. “When the outside world speaks

of you,” I say finally, “people seem to believe that you have certain powers.

A way that you can exert influence over others and … can you … have you

actually ever put a curse on someone?”

For a long moment LaVey doesn’t reply, bobbing and weaving to the

music. Then: “Yes, there are certain tricks that can be learned. It is possible

to curse a person by working up enough adrenal energy so that you create a

change in the atmosphere and it breaks through as a sort of gamma

radiation. Like a force field.” His eyes open wide. Again there is the

disquieting feeling that someone or something is pulling his phrases along

on strings. “I hate to be cruel,” he goes on, his voice rising. “I resent it when

people place me in that position. Nothing angers me more than that, and

when I retaliate it’s not because I want to. I’ve just been pressed too far,

that's all. Like on the movie set the other day."

885 I can't help wondering whether Russell had sampled a side order of those infamous

Mexican mushrooms at dinner…

- 1280 -

"The movie set?" I ask, and there is no disguising the quake in my

voice. "You may simply say that a situation arose where I felt I was being

minimized. I was able to crystallize and direct the energy of some people

who felt the way I did. The results were rapid. Extremely rapid. I found I

was soon blamed for all sorts of things. They were glad to get rid of me. And

I was delighted."

Now something else flashes in my memory. Something about LaVey

and another Hollywood curse. The year that Jayne Mansfield died in that

auto accident … As I frame the question, a new sensation sweeps over

LaVey's face. A profound sadness, even a glimmer of fear. Then, instantly,

these give way to a black scowl and a look of hatred so intense that a prickly

energy digs claws up my arm and advances towards my neck. I stir uneasily

at the edge of the bed. "Yes, there was Sam Brody," LaVey is saying, "her

lawyer. He worked overtime at being detestable, kept her doped and

liquored up, and had guys fooling around with her in the bedroom

while he

took pictures. If she ever left him, he promised to ruin her career and see

that she lost custody of her kids. He was despicable. Utterly despicable!"

Jayne Mansfield had been one of the charter members of LaVey's

church. He had been her confidante, perhaps her lover, and Sam Brody had

done everything he could to curtail the relationship. "Once he drove out to

North Beach and told about 20 tough young blacks that Jayne Mansfield

was inviting them to a party. He brought them all to my house, and they

broke through the front door. I'd really had it with Brody. I went into the

backyard and pulled the first bolt on the quarters where I kept Togare, my

500-pound Ethiopian lion. I gave them five minutes before I'd turn him

loose.

"The police came just in time. They cleared my place. I was willing to

consider the matter at an end. Then Brody telephoned, calling me a crook, a

charlatan, a con man. I was pushed too far. I told him that I had more

power than he could possibly imagine. I told him that he would be dead

within a year. He slammed the phone down." Now LaVey rises slowly to his

feet, his face contorted with anger and grief. The last opera of Puccini

writhes its wild strains through the hotel room, and somewhere clocks tick

on towards midnight. “All I could do was warn her. I couldn’t be with her

24 hours a day! The tragedy was that she knew. She knew being with him

was antagonistic to her own well-being!”

In the early hours of June 29, 1967, precisely six months after LaVey

had worked his curse, Jayne and Brody were driving on a Louisiana

highway when their car slammed into the rear of a mosquito-spraying

truck. “I was in my den, clipping a picture out of the newspaper of myself

placing flowers on the grave of Marilyn Monroe. And when I turned the

page over, I saw there had been a picture of Jayne on the other side, and I …

I’d cut straight across her neckline. Fifteen minutes later a friend called

with the news. Brody had been killed instantly, and she’d been almost

decapitated.”

From the cassette player a gong strikes three times. Barbaric, powerful

harmonies blend with a priest’s maniacal laughter in the background.

Suddenly, catapulting between myself and the standing LaVey, I am sure I

see a bolt of lightning, a burst of yellow light summoned from nowhere, and

my senses careen before it as I follow its vanishing path down a long,

endless chasm. 886

Abruptly the music stops. Just as abruptly so does the shaking inside

me. “Did you see that?” I manage. LaVey nods, and goes on keeping time to

music that is no longer there. Terrazina has finished her drawing. So intent

has she been on capturing LaVey’s image that she’d become almost

invisible. Now she extends her sketchpad to him, and he gathers it gently in

his hands. “Oh, I like this one!” he exclaims. “A combination of

Mephistopheles and Fagin!” The hour is late, I say to myself. Very late.

Willing myself to my feet, I leave the two of them laughing over the

countenance of Anton LaVey.

There is no rational explanation for the events of the night. They toss

and turn in my mind, defying logic. The only thing I can think to do is rise

early, drive out to the set of *The Devil’s Rain*, talk to the cast, and later try

to catch up with LaVey in Mexico City. Now, as my car approaches a

backdrop of old wooden buildings along a dusty, winding path, dark clouds

suddenly cover the sky and raindrops begin to pelt the windshield. The

wrath of Heaven seems to be unleashing itself upon Durango.

“That’s very strange,” says a member of the film crew. “It never rains

here this time of year.” The storm lasts about a minute, then subsides, and I

begin to ask around about LaVey. It is like peeling away layers of masks

only to find more disguises. “A bent Billy Graham” … “Reverend Ike with an

inverted collar” … “Well, he didn’t snort brimstone, if that’s what you

mean” … “Just say his brand of Satanism began to clash with the director’s”

… “A stimulating conversationalist” … “A man of many talents” … “A true

connoisseur of the arts”.

886 **Definitely** a side order of ’shrooms…

No opinion the same, and no one willing to be pinned down about the

events that led to LaVey’s early dismissal. But something is definitely

seething below the surface. Ida Lupino, who plays the Devil’s victim in the

film, is wearing a crucifix, not only on the set but everywhere she goes in

Durango. Ernest Borgnine, cast as the Devil, admits he has accepted an

honorary priesthood extended by LaVey. 887 Among the local Mexican

villagers, who before had always welcomed the arrival of gringo filmmakers,

even more portentous feelings had arisen. “I took a hunting trip last

weekend with a couple of them,” says actor William Shatner, onetime Star

Trek hero. “Things went wrong that apparently had never happened before.

People cut their hands; the oars of our canoe broke; the pattern of the

birds

was impossible to follow. Finally the canoe tipped over. And these people

were sure it was the presence of the Devil in Durango."

I pore over all my notes. Had it always been that way? Had he always

been so many guises to so many different people? Years ago he had first

"cased the mark" of human nature in circuses and carnivals. At 17 he had

joined Clyde Beatty's circus as a wild animal trainer. He merged himself

totally with the existence of the big cats. Sharing their hamburger on the

ground, imitating their growling sounds, crawling through the sawdust

after putting them through their paces, often sleeping in the huge, roaring

cage below the big top. Sometimes a lion had turned on him, thrown him to

the ground, and planted itself above his helpless body, and Clyde Beatty

had marveled at LaVey's miraculous escapes. This was how he mastered

willpower, LaVey had said.

He had gone on to play the calliope, arranging music for the high-wire

Wallendas and Human Cannonball, and sending eerie organ chords

through the tents of the swamis. He moved on, playing the organ in a

burlesque house in Los Angeles, and had a brief affair with a stripper

named Marilyn Monroe. When he joined the San Francisco Police

Department as a criminologist, he specialized in “nut cases” - oddballs who

believed in demons and haunted houses - and by the mid-1950s this son of

a traveling liquor salesman could be glimpsed on foggy nights walking

along the bay in a dark overcoat with a leopard at his side. Soon he became

the city’s official convention organist, and he bought the old 13-room house

of the most famous madam of the Barbary Coast heyday. He painted it

887 Not true. Denied by Borgnine to Forrest Ackerman during an interview for *Famous*

Monsters magazine, and by Diane LaVey in the May-June 1975 *Cloven Hoo* f.

black and began to conduct a “Magic Circle” at midnight each Friday. His

mysterious reputation began to grow. 888

Aging practitioners of the same Black Arts that he’d studied at 12 began

coming to him with their legacy of secrets. People looking to advance

careers - or private pleasures - took strength from his private consultations

and paid him with cars or even homes. At last, the year before his portrayal

of the Devil in *Rosemary’s Baby*, he founded his church as a blasphemy of

Christianity that invited man to accept and even revel in his selfish, carnal

nature. Indulge to the fullest, he proclaimed, and look forward to

nothing

but your material existence.

His first wife had left him, but their daughter and a second wife

remained his staunch supporters. And so his followers had begun to gather.

Some, like Charles Manson, came to one ceremony and never returned. 889

Others, like Jayne Mansfield, did not survive. Kim Novak, Sammy Davis Jr.,

and a number of politicians and businessmen quietly affiliated. 890 It was a

select membership. Long before he acquired the converted convent in Italy,

the mansion in Bavaria, the three oceangoing salvage ships at his disposal

in Belfast891 , and a devoted Sicilian driver who chauffeured him in his black

Buick and guarded his 1937 Cord, LaVey had let it be known that he was

building an “elite of the future”.

As I drove away from the set of *The Devil’s Rain*, a Biblical image of a

grinning Lucifer enters my mind and won’t go away.

Forty-five minutes from Mexico City there is a little Indian town called

Tepotzlan. It lies in a valley below the fabled volcanic mountain

Popocatepetl and is said to be the magical center of all Mexico. Witches’

covens flourish along its narrow, rutted streets, and foreign settlers stay

primarily on its outskirts. It is afternoon when LaVey arrives at the

spacious weekend home of a short, stocky, baldheaded writer who made his

acquaintance in Durango. From his backyard you may watch the nearby

888 As detailed in this history, everything in this and the preceding paragraph, except for

the Magic Circle, is false. Zoltan, the “leopard at his side”, according to daughter Zeena,

was actually a big Burmese housecat!

889 Manson never had any contact with the Church of Satan, though two Family

members did. See Chapter #4.

890 Neither Kim Novak nor any prominent politician was ever carried on the roster of the

Church of Satan during the years 1971-1975.

891 All nonexistent.

cliffs stab their spires into the heavens, and glimpse the cave where the

rebel leader Zapata once hid.

“On certain nights,” says our host, “always at the same hour, a black,

riderless horse will pass on the street outside. And the candelabra in the

house will begin to sway. I don’t know any explanation for it.” Hearing this,

LaVey begins to pass slowly through all the rooms, studying the white walls

and steel-framed windows, the ancient artifacts and placement of furniture.

Then he returns and stands meditatively beside a swimming pool. “Yes,

there is a trapezoidal shape to this house,” he explains. “Walls that are

slightly out of square can exert a certain influence on a room, a disturbing

influence …”

The writer’s face turns ashen. “We built this house ourselves,” he says

nervously, “and there isn’t one square wall in it!” LaVey reassures him with

a smile. “To me that’s wonderful,” he says.

“But you know, it’s very strange,” the writer continues, “because

sometimes I feel as if this house owns us.” LaVey nods. “The Mayans and

Aztecs - and the Germans - knew damn well what they were doing in their

architecture. There are certain cuts of stones, bunkers in war, offshore oil

rigs, and even a variety of jinxed cars all with one thing in common: angles

that break tranquillity. This is the kind of house Marilyn Monroe would

have had. The house where she died was the same style.”

He sits down beside the pool, positioning himself to view both the

house and the mountains. “My relationship with her was so short

physically,” he says abstractly, as if talking to the house. “But I was young,

and a lot could be crammed into a few weeks. We were both floundering

when we met. It may have been the lowest point in my life. It was a

much

more romantic era then. 892 The style was to make love in the back seat of a

car, in a secluded place. We used to go up by that Frank Lloyd Wright

building on the promontory in the Los Feliz hills. His Mayan house. Wright

had been putting the finishing touches on it when his houseboy went

berserk at Taliesen and killed seven people. It was said that the house was

cursed. He built it for a shoe magnate, and the man lost everything in the

892 As discussed in Chapter #2, Anton LaVey never met Marilyn Monroe.

Depression. 893 The next owner's wife jumped off the parapet. Marilyn loved

strange things. We would stay there for hours.

"I left her for someone else. All through the fifties I couldn't bear to talk

about her or see any of her films. She sent me that famous 'Golden Dreams'

calendar, inscribed. 894 I keep it locked up." After Marilyn Monroe died, he

continues, "a wealthy doctor and his family had moved into her mansion.895

The doctor refused to change a room of it. Even the same linens remained

on her bed. A year to the day after her death, the doctor's mother died

there. One evening the doctor left and never returned. I never went up to

the house until 1973. It was the night of the 11th anniversary of her death. I

was drawn there, to conduct an experiment. I didn't have any choice, and

she …" 896

LaVey does not finish the sentence. The writer and I stare at him as he

hovers by the swimming pool, his glassy reflection looming long over the

water and his shadow cast beyond the protective wooden wall and toward

the nearby foothills. "I'm sorry," says LaVey. "I really can't say any more.

There are some things I can't speak about. Even telling you this much, I

can't explain why, just something about the ethers of this valley, this house

…"

"That's one reason why I wanted you to come, Anton," says the writer.

"I wanted to see if you would feel it."

"Oh, yes," says LaVey quickly. "There is definitely a vibration here." He

glances over at him. "Would anyone like to take a walk?"

"The two of you go ahead," the writer says. "I've some things to finish

up here." A Moon is already coming into view as we begin to trace a path

leading out of Tepotzlan, in the direction of Zapata's cave. "Do you believe

that you will leave your mark on history?" The question leaps from me so

quickly that it takes LaVey by surprise.

893 Anton is referring to the famous Ennis-Brown House at 2655 Glendower Avenue,

Hollywood, whose exotic appearance has led to its use in films such as *The Black Cat*,

House on Haunted Hill, *Day of the Locust, Blade Runner*, *Terminal Man*, *Howling II*, and *The Rocketeer*. The house is owned by a preservation trust, which gives tours by

appointment.

894 As she later acknowledged, Diane LaVey forged the “Marilyn” inscription on the

calendar for Anton.

895 Not a mansion, but a modest house (12305 Fifth Helena Drive, Brentwood, Los

Angeles).

896 See Chapter #25.

He contemplates a moment, then replies: “I’d be maudlin to say that I

didn’t. I honestly feel that a hundred years from now, when most of these

Watergate figures are long forgotten, people will know who Anton LaVey

was. Selfish as it might appear on the surface, I also sincerely believe I’m

doing something that will elevate man’s self-awareness. Even if it’s a tiny,

tiny, little step.”

“But what about the future?” I ask him. “What do you foresee?” LaVey

closes his eyes, but continues walking blind down the shadowed path.

“The

ghost kings are marching, the midnight knows their tread. From the

distant, stealthy planets of the dim, unstable dead, there are whisperings on

the night winds and the shuddering stars have fled … The Satanists are

marching, where the vague moon vapor creeps, while the night wind to

their coming like a thunder’s herald sweeps. They are clad in ancient

grandeur, while the world unheeding sleeps.”

The poem comes in a torrent, until the end. Then his words tumble

slowly, softly into the wind, and his eyes open once more. “Think of a cat on

the limb of a tree in the jungle,” he muses, “waiting for something to pass

underneath at just the right time. He can leap any time he wants. But if he’s

not hungry, he just lies there and lets antelope, deer, and other small game

go by. It’s just the knowledge that he can spring, that he has the power

invested in him …”

“Someday, then,” I say, “you envision an elite group, perhaps your own,

taking control of the world?”

“The truth about Satanism is far more frightening than anything people

might expect to see. Yes, eventually it has to be, if humanity is to survive.

But it will be far more sophisticated and subtle than someone like Orwell

ever dreamed. It's happening already. Like stage magic, you see? The

conjurer says: 'You'll observe this perfectly empty box in my hand.' But he's

really doing the trick with the other."

In that moment the many masks of Anton LaVey seem to melt before

my eyes. Mad scientist, carnival barker, intellectual broker: All of these

melt, then form again, one sinking into the quicksand of the next. And

when he turns to face me, it is the most terrifying experience of my life; yet

I'm unable to tremble. For I am gazing only at slight-of-hand, at a face

without a definable shape, a face both as charming and as monstrous as any

I could possibly imagine. The face of the anti-Christ.

Appendix 120: "Anton LaVey Collects Big Little Books,

Old Toys & Cursed Objects"

- by Mitch Lang

Collector's Voice West #IV-2, February 1974

Anton Szandor LaVey has had a fascinating life. At 16 he became the

youngest member of the San Francisco Ballet Orchestra, playing oboe. In

1947 he joined the Clyde Beatty Circus, first as a lion tamer and later as a

calliope player ("The Great Szandor"). He has also been a police

photographer in San Francisco, investigating the “nut cases” - complaints of

ghosts, dead dogs howling, strange noises in houses, etc.

The Church of Satan was founded by Anton LaVey on April 30, 1966 as

the only church in America devoted to Devil worship and the glorification of

man’s carnal instincts. The Church now has 25,000 members who perform

the magic rituals in chapters or “Grottos” throughout the world.

Since childhood Anton LaVey has collected things most people try to

avoid; his several homes are all repositories for cursed objects. The walls

are adorned with instruments of torture: a “witch’s cradle”, a “heretic

catcher”, iron masks, a Mayan witch doctor’s knife, an Indian Thuggee

strangler’s cord. An Aztec sacrificial knife inscribed “Where this goes, there

is no life” hangs near a bed, while a death mask of Queen Victoria lies,

mute, on a nearby night table.

LaVey’s private chamber is filled with animal masks from an early 20th

century secret German society, devil masks from the Philippines, and a

valuable shrunken head from Peru [LaVey has the recipe].

A fond acquisition of LaVey’s is the legendary “Rasputin’s chair”, an

ornately carved sleigh chair made in the 1500s. Like many of the items in

LaVey’s astounding collection, this chair has a curse on it. The antique

dealer who sold it to LaVey once threatened to chop it into kindling wood,

and the next day he severely burned himself in a freak accident!

Despite his abundance of grotesque and macabre articles, LaVey's

collections show another side of his nature, one he claims is as essential as

the first. He admits to being an incurable romantic, and he has a large

collection of comic and Big Little books, old toys, and world's fair

memorabilia to prove it. His southern California home reflects his

fascination for "kitsch", with lots of Art Deco and one of his proudest

possessions, a 1947 Rock-Ola juke box. Also a classic car enthusiast, LaVey

owns a completely restored 1937 Cord 812.

Ceremonies in the Church of Satan include fertility rites to correct

sexual problems, lust-inducing rituals, destruction rituals, and ceremonies

of blasphemy. Some rituals include the working of a hex or curse on

despised institutions or individuals. LaVey believes that it can sometimes

be essential to release hate; in this way the individual avoids venting his

built-up anger on loved ones.

Anton LaVey appears to be a complete success as the founder and head

of the Church of Satan. Many people shudder when his name is mentioned,

and his neighbors still tend to cross themselves as they walk past the

Church's headquarters. LaVey insists that the Church's primary goal is to

help its members live their lives as fully as possible, and points out that

"live" is "evil" spelled backwards.

Anton Szandor LaVey collects Big Little books, old toys, classic cars,

instruments of torture, and cursed objects. Could it be the Devil made him

do it?

- 1289 -

Appendix 121: Main Ceremonial Invocation Sequence

- by Maud Willis

The Devil's Rain (the novel)

New York: Dell Publishing Company #440-04553-125, 1975

The leader (Corbis) was speaking again. "Come, O Lord of Evil, Prince

of Darkness, come into me. Bless me as your Unholy Eucharist. Absorb my

flesh and sponge my blood with your presence." … The chanting became

louder and more frantic:

Oh, Prince of Dark and Light,

Yea, Prince of Dark and Light …

The leader continued:

Send us your unholy might,

Help us reach your hallowed goal,

Possession of the world's soul,

Transgress time and space this night,

Lord, stand before us in our sight!

[Corbis changes into the goat-demon.] He spoke:

From the farthest reaches of darkness

I come to you, my children, to free

another lost soul from the coward God,

that breaker of promises …

Suddenly he clapped his hands. “Bring forth the acolyte!” [The captive

Mark Preston is dragged forward.] “Who vouches for this misbegotten soul

who seeks entrance into the Black Void?” the leader boomed.

The raven-masked man answered, “I, Guide of Souls, do.”

The goat-demon intoned, “I, Jonathan Corbis, Keeper of the Black

Void, shall purify and consecrate you in the name of Lucifer, Prince of

Darkness. Child of Darkness, prepare yourself to accept the soul of a long-

lost brother. Renounce all heavenly gods so that you may receive from me

the bonds of death and all earthly pleasures.

“Eman Hetan!” Corbis chanted through his hirsute lips. “Eman Hetan!

I am one with thee and thou art mine. I have nothing which is not thine. I

cleanse you with the waters of oblivion from the River Lethe. In Lord

Lucifer’s name, I anoint you his servant, Martin Fyfe. Having enhanced the

Devil’s Rain with your putrid soul, open your eyes in service of

Christsunday!”

[Preston:] “I, Martin Fyfe, reaffirm the Lord Demon, Lucifer, as my

sole salvation. I swear to extend his will to all of mankind, so mote it be!”

Appendix 122: Main Ceremonial Invocation Sequence

- by Anton Szandor LaVey, Michael A. Aquino, & John Dee

The Devil’s Rain (the motion picture)

Bryanston, 1975

Corbis:897 Hear me, O Lord of Life Everlasting! I, Jonathan Corbis, petition

thee to let me be thy voice on Earth. O Master of the World, hear

me, I petition thee. Hail, O Prince of the Abyss! In thy name let

us behold the Father, the Ram of the Sun - the Moon - the Stars.

Hail, O Deathless One!

[Corbis changes into the goat-demon.]

Corbis:

Who calls me from out of the Pit?

Satanists: We, thy servants!

Corbis:

What is thy purpose?

Satanists: To deliver up a soul!

Corbis:

Has it been prepared?

Priest:898 It has.

Corbis:

Then I command this soul to be purified by fire and water. O mighty light and burning flame of comfort, enter this body and cleanse it of its unworthy soul. Burn ... burn ... burn! In the name of Satan, Lord of Fire - In the name of Lucifer, King of Light - In the name of Belial, Master of the Earth! And now be sealed by the holy waters of forgetfulness. Zodacare! Ave Satanas! Martin Fyfe, my servant, come forth and claim the body I have prepared for you. Zodacare! Vaunigilaji! Open wide the mysteries of your creation unto this soul. Be friendly unto him, for I am the same: the true worshipper of the highest and most exalted King of Hell!

897 Ernest Borgnine.

898 The role of this helmeted Priest was played by Anton LaVey in the film. This was his sole speaking line, but he was prominent during the entire ritual sequence.

Preston:899

Praised be the Lord of Light and Darkness, who is my sole salvation.

899 William Shatner.

Appendix 123: “You’ll Need an Asbestos Umbrella for *The Devil’s Rain*”

- by Forrest J Ackerman

Famous Monsters of Filmland #120, October 1975

The Incredible Melting Man: Thunder, lightning. A torrential

downpour. Inside her rain-pelted home, Mrs. Preston (Ida Lupino) waits

anxiously for the return of her husband Steve and son Mark. Mark, played

by William Shatner, has been out searching for his father and now returns

home alone. “I’m afraid Dad’s been lost out there … somewhere … in a

flood,” he tells his shocked mother, who bursts into tears. As he is

attempting to comfort her, an unexpected banging rattles the front door.

When the door is opened, outlined against the wind & the rain & the

lightning is a nightmarish figure. The drenched apparition resembles the

father, Steve Preston. If it is indeed he, he begins to murmur an incantation

in which words like “Satanas” are to be heard. An incantation about the

Devil! And as Preston speaks the blasphemous words, he begins to melt

before the very eyes of his horrified wife & son! As his lips themselves

disintegrate & rot, the last words to fall from his mouth are a name:

“Jonathan Corbis.”

The Curse of Corbis: In the 17th century Jonathan Corbis (Ernest

Borgnine) had headed a coven of witches in the New England town of

Wellington, a desolate community of Puritans from which the Prestons

descend. Corbis had been betrayed by ancestors of the Prestons, who had

appropriated the secret volume in which the warlock had inscribed the

names of his followers, those townfolk who had made pacts with the Devil.

Without the sacred book, Corbis was unable to fulfill his deal with the Devil

and deliver the people's souls to his Satanic Majesty. Learning he was in

league with Lucifer, the righteous townspeople seized Corbis & his followers

and burned him at the stake. But before he died, he cursed his betrayers. "I

will avenge myself on you all!"

A Warning from the Warlock: A vehicle approaches the Preston

ranch in the driving rain. Attracted by its lights, Mark goes out to

investigate. He discovers it is his father's truck - empty except for a tiny wax

doll attached to the steering wheel. The doll is in the image of Mark's

mother! Corbis has made his presence felt again!

Mark rushes back to the house to protect his mother. She's

disappeared! Mark knows he must now track down the warlock and takes

with him the amulet his mother gave him for protection. For added

protection he takes a gun.

At the end of a long drive thru desert country, Mark arrives at the town

of Redstone. Here he is confronted by Corbis, who challenges him for the

book. Grasping his amulet, Mark cautiously enters the evil church.

The Devil's Disciples: Corbis' coven members engulf Mark, and he is

soon at their mercy. He is shocked to discover that his own mother is now

one of the unrighteous converts. They perform a series of Satanic rituals on

him, making him vulnerable to Corbis' power when his sacred amulet is

turned into a snake writhing round his neck! Mark tries desperately to

escape, but determined, hooded figures inexorably close in on him. He falls

to his knees and grovels in the dust - a lost soul.

In the Clutch of the Coven: Meanwhile Tom Preston (Tom Skerritt),

Mark's younger brother, and his wife Julie (Joan Prather) leave their work

as hospital researchers and set out to find Tom's family. Little do they know

that, even as they are traveling toward Redstone, within the Satanic church

a brutal ritual is in progress: Against his will, Mark is slowly being driven

into the Devil's embrace by torture.

Arriving in Redstone, Julie & Tom immediately seek out the church.

Entering it, they are confronted by Satanic symbols on the recently

occupied altar - the altar which was the recent setting of Mark's suffering.

Suddenly their attention is diverted by a crackling sound outside: Someone

has set fire to their car! A hooded figure is seen running from the

automobile. They give chase. Tom shoots. Tom catches up with the man,

fights with him, finally subdues him. Catching his breath and taking a

better look at the curious captive, Tom finds his appearance waxen. And -

shockingly - there are no eyes in his sockets! 900

Captive of the Corbis Coven: “Get in the station wagon, drive to the

sheriff’s office, and get him out here right away!” Tom tells his wife. Julie is

midway back to safety when, glancing in the rearview mirror, she is startled

to see Emma Preston staring at her … her face waxen, her eyes blank. Julie

loses control of the car in her terror and is captured by the Corbis coven.

900 The role of this Satanic saboteur was played by John Travolta, before his “discovery”

as a star. He had no lines to speak, but no doubt his fight and fall down the stairs in *The*

Devil’s Rain was good preparation for *Saturday Night Fever*. In the *S.N.F.* sequel *Staying Alive*, Travolta performs a dæmonic dance sequence - “Satan’s Alley” - which

just goes to show what happens when an impressionable young man hangs around

someone like Jonathan Corbis …

Tom, meanwhile, has traced the sound of chanting to a gully. There he

sees a ceremonial table, a gathering of cowled figures standing before it.

Seeing also a pile of ceremonial robes, he dons one, concealing his

face

behind its hood. As he moves closer to the figures in black, Tom observes a

fascinating but frightening sight: Jonathan Corbis, commanding the

assembled Devil-worshippers, calling upon the supernatural powers of the

Ruler of the Netherworld.

Satan, Prince of Darkness,

Ruler of all evil things,

We are your disciples,

O most powerful of kings.

Monstrous Transformation: Corbis bows his head in blasphemous

prayer. When he lifts his head again, his face has been transformed. Into

the epitome of evil! The ferocious features of a goat demon! Tom sees his

brother dragged before the transformed Corbis, who initiates him into the

bloodless mass of anti-humanity. 901 Involuntarily crying out, Tom is

discovered by one of the group and, when he tries to flee, is shocked to find

his own mother among those who are trying to kill him. Tom runs for his

life, Satan's sycophants in desperate pursuit. As Tom shoots his pursuers

and impales some of them with pitchforks, he is convinced he is in a

nightmare, for wax - rather than blood - oozes from the punctured bodies!

He flees the town in horror.

Souls Sold to Satan: At the Preston ranch, Tom is relieved to find

Dr. Richards (Eddie Albert), a man who is steeped in the study of witchcraft

& Satanism. The doctor shows Tom an ancient-looking book and asks him,

“Have you ever seen this before?”

“No, never. Why? What is it? What does it mean?”

“Well, I’ve been looking thru it - and also there’s this letter, which was

left inside. The book is nothing more nor less than a ledger - pages

composed of signatures of people who signed their souls to the Devil at the

end of the 17th century. The Devil’s agent was a man named Jonathan

Corbis.”

901 This is the scene described in Appendices #121 and #122. The chant cited here by

Forrest J Ackerman was not in either the novel or the film. Rather it is an extract from

Edith Eyde’s *Hymn to Satan*, inserted by Forry as a compliment to Eyde and as an “in-

joke”, since after Lilith Sinclair’s and my encounter with Eyde [Chapter #31], he was

now aware that this was the key anthem of the Church of Satan.

“But what has this got to do with my family?” Tom asks.

“According to the letter,” Richards explains, “your ancestors, Martin

Fyfe & Aaronessa, were among those who signed their names in the book

and forfeited their souls. They were witches and warlocks - tho according to

the letter, written by Aaronessa, she recanted - but couldn't persuade

Martin to do so. The letter also explains that as long as the book is kept

from Corbis, he can't claim his souls, and Martin and the rest of the sinners

have a chance to escape the fires of Hell if they renounce their evil vows.

For 300 years your family has kept this book, believing they were pursued

by Satanic forces - by the evil spirit of coven master Corbis. And now it

appears they have been caught!"

Julie in Danger: Armed with rifles and the knowledge of who & what

Corbis & his coven are, Tom & Richards return to the town to save Julie &

the Preston family as well. 902 They head straight for the church and a floor

by the altar from which Tom recalls seeing a strange blue light emanating.

"I'm sure we'll find answers here," he tells the doctor. Will they also find a

zombified Julie? For even now Corbis is moving closer & closer to her,

chanting darkly. He bends over her, as tho to embrace her, his foul breath

sickening her and the sight of his goat-demon face horrifying her.

Tom & Dr. Richards pry open the lid above the spot from which the

mysterious blue light seeps forth. They behold a startling sight: a bottle in

which lightning & thunder crack & roar! In which distorted, pain-wracked

faces are distinctly visible! “The souls of the Devil’s Rain,” breathes Dr.

Richards, “trapped for 300 years!” A noise at the church door causes Tom &

Richards to turn from their discovery. They see the sheriff entering.

Breathing a sigh of relief, Tom walks toward the sheriff (Keenan Wynn).

“Have you found my wife?” The sheriff’s response is totally unexpected.

Himself now a slave to Corbis & Satan, he approaches Tom with an ax

which he produces from behind his back!

Brimstone Pandemonium: Dr. Richards comes to Tom’s defense.

Between the two of them they manage, after a furious struggle, to push the

sheriff into the pit. His screams as he falls culminate in an explosion of

flame! Tom & Richards, catching their breath, now hear chanting voices

approaching the church. The coven! Tom & Richards take refuge on the

balcony of the church and wait for the next development. Suddenly Tom

remembers the book. He moves to retrieve it. Richards restrains him. “The

902 The frequent use of “&” for “and”, and such spellings as “thru” and “tho”, are Forrest

J Ackerman trademarks.

Devil's Rain bottle - It will be enough to challenge Corbis," the doctor

explains.

When the coven enters the church and Tom sees his wife tied to a cross,

he leaps from the balcony to rescue her - only to become a prisoner himself

of the Devil worshippers. Dr. Richards calls attention to himself by

threatening to destroy the Devil's Rain bottle, but Mark Preston wrests it

away from him. The doctor now focuses his attention on Mark. "Remember

your ancestor Martin Fyfe," he reminds him, "and his wife Aaronessa. She

recanted; she was innocent - yet they died in agony, burned alive at the

stake!"

Shocked to his senses, Mark seizes the diabolical bottle and smashes it!

The impact of the ensuing blast blows a hole in the roof of the church, and a

weird rain begins to fall on the frightened congregation. The coven is

doomed by the falling rain, a liquid of unearthly, acidic quality. The flesh of

the screaming disciples of the Devil literally begins to melt! Corbis is beside

himself with rage! "Those who have defied the power of Satan shall be

destroyed!" the goat-demon screams.

Bryanston, the producers, promise: "The concluding scenes of our

picture bring to the screen such destruction & terror as have never

been

photographed before. We believe we have captured on film the most

incredible ending of any motion picture ever made!" Soon you can see if

you agree.

* * *

WILLIAM SHATNER: It seems to Shatner that making the movie has

affected people in and around it. Having worked in so many *Star Trek*

episodes which frequently concerned individuals who used mental powers

to control others, Shatner feels that "it is possible for whatever one believes

emphatically, to really happen".

Shatner sincerely believes that an "X" factor exists in all of us, and that

it's plausible for this factor to stem from some extraterrestrial influence.

"There's an unexplainable something about mankind that has influenced all

his behavior thruout the ages," Shatner says. "And there are too many

things that do happen that cannot be explained."

Shatner points out that the science fiction in *Star Trek* was imaginable.

"There are so many things that we're not even capable of imagining," he

adds. Shatner has been intrigued by the various cults that have existed thru

the ages. "I'm just curious and very open-minded," he says and smiles,

"Perhaps that's my 'X' factor."

ERNEST BORGNINE: It's not every day that an actor gets to play the

Devil in the flesh - a flesh & bones Lucifer realized thru elaborate makeup &

special effects. Star Ernest Borgnine got to experience this in what could be

the most unusual film assignment in his motion picture career. "Borgnine is

the closest thing to the Devil yet seen on the screen - any time, any place,

anywhere!" says the producer.

"I had to go thru a lot of changes playing Corbis," said Borgnine,

"including at one point getting transformed into a goat-like image of the

Devil, the hottest, most difficult makeup I've ever had to wear!"

Borgnine tackled his role with considerable gusto, immersing himself

in the wide body of literature about Satanism and the occult. He brought

numerous volumes on the subject with him. "But once the film ended," said

Ernie, "those books went right back to the library shelves. Getting the Devil

out of you can only be a healthy attitude if the action taken is positive -

never working against the betterment of mankind." Borgnine feels a man

walks on this Earth only once and must treat each day as if it could be his

last.

Appendix 124: *The Devil's Avenger* Promotional Sheet

- by Burton H. Wolfe

THE DEVIL'S AVENGER

by Burton H. Wolfe

The bizarre life story of

Anton Szandor LaVey

The man who vowed to avenge the Devil on Earth and became the

widely acknowledged leader of world Satanism, with more than a million

followers.

Featuring two dozen rarely seen or previously unreleased photos of

LaVey's career and rituals in the original Church of Satan headquarters.

And these chapters:

LaVey's childhood interest in Black Magic … his career as circus and

carnival lion tamer, magician, calliopist, and organist … his abortive

romance with Marilyn Monroe when she was a stripper and LaVey her

accompanist … his nights in haunted houses as a police reporter dabbling in

occult investigations … the Magic Circle that led to modern, organized

Satanism, with Kenneth Anger, Monique von Cleef, and other original

members … how the first Church of Satan was begun, with its early

philosophy and the sensational publicity it aroused … the fascinating lives

of warlocks and witches in the Church … the Black Pope's ritual magic,

transforming old ingredients into modern Satanic workings … the only

complete, factual account of LaVey's curse on lawyer Sam Brody, consort of

Jayne Mansfield, followed by their tragic end … the first baptism of a child

to the Devil, LaVey's involvement in *Rosemary's Baby*, and other surprises

… a current evaluation of LaVey and the Church of Satan.

The author: Burton H. Wolfe, controversial, award-winning writer

whose four previous books are *The Hippies* (New American Library), *Hitler*

and the Nazis (Putnam), *The Devil and Dr. Noxin* (Wild West), and *Pileup*

on Death Row (Doubleday).

- 1300 -

- 1301 -

Appendix 125: *Chronicles of Mendes* #II-1

- by Michael A. Aquino IV°

January 14, X/1975

For those of you who may be new to our mailing list, the *Chronicles of*

Mendes is the executive periodical of the Church of Satan, sent to all III° +

officials. It is not published according to a set schedule; issues will be

forthcoming more or less frequently as needed. We trust your discretion in

the use you make of included information. Should you have any doubts

concerning the proper usage of any included item, just check with us.

Your

comments and suggestions are most welcome. Address them to: Church of

Satan, P.O. Box #243, Santa Barbara, California 93102.

As the *Chronicles* is used more and more to disseminate administrative

information throughout our organization, bulletins to Regional Agents will

probably decrease or cease altogether. Thus you should consider it your

responsibility to keep any II° Agents in your area of operation abreast of

appropriate material. Remember that the *Hoof* will continue to refer

Satanists to these Agents for information which, for one reason or another,

is not printed in the *Hoof*. [Bear in mind that the *Hoof* is made available to

a carefully-selected group of nonmembers in various parts of the world.

Accordingly each issue is designed both as an informational vehicle and a

public relations medium. By contrast the *Chronicles* is sent to no one who is

not an initiate of the Satanic Priesthood. Hence it may include sensitive

items of interest and concern.]

Some of you have held the Priesthood since I/1966 A.S., while others

have been ordained within the last six months of IX/1974. Obviously there

are a good many different attitudes about the Priesthood floating around,

ranging from hyperfundamental to hyperallegorical. Let's start the new

year, therefore, with some comments concerning the profile of the Satanic

Priesthood.

The Church of Satan is not about to insult anyone's intelligence by

claiming hoary antiquity for its clerical order. We'll leave that to the

Rosicrucians. *The Devil's Avenger* will give you a pretty good idea of how

the Priesthood evolved - from senior Witches and Warlocks of the original

Magic Circle (Phase I), to a dual-function system of Satanic Priests and

Satanic Ministers (Phase II), to the present Priesthood of Mendes

(commencing with Phase III). As the programs and activities of the Church

became more sophisticated and decentralized, increasingly more

demanding standards were instituted for the III°. At the present time an

individual is ordained only if the Nine feel that he or she can step into

almost any conceivable social situation and represent the Church with

forcefulness, dignity, and purpose.

Ostensibly, of course, the Priesthood serves as the link between the

esoteric and the exoteric Church of Satan. To the majority of Satanists, our

Priests and Priestesses **are** the Church. If we are to continue expanding our

entire sphere of influence around the world, it is from the III° that the

initiative must come. While you may receive guidance from IV° + officials,

you are essentially on your own. Such are the provisions of our Mandate

and of the Master Plan. As ordained Satanists, however, you bear a very

special charge: You are the material embodiment of the Powers of

Darkness.

Were we not acting with the conviction that Our Lord Satan and the

Dæmonic entities enjoy factual existence, the Church of Satan would be

making a mockery of its name. [In that case we would be not much

different from an existentialist society, a sociological group, or a humanist

institution.] But we are quite serious about the literal nature of the Church

of Satan. Bluntly, this involves the principle that intelligent humanity is the

deliberate experiment of a preexisting and more advanced form of finite

intelligence. The reasoning behind this assumption has been set forth

amply in the *Hoof* over the past several years. But there are some factors

which have not been explored in the *Hoof*.

One danger, obviously, lies in being too quick to visualize the Powers of

Darkness in terms of trite, superstitious folklore. 95% of such portraits -

from Margaret Murray to Dennis Wheatley - are so childish that you would

have a perfect right to feel a little ridiculous for championing a religion

based upon them. But, as the *Satanic Bible* emphasizes again and again, the

Church of Satan has reformulated the entire picture from Scratch (!). While

outwardly portraying the Devil and his minions in traditional terms for

publicity and psychodramatic impact, we have researched the entire

scenario of initiatory occultism and ceremonial Black Magic from ground

zero. Proceeding with what we consider a far more substantive critical

framework than the Cartesians or the existentialists [to name two

reductionist schools], we have arrived at a *Weltanschauung* that we believe

the most advanced - and accurate - ever assembled.

As holders of the Black Baphomet, you possess the sophistication to

grasp this material. It is difficult to explain to most humans, however,

whether lay Satanists or members of the public. The average human mind

incorporates a conditioned psychological “defense mechanism” against its

implications.

The first paragraph on page #40 of the *Satanic Bible* outlines the

concept of “God” in the clearest possible terminology. This term identifies

the non-conscious inertia of the Universe - the “law” of all regularity of

behavior, balance, thermodynamics, relativity, sequential prediction, etc.

This inertia influences both living and non-living substances. We know its

influence upon living organisms as “instinct”, and also through such

phenomena as “crowd-consciousness”, mass hysteria, dogmatism,

conformism, and the tendency towards **blind** obedience to law and

established order. Juxtaposed to this inertia stands only one thing: human

awareness of the self, whereby we perceive ourselves as individual entities

distinct and apart from an automatic, Universal “machine”. Our lives

become a constant struggle between the desires of our Will and the

compulsions of our “God”-dictated instinct. In the mythologies of primitive

cultures, this struggle was represented as “evil” (the willful self) vs.

“good” (the natural norm).

As was touched upon in “*Quo Vadis?* ” [Appendix #110], **all**

conventional religious traditions have a common chord. That chord is the

obliteration of the willful personality and the consequent re-identification

of the self with “God”.

People look about them and see that they are apparently controlling

their behavior and their environment more than they are being controlled

by them. Just the opposite is true for other forms of animal life.

The advanced human senses something in his intellectual constitution

that is independent of “God”. Yet this force is not yet strong enough so that

environment and instinct may be completely disregarded or controlled.

This uncertainty creates and sustains a continuous, all-pervasive

neurosis. People can’t stand being balanced on such a precarious fulcrum.

They want the situation to be resolved, one way or the other. Either they

want to abandon their independent consciousness and become part of

“God”, or they want to strengthen their independence, cast off as much as

possible their dependence upon “God”, and break the behavioral bonds that

tie them to the Universal inertia. Those in the former category are theists;

those in the latter are Satanists.

Atheists and agnostics consider themselves superior to either. In fact

they are inferior to both. By their indecision they have demonstrated that

their minds are simply too weak to confront the problem. They are

ostriches with their heads in the sand, believing that the dilemma will go

away if they can’t “see” it. In this sense they are intellectual eunuchs, and

the question of the consequence of human existence will be decided

without

them. [This evaluation does not include those A&As whose condition is

transitory en route from conditioned theism to Satanism.]

It is true that we hold theists and their institutions in pity and

contempt, but it is not true that we are obliged to hate them. They are

annoying to us because they outnumber us, and because their psychological

defense mechanism includes a certain intolerance and ostracism of known

Satanists. People who have “destroyed” their own minds are offended and

irritated by the happy and prosperous existence of those who are glorying

in their intellectual independence.

The Satanist is a living reminder to the theist of that theist’s mental

inadequacy. This being the case, the theist will attempt to ridicule, remove,

and/or destroy the Satanist. The history of human civilization provides

ample evidence of this. The Church of Satan has survived and prospered for

two basic reasons: (1) We have “covered” ourselves with a public image of

burlesque and, in the words of *Time*, “plain old carnival hokum”. (2) The

era and host culture in which we exist are relatively liberal.

Our isolationist attitude towards Wiccan and pseudo-Satanic groups is

not because we fear them as potential rivals. [As a matter of fact, we

have

diplomatic relations with scores of authentic Satanic groups in this country

and elsewhere.] It is simply because they are nothing more than a variant

manifestation of theism, couching theist doctrines in pagan guise. We

dislike such groups because they themselves try to include us in their basket

and then, failing that, denounce us as being a “black sheep” of organized

occultism. They wish to partake of our glamor and success while denying its

source. Furthermore, those people who join the Church of Satan accept a

certain social risk in doing so. We do not like to see this risk augmented by

the stupid antics of other occultists.

Now all those who profess to be theists are not necessarily so. In *Hoof*

#IV-8 we made passing reference to Pope Paul being a quasi-Satanist. This

subject was under consideration as the basis for a lead article in a future

Hoof, but it was dropped as being potentially adverse to the worldwide

interests of Satanism. Were we to expose Satanism in high-level theist

circles, we might provoke purges and revolutions. This, obviously, would

never do.

As a rule of thumb, the top leadership in **all** of the world’s established

religious institutions are clandestine, *de facto* Satanists. This is well-nigh

mandatory, as they must speak for the god(s) they “worship”.

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On one hand they may derive considerable satisfaction from this role,

since it permits them to manipulate vast numbers of people for their (the

leaders’) comfort and profit. Yet they are also “riding the tiger”. If their

deception should become known, they would be subject to vicious attack by

their disillusioned flock.

Occasionally this has happened. A recent issue of *Time*, for example,

cited the plight of evangelist Garner Ted Armstrong, whose Satanic life-

style has put him in dutch with his flock. Fortunately most low- and

medium-level theists are too stupid to mount revolts against their leaders -

and too dogmatic even to believe anything ill of them.

Now you see one of the reasons why Dr. LaVey chose to accept

appointment as a Catholic bishop. 903 For that matter, there are many other

officials of the Church of Satan who hold executive or advisory positions in

theist institutions. 904 With few exceptions, obviously, such “double-agents”

must safeguard their anonymity. Consider the implications of the Fifth and

Fifteenth Enochian Keys.

Now let us take a fresh look at the internal machinery of the Church of

Satan. Why the “rote” rituals and Hollywood/Gothic trappings? If the

proto-human intelligences we emulate are so sophisticated, why should

they be impressed by flamboyant incantations, staged pyrotechnics, and

exotic rites? The answer to this is that the rituals and ceremonies of the

“rote” variety are **not** valid for influencing the Powers of Darkness, nor

were they ever intended to be. Rather they are designed for the education

and evolution of novice Satanists.

Consider this at length. Under ritual conditions the magician proclaims

and caricatures various impulses of his normal personality. He casts off, so

to speak, various parts of his Reichian character armor. By doing so he

comes to know himself better - to identify and appreciate the instinctive

components of his personality. Recognizing them, he can control and direct

them. The more the subconscious mind is dominated by the conscious

mind, the more Satanic the individual becomes. Basic Satanic ritual is a

903 Or so I could only suppose. The account of Anton’s secretly being made a bishop

surfaced for the first time in *The Devil’s Avenger*, and I have neither seen proof of it or

heard it referred to at any other time. I now assume it was not true.

904 A gesture to John Ferro, whose continuing connections with Catholicism had been

discussed in *The Devil's Avenger*, and who continued to be an adjunct faculty member

of the [Catholic] University of San Francisco.

psychodramatic **means** to a Satanic **end**. The practitioner of Satanic ritual

will come to see **all** ritualism in human life for what it really is.

And our rituals are somewhat like Shakespeare's plays: It doesn't do

any good to just **read** them. They must be **performed**. When and if the

Nine sense that a particular Satanist has attained this stage of awareness

and control, the Satanist is considered as a candidate for the III°.

Ritual does not cease to have meaning for the III° + Satanist. In fact it

now becomes truly operative for the first time. The III° Satanist identifies

consciously with the Powers of Darkness. He may speak with them and for

them. Ritual becomes a communion, whose "language" may be mental,

physical, verbal, or musical. It contains no rote aspects that are not

recognized as such and inserted for dignity and atmosphere. Nor does the

III° magician have any reason to ask favors of the Dæmonic entities, since

he has **already** been granted their greatest gift - the complete

awareness

and control of his Will. As you have recognized or will shortly recognize, the

power of the unleashed Will is virtually limitless.

Writers of Gothic novels have made much of the “one-way street”

aspect of Satanism. As a matter of fact they happen to be right on the mark.

But the phenomenon has nothing to do with force or compulsion. It can be

explained in terms of Satanism’s being an evolution of intelligence.

It is a practical impossibility for an intelligent person to “make himself

stupid”. Satanists may regress through neurosis, senility, mental illness, or

prefrontal lobotomy. Or - and this is the key to contests between magicians

- through being presented with situations that force instinct to the fore.

As for members of the Church of Satan who defect, it is erroneous to

think of them as Satanists who have chosen to become non-Satanists. More

correctly they are persons who never really became true Satanists, but

simply went through the motions for the superficial fun of it.

Yes, the Church of Satan is indeed the outrageous, provocative circus

portrayed in *The Devil’s Avenger*. But in actuality it is a Circus of Dr. Lao,

which, by applying certain pressures and offering certain escapes to specific

members of the “audience”, exerts types of changes upon them. Non-

Satanist metamorphs are exploited for the benefit of their Satanic

counterparts. Then, too, most of those who buy tickets to the Circus of Dr.

LaVey - like their Lao prototypes - remain ignorant of the changes being

wrought upon them. Those who catch on become candidates for the

Priesthood of Mendes. These are the Elect.

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Appendix 126: "*Sic Itur Ad Astra*"

- by Michael A. Aquino IV°

The Cloven Hoof #VII-2, March/April X/1975

As the other organizational components of the Church of Satan have

evolved over the years, so has its membership degree system. The five

magical degrees of Satanism were first outlined in *Hoof* #II-11, and an

update was printed in *Hoof* #IV-3. We now think it time to review the

system once again, both because of certain refinements to its structure and

because the Church membership has increased substantially in the past

three years.

Practically every magical society from the Pythagoreans through the

Illuminists has incorporated a multilevel membership system. The use of

formal divisions between such levels derives from the initiatory nature of

the Black Arts. As one reaches a certain level of personal skill and

sophistication, the initiatory order releases knowledge whose application is

appropriately powerful.

A second reason for the degree system is that it enables initiates from a

number of different backgrounds and geographic locales to identify

subordinates, peers, and superiors instantaneously.

We feel that the degree system used by the Church of Satan

incorporates the most important features of magical initiatory stages, and

we also feel that it avoids the pitfalls of prior systems. [The degrees of other

orders have been subjected to widespread abuse - from reduction to empty

ceremonial use in Masonry to financial exploitation in the A.'.A.'. and

O.T.O.].

Satanist I° - When the Council of Nine approves an application for

membership in the Church, it states in effect that the Church accepts the

endorsement of that applicant and will permit the extension of its power,

influence, and reputation to that person. It is important to note that this

decision is not taken at all lightly, because the Church is extremely

particular about the sort of person who represents it.

Because the majority of Satanists pursue personal interests not directly

connected with the Church organization, the I° - which grants membership

benefits but requires no reciprocal responsibilities - is ideal for them. In

this context it is an end in itself and should not be regarded as merely a

"training" degree. The title of the degree serves to emphasize this; one is

either a Satanist or one is not.

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The colors of the I° Baphomet are red and silver. While there are no

longer any formal restrictions concerning color or style of ritual robes,

black is the traditional color of Satanism where attire is considered.

Witch or Warlock II° - While the I° implies the Church's acceptance

of endorsement by a certain individual, it does not certify the Church's

reciprocal endorsement of that individual as an effective and accomplished

Satanic magician. Our membership is simply too large to permit us to make

a detailed evaluation of everyone who wants to be a Satanist.

When we do make such an evaluation and decide that the Satanist in

question is adept at comprehending and utilizing the contents of the

Satanic Bible, the II° is granted. In one sense the II° is the highest

recognition possible within a true Satanic order, because Satanism is

characterized by diversity of individual technique. Once the Church is

satisfied that a certain member is a capable magician, that is all that need

be said.

Until the new Phase, a written examination was used to evaluate

aspirants to the II°. We never felt completely happy about such a

mechanical procedure, and it has now been dropped. Henceforth the II

°

will be awarded strictly on an individual-case basis. A person may be

singled out for appraisal upon the initiative of the Church, or a I° member

desiring elevation may take the initiative to convince the Church that he or

she is deserving of the II°. This may be approached in any number of ways,

depending upon the style, interests, and ingenuity of the aspirant.

The II° Baphomet is white and silver. And for the record: Witches are

female and Warlocks are male.

Priest or Priestess of Mendes III° - In other churches the priest or

minister is simply a semiprofessional or professional organizer,

demagogue, and ringmaster. He is also considered to be a shepherd,

charged with the moral and spiritual guidance of his flock.

The Satanic Priest is altogether different in concept. He is chosen for

ordination not by other humans, but by the Powers of Darkness, who

accentuate his characteristics and achievements in such a fashion as to

identify him as Elect to the Council of Nine. Once declared Elect by the

Nine, an individual has the choice to accept or reject formal ordination. If

he declines, he retains full control of his Will and continues normal

existence.

Should he accept, he will find that his life will be warped in unforeseen

and often strange directions, as the Powers of Darkness actualize the Will of

Our Lord Satan through him. Simultaneously he will come to wield powers

that will permit no obstacle to stand before him.

The Satanic Priesthood takes its name from the ancient Egyptian

Priesthood of Set, which was centered in the vicinity of Mendes (*Baneb-*

tett) and Tanis during the latter days of the empire. Insignia of the degree is

the Sigil of Baphomet in black and silver.

The Priest has no organizational responsibility towards the general

membership of the Church of Satan, interacting with groups or individual

members only according to his Will or the mandates of the Powers of

Darkness.

There are no standard procedures through which one may aspire to the

III°, but Satanists who feel a strong desire to attain this degree should so

notify the Nine.

Magister IV° - This degree is conferred by the High Priest in one of

three designations: Master of the Cavern (Magister Caverni), Master of the

Temple (Magister Templi), or Grand Master (Magister Magnus). The

degree and its designations refer to the recipient's expertise and scope of

magical influence, not to a strict administrative or geographical hierarchy

within the Church of Satan *per se*.

A detailed discussion of the IV° is beyond the scope of the *Hoof*, but

will be included in a forthcoming issue of the *Chronicles of Mendes*,

newsletter of the Satanic Priesthood. Insignia of the IV° is a blue and silver

Baphomet.

Magus V° - This is the highest degree conferred within the authority of

the Mandate of the Church of Satan, reflecting the Will of the Prince of

Darkness himself. Presently it is held only by Anton Szandor LaVey.

Like the IV°, the V° is a measure of an individual and not the

designation of an organizational function. Insignia of the V° is a purple and

silver Baphomet. A forthcoming issue of the *Chronicles of Mendes* will

discuss the magical attributes of the title.

The Order of the Trapezoid - Formal membership in the Church of

Satan appeals to and is appropriate for a relatively specialized category of

individuals within the entire spectrum of humanity. Thus the Church of

Satan is an **esoteric** organization. But Satanism also embodies an

exoteric aspect, since - to put it succinctly - it involves a glorification and

an evolution of human nature.

Hence the Order of the Trapezoid serves as a means to identify and

recognize *de facto* Satanists who are accomplished at what might be termed

applied Satanism. This means that, while such individuals may not be

ceremonial magicians in the traditional sense, they regularly employ the

principles of the Satanic philosophy in their dealings with society - and

enjoy a high degree of success in doing so. It follows that the Church of

Satan and the Order of the Trapezoid are complementary in the geometric

sense. An individual may be a member of both organizations, but a position

in one has no *ex officio* bearing upon a position in the other. Membership

in the Order of the Trapezoid is by invitation only.

The Council of Nine - The Council serves as the executive committee

of both the Church of Satan and the Order of the Trapezoid. Its seal,

consequently, incorporates both the trapezoid and the inverse pentagram,

together with the Devil's trident symbolizing the Infernal Mandate of both

organizations. The Council is composed of eight individuals selected by the

High Priest, who is the ninth member as well as the chairman of the

Council. The identities of the Nine may be known or concealed, and the

composition of the Council may vary with the passage of time.

The High Priest - As Exarch of Our Lord Satan, the High Priest holds

full and final authority for the Church of Satan and the Order of the

Trapezoid. Insignia of the office is a lightning bolt superimposed upon a

silver inverse pentagram. The office is presently held by the founder of both

the Church and the Order, Anton Szandor LaVey. His consort, Diane LaVey,

holds the complementary office of High Priestess.

Appendix 127: Draft Lead Articles

- by Michael A. Aquino IV°

for *The Cloven Hoof* #VIII-3, May/June X/1975

(both rejected by Anton LaVey)

À Bon Chat, Bon Rat

Evidently we led with our chin last issue, because the Central Grotto

has since received a ton and a half of mail from (a) Satanists wishing to

become Warlocks and Witches, (b) Warlocks and Witches wishing to

become Priests and Priestesses, (c) new members desiring the addresses of

Regional Agents, and (d) inquiries about local and regional newsletters.

Instead of answering all these individually, we've decided to use the *Hoof*.

First some comments concerning the II°: Basically there are two types

of individuals who express an interest in this degree - those who have *de*

facto qualified for it and wish formal recognition of that fact, and those who

have not so qualified but wish to undertake tasks and/or tests that will earn

them the elevation.

Where we got into trouble last issue was in inviting each new Satanist

to assess himself. All Satanists [not excluding your worthy Editor] are

unusually prone to self-magnification, i.e. conceit. Nothing wrong with this

per se; it's a healthy vice which will goad you into increasingly ambitious

pursuits.

But the degree system of the Church of Satan would make no sense at

all unless the degrees are keyed to your skills and accomplishments as they

impact the environment in which you have chosen to operate. This is

extremely important.

The adept Satanist is one who succeeds in translating his ideal image of

himself into **objective reality**, not a starry-eyed introvert who recedes

into megalomaniac daydreams. Here we are diametrically opposed to

"white light" occultism. If you think that you deserve recognition as a *de*

facto II°, then we want evidence of the influence and expertise you have

developed. This may be in the form of professional standing, academic

degrees, military rank, awards received, offices held, media coverage,

writings published, membership in exclusive groups, etc. Those Satanists

selected for the II° on our initiative are big enough shots so that we

don't

even have to go out of our way to see their impact on society. Get the

picture?

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Now let us suppose that you're a nice person who hasn't done much of

anything yet, but who wants the Church of Satan to teach you "how to

dance". Fine - as long as we **both** understand that. [Because we've had our

fill of novices whom we've nurtured, only to see them disavow and then

attack the hand that's fed them.] The rules of the game are all there - in the

Satanic Bible, *Satanic Rituals*, *Compleat Witch*, and this notable

newsletter.

So the best way for you to proceed is to pull up your socks and begin to

make an impression on whatever sphere of influence you have chosen. We

never said that it was a piece of cake - just that it **can** be done according to

the guidelines we have set forth. But you can't sit around on your ass and

expect the world to come to **you**.

Two years ago Dr. LaVey told you in *Hoof* #V-4 to go out and read

Nathaniel West's *A Cool Million*. 75% of you didn't do it. 20% did, but let it

go at that. The remaining 5% both read the book **and** put the book, the

author, and the concepts to **use** … which is why they are riding the crest of

the current 1890-1930 nostalgia boom, including the filming of West's *The*

Day of the Locust.

After you have taken a given ball and run with it, then come back and

talk to us about the II° - even if, for one reason or another, you were not

successful in attaining all you set out to. We are as interested in

methodology as in ends. And so is the Devil.

If you think that you are *de facto* II° material but do not possess

independent evidence to substantiate same, we have provided a means

whereby the Church will examine and evaluate you. This is in the form of an

open-ended, written examination. It is entirely new and bears no

resemblance to the old, fixed-answer II° test used in Phases II & III. If you

desire to attempt it, we have set the processing fee at $20.

Everything we have said concerning the II° goes for the III° in spades.

Do **not** make the mistake of considering the III° as merely a sinister

counterpart to the philistine crew you see holding conventional religious

ordinations. [They are ordained because, among other things, they can be

relied upon **not** to exercise their grey matter!]

It is technically possible for a Satanist to obtain the III° and higher

without having passed through the II°. But, if you will think about it for a

moment, it is highly improbable that a person qualified for Satanic

ordination would not have received prior evaluation and recognition as a II

°. The exceptions, when they do occur, involve individuals of extraordinary

merit and potential who enter the sphere of influence of the Church of

Satan at short notice. A glance through the pages of *The Devil's Avenger*

will give you ample examples of this.

Now for a word or two about Regional Agents: Phase III of the Church's

Master Plan (June VI/1971 to August IX/1974) involved the rapid

decentralization of many of our administrative and operational functions to

the network of III° and II° officials that had been carefully organized

around the planet during Phase II.

What we failed to anticipate was that the Church membership would

then grow at such a swift rate that those ladies and gentlemen who had

volunteered and been selected to serve as Regional Agents were, in a word,

swamped. Worse than that, they were swamped for the wrong reason:

People would join the Church, write to their Agents, squat back on their

haunches, and await stimulation/entertainment. To put it mildly, our

Agents didn't appreciate this.

Under the current Phase IV, therefore, the Central Grotto does not put

new members in touch with Agents and/or Grotto Leaders until it sees at

least **some** evidence that the new member will contribute as much to such

a contact as he or she will extract from it. This, we feel, is not at all

unreasonable. Just let us know what you're doing, and we'll initiate a linkup

when/if appropriate.

Local and regional newsletters were encouraged to beat the band

during Phase III; thus many are doing quite nicely during Phase IV. The

only drawback was that too many editors were content to do just that, i.e.

collect and print reports of others' magical operations to the exclusion of

their **own**. Things began to get a bit ridiculous, as you can imagine, with

everyone sitting around waiting for somebody **else** to do something.

Newsletters on the East Coast were reporting on the West Coast, and

virtue-versa. It would have been funny had it not drained so much energy

that could and should have been employed positively.

So once again in Phase IV we have yanked on the reins. We will put you

in touch with one or more such publications when and if we think that you

and it/them would **both** benefit.

We are not trying to isolate you from what you may consider the

"mainstream" of the Church. We **are** ensuring that, when you get

there, you

don't swim against the current, frustrating your own progress and

impeding that of others.

If in five years you can honestly say that the Church of Satan hasn't

recognized, encouraged, and reinforced your positive efforts and

accomplishments, then you can get mad at us. But no one has yet, unless he

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presumed to pay us in pennies and get change in dollars. There is an old

aphorism: *Facilis Descensus Averno.* Don't bet on it.

Backscratching

Evidently there is some confusion about contributions of cash, real

estate, etc. to the Church of Satan, because we receive many inquiries about

this.

Here's our position: The Church both accepts and welcomes all such

contributions. The Church as an organization seeks no tax benefits from the

government, but we are fully incorporated as a religious institution. Thus,

where your taxes are concerned, contributions to the Church qualify as a

legitimate deduction. The same holds true for contributions of professional

services.

A cautionary note: This applies only in the case of contributions to the

Church as a whole, not to gifts to Grottos or specific Church officials.

Therefore all checks and other contributions should be sent directly to the

Central Grotto and specifically identified as a contribution for tax purposes.

Do not deduct such a contribution until you have received a receipt for

same from the Central Grotto.

Check with your accountant to see how contributions affect your tax

position.

Where does the “backscratching” come in? In other religious societies

you can expect nothing but personal satisfaction and, possibly, tax

advantages from donations. We are different. If you go out of your way to

help **us** [regardless of the tax benefits to you], you can expect the Church of

Satan to go out of **its** way to show appreciation.

In each case we will tailor our response to its most appropriate form.

You would be surprised at the variety of ways open to us. The point is that

we do **not** forget our friends. And, when asked for attention, favors, or

assistance, we are inclined to give priority to those who have given of

themselves to **us**. Simple as that.

Appendix 128: Letter, Diane LaVey to Michael Aquino

June 4, X/1975

Dear Mike:

My first question is: Why did you not voice any disagreement the night

we sat for several hours discussing the new plans and reading you the essay

which is identical to the one we sent for inclusion in the *Hoof*? Anton said

that it was to be printed exact, except perhaps for a word changed here and

there to smooth it out. If your objections are as strong as they now appear,

it seems inconceivable that they would not have occurred to you during the

initial discussion.

Second, why do I get the impression that your latest letter was written,

in part, for the eyes and ears of others besides ourselves. On a number of

points it raises, you **know** the facts are not as you have presented them. So

I feel your subjective reaction to the bluntness of the original draft for the

lead essay has colored your feelings about many things, some of which are

totally unrelated. I was tempted to answer your didactic letter with a simple

one-line note: “If you can’t stand the heat …” (one of your favorite retorts).

But I feel you deserve to know our reaction, considering the kinship the

three of us have had over the past six years.

I will comment on each of the issues raised by your letter, but first I

want to clarify that you certainly are not the “only one to tell you (Anton)

things you don't want to hear". **I** have told him many, many things over the

past twelve years that he did not want to hear. (That's called criticism.) He

has often taken my criticism to heart and acted upon it - as he has yours -

even when unsolicited. He has also often hotly rejected my criticism and

suggestions and done exactly what he thinks best. I respect him for both

responses. His willingness to **listen**, then **accept** or **reject** as he sees fit, is

indicative of the intelligence and strength that first attracted me to him and

makes me continue to love him more each year. I've always had an

abhorrence for fraidy cats. I have stuck by him, regardless of whether I

strongly disagree with him at times, because I respect and **believe in him**.

(That's called loyalty.) And I am not the only one. We are not "yes men" (or

"yes women"), because we do tell him when we disagree, but his word is the

final one, like it or not.

How many friends do you think strongly advised him not to form the

Church of Satan? Many. Their reasons? Too commercial. What if he had

listened to their accusations of "selling out" or "cheapening" the Black Arts?

Anton hates hypocrisy - and that, my dear Brother of the Night, is what the

essay is geared to eradicate.

The people who will establish the Church of Satan as a great and lasting

institution are those who are **realists**! That - realism - is the philosophy

behind Satanism. How do you know the present II° and III° people will feel

betrayed? In this case, I don't think you can cite Lilith's reaction, since -

comment from you or not - she knows you pretty well, and facial expression

can say what no words can. We credit them with more sophistication than

you do. It is the very intelligence, dedication, and accomplishment (i.e. life

experience) which will enable them to comprehend the reasons for the

alternate means of attaining higher degrees within the Church. Why not

let the II° and III° people speak for themselves?

If a big shot is really a big shot and/or capable of offering the Church a

sizable contribution, he has had his fill of fancy dinners, honor guards, and

fifteen-word honorary titles. And if our title didn't mean anything to him,

he wouldn't be willing to pay for it. [The wealthy are notoriously more

tightfisted than those less well endowed financially.] You know us better

than to think we're going to make some blowhard moron who doesn't know

a Baphomet from a Mogen David, Third Degree. Chances are we wouldn't

even be placed in a position of talking with anyone like that long enough for

the subject to come up. We would feel either indifference or contempt,

hence nothing could come of such an encounter. San Francisco tried to

sweep Anton LaVey up in its big social scene a couple of years after the

Church was formed. She failed. Because he couldn't stand being in the same

room with most of the socialites he met. And he still can't.

As for prostituting ourselves, we **all** do it. It's just a matter of semantics

and extent. From what you said about your stint at Merrill Lynch, I would

think you would be the first to recognize that prostitution is necessary

sometimes, and that it is only when it becomes all-pervading that our lives

go sour. We **don't** think we're prostituting ourselves … anymore. When

Anton had to pose for Devil-Man pictures and play court jester anytime the

press needed something to liven things up a bit, yes. But not any more. If

you regard us as such, then perhaps you can console yourself with the old

saw, "This too will pass."

From the very beginning, Anton has placed very little importance on

titles. They were created because members **demanded** them. You know he

has more respect for certain I° people than for some III°. He has always

been direct with you on this point. Your own title was well earned and

stands for exactly what it has been described as standing for. But you

should know by now that it is the chemistry between Anton and certain

individuals that determines his respect (or lack of it) for them. Call it the

roots of a personality cult if you wish, but I think if you consider the matter

objectively you will agree that **no** organization can survive without at least

some element of hero-worship. Otherwise the role of leader would be

nonexistent in society. Matter of fact, I have correspondence from you

about a year ago saying that very thing. It was in reference to the Anton

LaVey Fan Club business.

I can't believe you are as naïve as your statement "People won't give a

cent to a church known to pawn its priesthood and initiatory degrees"

makes you appear. What about the Shriners, other branches of Masonry,

the Catholic Church and its WASP counterparts? They may not like to

admit it to themselves, but deep down they know that, if they don't have the

time or inclination to work for positions of esteem in the organization, they

can cast their bread and get it back buttered.

Do you truly understand the “Circus of Dr. LaVey”? You certainly

described it well in the . We always thought you knew the rigging, but your

last letter shows signs of a loosening of the ropes. Apollonius spoke, and

you reacted like one of the rubes. We have never misled you. And this latest

essay is just the same thing you’ve been hearing all along, with the sham

stripped away. Our ideals are no different than they ever were. Methods

change from time to time, but the goals remain the same.

Your comment about our living behind a protective fence was ill-timed,

considering that just last night I was shot at through the front window at

6114. It was only a pellet gun, but came through the window and shade at a

velocity sufficient to embed itself in the ceiling diagonally above me. In

measuring the line of fire, had I been seated at my desk (from which I had a

split-second before stood up), I would have been in real trouble. You see,

therefore, why this is a particularly touchy subject today, even though the

perpetrators were apprehended six blocks away.

Why can’t announced officials around the country take such

precautions? Last I heard, building materials were still available. And

apartment dwellers have a hell of a lot more exterior protection. I think that

the truth is they don't need such precautions. Aside from an occasional

annoyance, like a nut call or irate letter or an isolated case of vandalism

such as Lilith experienced in N.Y., I don't think any of our officials have had

to take much abuse. I'm not going to give you a tale of woe, enumerating all

the incidents of vandalism and attempts at personal injury directed at us

since forming the Church [we've made our own bed]. But I do think it is

absurd to compare our need for security precautions with that of our

officials. Anyone bent on grand-scale violence is going to direct it at the top

banana; it's attention-seeking rather than idealism which motivates that

sort of person.

We were foolish in the beginning for announcing the exact location of

the Church of Satan and permitting the address to be published. We have

since done everything possible to reverse the situation, but people want

(need?) to believe that the C/S is still at 6114 California Street. That's why

the fence. And that is why we spend as little time as we can in San

Francisco. As you know, we have a little place on the Napa/Sonoma

County

border, and we try to spend more hours there all the time. I love the Old

Dark House, which is why I could never completely pull out of it. But I love

life and peace of mind too. Our Divert-a-Call machine has allowed us to

steal away to our hideout more often in the past year or so. Via the patch

line, the phone can be answered there if no one authorized to pick up calls

is at 6114.

We have not the slightest difficulty seeing through superficial people,

be they self-professed fans or otherwise. If we have no other talent, reading

people is one we both have down to an art. So don't worry about any

organization of which Anton would be the central figure being made up of

nothing but superficial people. The only purpose Anton would have in

allowing sycophants to sit at his feet would be that they'd be in a better

position to kick in the teeth! Supportive personalities are not bootlickers.

They are sounding boards, who feed back both encouragement and fresh

ideas as an outgrowth of inspiration. They are supersensitive and

intelligent, or else they **would** be mere sycophants and therefore useless.

We **know** the difference. Which leads me to Tony.

How dare anyone place you in a position of having to defend Anton's

"gift" [no gift - it was earned] of the IV° to Tony? Who are they to set

themselves up as judges of the worth of a man whom they either don't know

or barely know? Have they seen any of his writings or artwork, or heard any

of his profound observations? Hell, no! If Tony wanted to, he could be

another Eric Hoffer or Jimmy Breslin. And that's no exaggeration. He's

roughhewn, yes, but his acumen far exceeds 95% of our members', officials

included. Since when are verbal eloquence and polished bearing a measure

of intelligence? I know plenty of vacuous speechmakers and male

mannequins who might as well be androids for all the original thoughts

they come up with.

- 1319 -

Just don't let us know **who** considers Tony's blue Baphomet a "slap in

the face" if you care for their well-being. And you speak of dedication! Our

"dedicated field members and officials" don't know the meaning of the

word, compared to Tony. He has gone **far** beyond the call of duty so many

times I can't recall them all. Anyone with half a brain should be able to

discern that Tony is a great deal more than a "family chauffeur". [For the

record, he seldom drives for "the family". He is **Anton's** driver, and mine

on occasion.] Tony stands as a shining example of the sort of person you

describe as being entitled to the higher degrees. True, he doesn't type

letters [although he **can** type] or conduct Grotto activities. But neither is he

a celebrity or moneybags. He is not a nebbish either. For six years he has

been Anton's [and my] most constant personal aide and companion. And

since Anton isn't gay and we don't go in for kinky group sex, we must have

valid reasons for our regard for Tony. The audacity of anyone questioning

them! Do us a favor: Don't defend Tony, because he doesn't need it.

Now to Lilith's reaction. I am, incidentally, sending her a copy of this

letter along with your original, since you have involved her in the matter. It

was our understanding that the material slated for the *Hoof* was to remain

confidential until in its final form. That way any possible rough spots that

might tend to mislead would be ironed out before anyone read it. But that's

okay; I know you and Lilith are very close, and it's like Anton reading

something to me.

As I said, I truly feel that your attitude has colored Lilith's, and that the

reaction you **anticipated** from her [and others] influenced your response.

Be that true or false, I am nevertheless quite surprised at Lilith's

feelings.

Ask Lilith about how she reveled in the role of disciplinarian for the

Lilith Grotto and, literally, had a gent or two sitting at her feet during

meetings. She and Lana used to giggle over this. Priestess Lilith was given

the III° because she was one of the Compleatest Witches we had

encountered within the Church. She ruled with an iron hand, and extracted

assistance and donations from her Grotto members as few others could.

And they felt nothing but gratitude toward her. The only rumblings that

ever occurred were as a result of jealousy on the part of one member over

her attentions to another. But she always could regain her balance. They

jumped through hoops for her. She milked those who allowed themselves to

be milked, and maintained respect for those who didn't but were supportive

of her policies. She was a Hellion *par excellence*. And the East Coast is the

poorer for her leaving.

- 1320 -

Lilith had the spark it took to keep the Flames burning brightly. So you

can see why I find it difficult to picture her breaking down after reading

something that was a mere amplification of her own modus operandi. But if

you say so.

Since you find this issue of the *Hoof* too abrasive to your sensibilities, it

will go out from here. Some of your text will be retained, but don't worry

about having to take responsibility for the lead essay. Rex Kincaid's byline

will be on it.

You have made it clear that you find the current elucidation of policy

repugnant. Now we will give the others an opportunity to make their

feelings known, pro or con. Any reaction the forthcoming *Hoof* elicits must

be spontaneous. Therefore please contain your feelings as you have thus

far.

Rege Satanas!

/s/ Diane

Diane LaVey

Appendix 129: Letter, Michael Aquino to

Anton & Diane LaVey

June 10, X/1975

Dear Diane and Dr. LaVey,

This is in answer to your letter of June fourth.

During our meeting in San Francisco I voiced no objections to your

proposed Hoof article for three reasons:

(1) It was read to me only once and in excerpts, and I did not have the

opportunity to examine the text for myself.

(2) I was told it was the gist of an article, and that I would subsequently

be able to, as you put it, smooth it out. [That is precisely what I attempted

to do in my "*Bon Chat*" and "Backscratching" substitute articles, because I

did not think that it was your intention to sell the degrees.]

(3) I did not come to 6114 expecting to hear that, and I would have

doubted my own hearing had I understood it from the conversation.

My letter of May 31 was written for Anton Szandor LaVey **alone**. If it

seems overly formal in tone, it is perhaps because it was extremely painful

for me to write. When I bring up issues as serious as those in the letter, I try

to be as precise in what I say as possible. As for the contents, the facts were

then and are now exactly as I presented them. Had I been able to place any

other interpretation on them, I would have done so.

That *Hoof* article of yours is not geared to eradicate hypocrisy, but

rather to institute it as official policy of the Church of Satan.

Of course Satanists are realists. But to be realistic about life does not

mean than one must sacrifice a code of personal integrity. If indeed Anton

LaVey once created the degree system without placing importance upon it,

it seems that he has changed his mind after seeing that system built into

something both important and desirable by those Satanists who have used

it to symbolize their standards of integrity and achievement. Evidently it

has become **so** important and desirable that you are determined to sell it,

in spite of my offer to pursue alternate and honorable methods of

fundraising for the Church.

To argue that you would not sell a degree to anyone not otherwise

worthy to hold it is a self-contradictory statement. Any person whose

understanding of the Satanic II° or III° is such that he feels justified in

assuming same by the mere writing of a check may not be a "blowhard

moron". But he **would** be unprincipled, contemptuous of the ideals of

others, and unconvinced that he could attain the same degree through

honest effort on his own part.

As for your disavowal of the social limelight, methinks you protest too

much. You have both gloried in it, as the constant stream of personal

publicity over the past ten years evidences. I find no fault with this and

never said that I did. Since you seemed pleased and flattered by it, I have

felt all the more happy for you.

No, we do **not** all prostitute ourselves. When a person works for a

living, he places his time and energy at the disposal of someone who

is

willing to pay him for doing so. But no one need undertake a line of work

that he finds ethically unacceptable. I reject your insinuation that I

compromised my own ethics by becoming a Merrill Lynch executive. The

stock market is dispassionate towards those who participate in it, but no

one is forced to do so. And I have never accepted a client whom I either

misled or failed to inform of all applicable risks.

You are right in saying that no organization can prosper without some

element of hero-worship. A strong and effective leader is always admired.

But that does not justify the replacement of impersonal standards of ethics

by the leader's whims, no matter how infallible he may believe himself to

be.

Because other churches and religious societies may pawn their

principles is no excuse for the Church of Satan doing so. In fact this is

exactly why it should **not** do so. The Church of Satan was intended to take a

stand **against** hypocrisy, not join in it.

If this *Hoof* essay of yours is "the same thing I've been hearing all along

with the sham stripped away", then apparently I've not seen through that

sham for the past six years. It is rather inconsistent for you to precede

a

statement like that with a comment that you have never misled me.

I have never minimized the risk to your family and yourselves. As you

well know, I have constantly reminded others of this, particularly officials

of the Church who have thought to enjoy the glamor of their positions while

remaining safely away from public scrutiny. But this in no way permits you

to downplay the importance of the risk your field officials have assumed.

Hard though you may find this to believe, most don't care that much about

becoming celebrities, nor did they aspire to their offices with the intention

of cashing in on them beyond the modest and appropriate guidelines set

forth in the *Articles of Protocol*.

The social risk that any Satanist - to say nothing of ordained officials -

undertakes is far out of proportion to any glamor he may gain in the

community. You are well aware of the many Satanists who have suffered

ostracism, job discrimination, family harassment, threats of injury, and

personal property damage. The effects have often been felt by spouses and

children as well. Yet the two of you have never been resented or blamed for

it, because the risks were willingly undertaken as a vote of confidence in

you. Far from considering it “absurd” for me to bring this up, you should

never cease to remember and appreciate it. I am deeply ashamed for you

that you do not have the grace to do so.

Nor is it true that the overt violence will be directed only at the “top

banana”. If a Satanist has been effective in making his beliefs known and

his influence felt in any local community, **that** person will be the one

targeted. This too you know well from past case histories.

How “dare” Satanic Priests and Priestesses ask me questions? And I

should expect your vengeance to fall upon them should I reveal their

names?

Any person whom I accept as a student or recognize as a fellow Satanist

may ask me any question whatsoever. And I will answer honestly, if I

believe his curiosity genuine and his motives pure. If you confer the IV ° on

a person who, according to your own statement, does not possess the

outward attributes of a Magister Templi, and he himself has not moved to

demonstrate his worth to other Satanists with whom he comes into contact,

how can you expect honest doubts not to occur?

Your field officials hold their degrees because of skills and

accomplishments which are evident throughout the Church. In my

opinion

a III° or IV° official who neither accepts students nor seeks contact with

fellow officials does not know the meaning of a true priesthood *per se*.

I have not defended Tony on the grounds of being able to explain his IV

° credentials, because I know nothing of his background. Rather I have said

that Anton LaVey would not have conferred the degree had it not been

merited. On the whole, questioners have accepted this, but it is an

argument based entirely on faith. Since Satanists by their very nature are

inclined to accept nothing on faith that reason argues against, there has

been a certain gritting of teeth. I do not consider this evidence of weakness

on their part, but rather of the store they set by the *Satanic Bible*'s

admonition to "question all things".

For you to say that the judgment of Priestess Lilith was colored by her

desire to "please" me, and to say that she ever "milked" her friends and

followers in the Lilith Grotto according to the same *modus operandi* that

you now seek to institute is not only untrue, it is thoroughly disgusting.

- 1324 -

Finally there is the matter of your instructions to me to keep silent on

this entire matter, allowing the policy to go out in the *Hoof* under another's

byline. You do not understand. It is not who says it that makes a difference.

It is the fact that it is **said at all** as a policy of the Church of Satan. Even

more than that, it is the fact that **Anton Szandor LaVey** was the one who

thought it up. At this point, even if you now reword the final article in an

attempt to restore some of that "sham" you were talking about, it makes no

difference at all.

Yes, we will give our II° and III° officials a chance to make their

feelings known. And yes, we will let them speak for themselves. But not

simply on the basis of whatever you now allow the May-June *Hoof* to

contain. Instead they are going to know the **entire** story, in your words as

well as in mine.

I have sent copies of the enclosed packet of correspondence to all IV°,

III°, and II° Satanists who have had sufficient contact with me over the past

years to trust the integrity of any organization I endorse. 905 Also enclosed is

a copy of the cover letter I am sending to each of them. 906

It has now been almost four years since I accepted the Editorship of the

Cloven Hoof, and you have told me that I am widely - and correctly - known

to be the author of all the unsigned material in that newsletter. As Editor I

have a personal responsibility to all Satanists who have received the *Hoof*

and trusted in its contents. Therefore I also enclose a letter which I have

sent to all members of the Church on the Hoof mailing list. 907 It has not

been sent to nonmember subscribers, honorary membership celebrities, or

personal friends and relatives of yours who are on the list.

I am disappointed with you beyond expression. Not because you chose

to answer my last appeal to you in a way that was rude and contemptuous.

Not even because, under the guise of friendship, you have abused and

exploited my trust in you. But because you have now acted to deliberately

destroy a great institution that would have revolutionized human

905 Anton LaVey's draft lead article, May 20, X/1975. Letter, M.A. Aquino to Anton &

Diane LaVey, May 25, X/1975. M.A. Aquino's revised articles (Appendix #127). Letter,

Anton LaVey to M.A. Aquino, May 27, X/1975. Letter, M.A. Aquino to Anton LaVey, May

31, X/1975. Letter, Diane LaVey to M.A. Aquino, June 4, X/1975 (Appendix #128).

Letter, M.A. Aquino to Anton & Diane LaVey, June 10, X/1975 (Appendix #129).

906 Appendix #130.

907 Appendix #131.

philosophy and established the name of Anton LaVey as one of the great

men of all time.

The Church of Satan was the symbol of ultimate honesty in a dishonest

world. You founded it, and more than the rest of us you have seen it grow,

enduring trial after trial and always emerging stronger and more noble. No

one has asked you to sacrifice more of yourselves for it. We have taken

pride in building upon the base you forged, raising your Church of Satan by

our sweat and always thinking of you while doing so. And now, through

some insanity, you have deliberately chosen to deal a deathblow to this

wonderful thing - something no one on this world but you could have done.

What perverse logic has so distorted your judgment? I am sorry for you, but

I cannot excuse you.

I reaffirm my degree as Magister Templi, and I reaffirm the degrees of

all those who have won them and honored them according to the standards

Satan himself has upheld since the dawn of human civilization. Since you -

Satan's High Priest and High Priestess - have presumed to destroy these

standards and replace the true Church of Satan with a "Church of Anton",

the Infernal Mandate is hereby withdrawn from the organization known as

the “Church of Satan, Inc.” and you are no longer empowered to execute

your offices. The degrees you scorn are no longer yours to administer, but

shall be safeguarded according to the Will of Satan. “Whenever, therefore, a

lie has built unto itself a throne, let it be assailed without pity and without

regret.”

Until this time the Church of Satan has rightly affirmed its legitimacy,

and those who contest that will find no ally in me. I shall never forget the

greatness of its legacy or the incomparable debt all Satanists owe to its

founder. And, personally, I shall never cease to love the two of you as gentle

and sensitive people whose only fault, perhaps, was in falling victim to

pressures no human being should be expected to endure for long. In time I

hope you may understand this, and that then you will not think ill of me for

what I now do. For so I am bound by my sacred oath to Satan.

Rege Satanas!

/s/ Michael A. Aquino

Appendix 130: Packet Cover Letter

- by Michael A. Aquino IV°

June 10, X/1975

[See Appendix #129]

To: The Magistri

The Priesthood of Mendes

Elect of the II°

Enclosed in chronological order is a series of documents, commencing

with an article sent to me last month by Dr. and Mrs. LaVey for inclusion in

the May-June X/1975 issue of the *Cloven Hoof*. It is followed by my own

draft of the first two pages of that issue, which I had submitted as a

replacement for the LaVey text.

This in turn is followed by a series of subsequent letters between the

LaVeys and myself. I think they will be self-explanatory.

I do this to fulfill my oath to Satan and my obligation to you. I have no

objection to your discussing this material among one another if you desire

to do so. Whether you discuss it with the LaVeys is entirely your decision.

If you believe that I have acted in accordance with the true Will of Our

Lord Satan, I will await your word to that effect.

Rege Satanas!

/s/ Michael A. Aquino

Appendix 131: Letter to the Church Membership

- from Michael A. Aquino IV°

June 10, X/1975

[See Appendix #129]

To all members of the Church of Satan:

Since November of the year VI/1971 I have had the privilege of

speaking with you as Editor of the *Cloven Hoof* and author of all unsigned

material appearing in that publication.

Over my objections an article is scheduled to appear in the May-June

X/1975 *Hoof* announcing that financial and material contributions to the

Central Grotto will henceforth be considered “qualification for elevation to

the II° and III°”. Whether the article will in fact appear after this letter of

mine becomes known is open to question. But the decision **has** been made.

It is my firm conviction that the Satanic degrees cannot and should not

be sold, no matter how helpful the cash contribution involved may be to the

Church of Satan. Since the founding of the Church, elevation to all of the

degrees has been only through personal intelligence, dedication, and

accomplishment. I believe those to be the proper criteria.

Effective prior to the May-June issue, I resign the Editorship of the

Cloven Hoof. I further sever my connections with the Church of Satan as an

organization, since it no longer carries the true sanction of the Prince of

Darkness.

If you desire to communicate with me, I may be reached at the above

address, which now becomes a non-Church of Satan address.

Thank you, and my best wishes to all of you. *Diabolus Vobiscum*.

Rege Satanas!

Michael A. Aquino

Magister Templi IV°

Appendix 132: Letter, Lilith Sinclair to Anton & Diane

LaVey

June 13, X/1975

Dear Dr. LaVey and Diane,

I am utterly appalled and offended by the proposed “selling” of the II°

and III°; and that it is even being contemplated is an inconceivable affront

to all of us who have earned them according to the standards set forth in

the *Articles of Protocol*! They are granted by the Dark Lord **Himself**, and

are not a commodity to be bought by whoever has the right amount of cash,

nor are they to be bartered.

I am truly sorry you have made this decision and am deeply

disappointed, for you have always been the living embodiment of the

principles and integrity of the Church of Satan, the only organization that

dared to “practice what it preaches” in a hypocrisy-laden world.

In reference to your remarks concerning field officials, I cannot believe

that you hold us in so little regard. We have gladly and willingly put

ourselves and our families on the line for you both, and for the principles

and philosophy you espoused. It is a most bitter pill to swallow that our

dedication and loyalty are apparently not reciprocated, and worse yet are

the objects of your contempt. If I had not seen the correspondence with my

own eyes, I should never have believed this betrayal!

You say you are surprised by my tears, since my own methods are the

same. I have **never** “milked” nor betrayed anyone in the Lilith Grotto or

the Church of Satan. Contributions were given voluntarily to the Grotto

kitty, and all gifts to the Grotto remained there when I left. I do not weep

for myself, but for the death of my respect for you.

I violently resent the insinuation that my reaction is based on my

closeness with Magister Aquino and a desire to “please” him. My feelings

for him have not rendered me blind and deaf, nor devoid of judgment. I am

not a fool, nor am I a parrot. I have always made my own evaluations and

decisions. The reactions and conclusions I have reached are entirely my

own, and not the result of any influence on Magister Aquino's part. He has

far more integrity and honor than you credit him with, and more respect for

my intelligence than to do anything so repugnant.

My expertise as a Compleat Witch is a source of great pride to me, but

it is by no means my only claim to the III°. Intelligence, integrity, tenacity,

and plain guts are an integral part of my office as a Priestess of Mendes, as

well as my identity as an individual.

While I shall always love you both, I can no longer support an

organization that has betrayed its own standards and made a mockery of its

teachings. I therefore resign from the Church of Satan, Inc. I do **not** resign

my office as a Priestess of Mendes, for this was granted me by the Prince of

Darkness Himself, according to the standards and ethics He demands, and

I further reaffirm my Oath and allegiance to Him.

For me to act in any other manner would be a negation and betrayal of

all that I have believed in and upheld for the past five years, the ultimate

hypocrisy.

Rege Satanas!

Lilith Sinclair

Priestess of Mendes III°

Appendix 133: Letter, Ronald K. Barrett to Anton LaVey

June 17, X/1975

Dear Dr. LaVey,

It has become necessary for me to make a decision which was actually

made the day I applied for membership in the Church of Satan. I believe

now, as I did then, in the philosophy of Satanism as set down in writing by

you. I strongly believe that the principles of the *Satanic Bible* are applicable

to all positions and degrees of the Church of Satan, be it Apprentice or High

Priest.

Having read the packet of correspondence between yourself, Diane,

and Magister Aquino, I am forced to comment - especially on items I know

to be inaccurate.

The comments from Diane concerning Priestess Lilith Sinclair are false

and degrading, not only to Priestess Lilith but to the entirety of the Lilith

Grotto. I was **there**! Priestess Lilith was “given” nothing. She **proved**

that

she is a Priestess, and exercised that authority. The only “discipline” was a

demand of respect for herself as a Satanist and for her title as determined

by Church protocol. The grovelers didn’t last long - lest we forget certain

expulsions. If anyone sat at her feet, it was more than likely to look up her

skirt. The “gratitude” we felt toward her was not unlike the gratitude we felt

toward you! Yes, she is a compleat witch; and that includes being

responsible, efficient, sensitive, and personable.

The Grotto was push and pull, and I never saw respect due to any of us

from her left unpaid - a very rare quality in leaders of any kind or

magnitude. I can’t help but see Diane’s picture of Priestess Lilith as similar

to your picture of a psychic vampire, and that is not a satisfactory

description. To me it also resembles petty schoolgirl jealousy and is most

unworthy of a High Priestess.

It also occurs to me that you would have been quite displeased with

such low-life, dog-kicked, jumping, milk-sot Satanists as you evidently

believed us to be. Yet you stated that we were among the “model” Grottos in

the Church. There is a strange inconsistency here between practice and

preaching. **Mutual** respect and responsibility were two of Priestess

Lilith's

most stressed "policies", and we assumed - perhaps mistakenly - that these

were policies throughout the Church of Satan. Diane's comments could

literally be carved above the door of a women's lib hall of fame, to the

mutual disgust of Priestess Lilith and the Lilith Grotto (of which I was

proudly and **uncastratedly** a member). I find the rest of Diane's letter

without taste and/or dignity.

My title of Warlock, as yours of High Priest, is a title of **being**, not an

office bought or bartered for like most political offices and stations within

white-light religious/occult flocks. Are the words on my elevation

document, and especially the last paragraph - "having passed before the

Council of Nine, Order of the Trapezoid, by all the powers of Hell, so it is

done" - only a joke, a lie, or bait for higher tithes and offerings? How like

Rome, Children of God, the Processians, the Masons, Church of Universal

Life, etc. it is all beginning to sound. Hypocrisy is hypocrisy; it just seems to

glow brighter in black light than in white light.

I maintain my respect for that which you have accomplished, for that

which you have been, and for the Church of Satan that once was; but now I

find that we are of no further use to each other. I feel that your attempt to

sell out or barter the Satanic potential has degenerated our magnificent

uniqueness into “useless lumber and wreckage”. I hope that you will be

remembered for what you built and not for how you destroyed it.

As I am a seeker of truth and wisdom, and since “belief in one false

principle is the beginning of all unwisdom”, and after careful consideration,

I must painfully resign from the Church of Satan, Inc. Perhaps in time you

will take a profound pride in having authored a philosophy so perfect that

by its nature it is unable to be corrupted or destroyed. Perhaps then also,

you will be proud of me for having made this decision.

Rege Satanas!

Ronald K. Barrett

Warlock II°

Appendix 134: Letter, Margaret Wendall to

Anton & Diane LaVey

June 20, X/1975

Dear Dr. and Mrs. LaVey:

You cannot imagine how shocked and dismayed I was to learn of the

proposed sale of the degrees of the Church of Satan, Inc. I’ve always

remembered and cherished the evening spent with you in which I was given

the examination for III°. I felt it was an honor to be asked personally to take

the examination, and when the degree was bestowed upon me, I felt it had

been earned. I've always held the trust bestowed on me, and I've done my

best to uphold the honor and dignity of the Church of Satan. I've worked

hard in the III°, and feel it is a betrayal of this time and energy [and

money!] to sell the degree to someone who couldn't otherwise "pass the

test".

I have only one question to ask about this: How long had the Church of

Satan, Inc. been selling its degrees **before** we learned of it? The reason for

this question shall become apparent in the following paragraphs.

Despite page #5, paragraph #1 of the *Articles of Protocol* - ("The Grotto

Leader, Regional Agent, or aspiring official also acts as mediator between

the members of his group and the Central Grotto. He will correspond with

his members or meet with them personally to discuss matters of mutual

interest. He will answer questions within the scope of his personal

expertise. Any developments about which he is uncertain should be referred

to the Central Grotto in his monthly report.") - the Central Grotto has not

even acknowledged correspondence from me for over a year; of course, no

questions have been answered.

Members SZZ-697 and WZZ-593, whose memberships expired in

March, have not received their renewal cards yet. Member WZZ-593 has

sent me money and has asked me to place another renewal application for

him. My own membership took over eight weeks and a letter to Magister

Aquino last fall to process.

I've completely stopped "bothering" the Central Grotto staff with

members' questions that I cannot answer, because I know I will never

receive an answer. There is **no** excuse for this!

Your proposed lead article for the May-June *Cloven Hoof* is in direct

contradiction to the last issue, and to what members have been told by the

Central Grotto regarding elevation to the II°. What is the truth? There is a

real credibility gap here, and I doubt there is much you or the Central

Grotto staff could do now to correct the situation.

Having I° and II° members ask me questions about policies I had never

heard of, and for which I knew I could not get an answer from the Central

Grotto, has been not only frustrating but often an embarrassment to

me -

and to other Priests and Regional Agents I know.

The answer for this has been made quite apparent in the letter from

Lady Diane to Magister Aquino, in which she so cavalierly treats the

problems we who work in the “field” face every day. At first I could hardly

believe they were her words, but there has been ample time for a denial if

they aren’t. There has been time for a rebuttal of Magister Aquino’s charges

as well. I doubt one will be forthcoming.

The cloak of “secrecy” surrounding the Church of Satan has now been

extended even to members.

I’d be less than honest if I didn’t say I saw the “break” coming. The new

Phase - “Dispersion” - was coldly calculated to drive members apart.

“Dispersion” was destined to destroy the Church of Satan, Inc. Humans are

social animals. Members need contact with other members, if only to sit

over coffee and talk with someone who believes as they do. It is healthy to

do this, and it is unhealthy not to! And if it has been difficult to be a

Priestess with no “parish”, how much **more** difficult has it been for new

members to have no contact within the Church to answer the questions all

new members have, and to help develop hidden talents? I often wonder

how many potentially excellent magicians we have lost because of the no-

contact policy.

I've been in the Church of Satan, Inc. for almost five years, and I've

watched the slow disintegration of what the Church stood for when I was

admitted to membership at the Central Grotto. The disintegration has

apparently come from the "top", for it hasn't come from the members

themselves.

The sale of degrees and the attitude you have expressed toward me and

everyone else who has worked for the success of the Church of Satan, Inc.

are not the only reasons for this letter, but they could be called the last

straw. I thought the Church of Satan, Inc. had more respect for its

members, and these two incidents have made a mockery of my life for at

least the past three years, if not all five.

To say that I regret having to make a decision whether to remain in the

Church of Satan would be an understatement. The actual decision has been

in the making for about six months, and would have been delayed, if not

prevented, if you had presented a rebuttal against the charges made

recently by Magister Aquino. By not answering them you have only

widened the credibility gap I have mentioned earlier in this letter.

It is still no easy thing to resign from something that has meant so much to me for so long. I reaffirm my belief in the principles of Satanism as found in the *Satanic Bible* and the *Satanic Rituals*, because I still believe that the truth of Satanism is contained in them. It is no longer contained in the Church of Satan, Inc., and I now join with Magister Aquino in withdrawing the Infernal Mandate from this organization.

For all the reasons in this letter, I resign membership in the Church of Satan, Inc. I do not resign as Priestess of Mendes, because it was bestowed upon me by the Powers of Darkness themselves and remains a very essential part of my being.

Sincerely,

Margaret A. Wendall

Priestess of Mendes III°

Appendix 135: Letter, L. Dale Seago to Anton LaVey

June 12, X/1975

Dear Dr. LaVey:

I cannot tell you how shocked and horrified I was to learn of your intention to offer the degrees of the Church of Satan for sale. The Priesthood, to me, is a sacred charge and trust committed to me by the Prince of Darkness himself. Being a Priest of Mendes is not something

I **do**;

it is - irrevocably - what I **am**. The essence of Satanism, as I see it, is the

evolution of man into divinity, the creation of a super-being and a super-

race. My dedication to this ideal has led me through a number of

tribulations which I will not enumerate here, as you have been informed of

them. I accepted them willingly as the consequences of my ethical

decisions.

I believed that in a phony world there had arisen one unique institution

which formed an ultimate bastion against hypocrisy, an organization

sanctioned and supported by Satan himself - not a “diploma mill for paper

priests”. I believed that it was headed by a man of profound and

unparalleled insight and unshakable principles and conviction.

If the degrees of the Church of Satan are to be no longer the measure of

an individual but baubles to be bought and sold, or tossed as sops to

sycophants as marks of personal favor, then the Church of Satan has

degenerated into the Church of Anton LaVey; and being a Priest in it is

about as meaningful as being a Shriner in Masonry or an Operating Thetan

in Scientology.

Why not go ahead and create a few additional degrees while you’re at

it? After all, everyone else does it, and money seems to be the name of

the

game now rather than integrity. A person who purchases a black belt from a

spurious karate school is not a martial artist simply because a piece of

paper says he is, or because he wears the belt. Nor is a scrap of paper able to

confer an initiatory degree. The degrees of the Church of Satan are going to

become mere receipts for contributions to your coffers.

If you intend to replace individuals with bank accounts, if you value

dedication to your own person above commitment to the principles and

philosophy of Satanism and to Our Lord Satan himself, then I can no longer

support you or the organization you lead.

Even if you were to renounce your intention of selling the degrees, it

would be too late. The damage has been done by the fact that **you** ever

made such a decision in the first place, for my loyalty, trust, and confidence

in you have been irreparably shattered. I cannot help feeling that in the

moment that decision was made, the Infernal Mandate of the High

Priesthood of Satan passed from you.

It is therefore with inexpressible pain and regret that I hereby resign

my membership in the Church of Satan.

Rege Satanas!

Appendix 136: Letter, Robert Ethel to Anton LaVey

June 13, X/1975

Dear Dr. LaVey:

I have been a member of the Church of Satan for five years. During this

time I have watched it grow into an important and influential organization

of the highest standards. Also during this time I have progressed to the

Priesthood of Mendes - which I like to think was accomplished by my

personal ability as both a greater and lesser magician. All of which brings

me to this: Yesterday I received a packet of material from Michael Aquino.

It came as quite a shock, and I would like to make some comments on its

contents.

True, realists will make the Church great, but the idea that realism

equals greatness, intelligence, integrity, and ability holds no water. One can

be a realist and understand that the majority of the populace are no better

than sheep waiting to be fleeced. This fleecing can be undertaken on a

grand and intelligent scale, filled with beautiful words and fantastic

philosophy and signifying nothing! The very idea of fleecing indicates that

something is lacking in the integrity department. Realism alone

cannot and

will not make the Church great. It must be coupled with intelligence,

integrity, and ability. These are exactly what will be lost if we sell our

degrees!

The world is full of people with enough wealth to make sizable

contributions to the Church of Satan. While the very wealthy may be

notoriously tightfisted, there are many to whom the wealth means very

little, either because they did not earn it or because they have become jaded

by it. It follows that making a contribution to the Church would mean

equally little, especially over a period of time. What value can be set on the

II° or III°? To me one that even Howard Hughes couldn't pay.

While I do not doubt the fact that both you and Mrs. LaVey are

excellent judges of people, I cannot take solace in it. I have no quarrel with

Tony [I'm sorry, but I do not know his last name] holding the IV°. As Mrs.

LaVey said in her letter to Magister Aquino of June 4, I am sure that he

earned it. To be completely honest, I had never heard of him until

yesterday.

My point is, however, material contributions to the Church cannot and

should not be criteria for elevation. Wealth does not equal ability, and

ability can be proved or disproved only over a period of time.

I agree with Magister Aquino's idea of setting up a system of honorary

degrees. After all, a person who makes substantial contributions to a law

school and receives an honorary doctorate in return cannot take the bar

and practice law. Our medical profession would be in sad shape if anyone

who gave enough money could practice medicine. How about if the Joint

Chiefs of Staff consisted of honorary generals? I think that if we are going to

"sell" degrees, let's do it on an honorary basis, giving the recipient no voice

in the functioning of the Church. I do not find the idea of having to deal

with a Priest of Mendes who bought his degree at all appealing. It puts us

back in the same ditch with the diploma mills and the "send us a buck and

we'll make you a priest" churches. The egos (that all-important aspect of

Satan) of those who have earned their degrees stand to suffer, and along

with them the Church of Satan! Speaking personally and as a Priest of

Mendes, I feel that we are on the verge of making a great mistake.

Be it herewith known that I sever all relations with the Church of Satan,

Inc., located at 6114 California Street, San Francisco, California, and with a

mailing address at Post Office Box 7633, San Francisco, California 94120,

for the reason that it no longer carries the sanction of the Prince of

Darkness.

It is my conviction that the Satanic degrees cannot be sold, no matter

what the price. The Church of Satan in so doing has betrayed the Infernal

Mandate.

Also be it known that I reaffirm my standing as a Priest of Satan, and

that I shall continue to work in His best interests on this Earth.

Rege Satanas!

Robert Ethel

Priest of Mendes III°

- 1343 -

Appendix 137: Letter, Jinni Bast to Anton LaVey

June 16, X/1975

Dear Dr. LaVey:

You will recall that about a year ago there was some discussion about

“degrees for sale”. At that time most of the members with whom I came in

contact were against this happening for various reasons.

It has now come to my attention that “degrees for sale” is an

established policy of the Church of Satan, and after very much thought I

have decided to sever myself from the Church of Satan. I don’t believe a

paid-for degree can do anything for anyone. An individual will reach certain

heights on his own, with or without paid-for degrees.

With this paid-for-degree business you remind me too much of the

Catholic Church from which I've completely and irrevocably severed myself.

I hereby resign from the Church of Satan.

Rege Satanas!

Jinni Bast

Witch II°

Appendix 138: Letter, Robert Brink to Anton LaVey

June 17, X/1975

Dear Dr. LaVey:

I, Robert G. Brink, have decided to give my resignation to the Church of

Satan, regarding all evidence I have seen and heard. I can only be honest

with myself as a Satanist.

Considering the principles of the *Satanic Bible*, I cannot allow myself to

be part of an organization that sells its degrees. I would like to earn my

degrees because I worked hard to do so, not because I offer a gift of some

kind expecting elevation.

What is the sense of having a degree or title if you cannot magically and

intellectually know what is involved - and back it up?

Rege Satanas!

Robert G. Brink

Satanist I°

- 1346 -

- 1347 -

Appendix 139: Letter, Lynn Norton to Anton LaVey

June 18, X/1975

For the Record:

I feel the Satanic degrees cannot be sold. The Church of Satan, by doing

so, no longer carries the Infernal Mandate.

I therefore sever all relations with the Church of Satan, Inc.

I also reaffirm my standing as a Warlock in service to the Lord Satan,

and I will continue to aid His interests.

Hail, Satan!

Lynn A. Norton

Warlock II°

- 1348 -

- 1349 -

Appendix 140: Letter, Ricco Zappitelli to Anton LaVey

June 25, X/1975

Dear Dr. LaVey:

I have been a member of the Church of Satan for only a short while and

strongly believe in the *Satanic Bible* and its concepts.

At first I could not believe what you were not only suggesting but

ordering Magister Aquino to include in the *Cloven Hoof* - especially the item on how to "please the boss". I find it difficult to believe that you are the same man who wrote the *Satanic Bible*, for this situation is clearly the Christian hypocrisy of "Do as I say, not as I do." At first I felt sad and disillusioned at what has occurred; then I became angry; and now I act with logic and in the knowledge of what is good for me.

I cannot with integrity be part of any organization that shuns its own ideals and honor, and sells its degrees. Degrees can only be given in recognition of what one already is or has earned, if given rightly. I find any other system of elevation - and group that practices any other system - repugnant, pseudo, and a waste of time.

I find the "official" attitude toward certain Church officials an affront to me and despicable. That same attitude has most certainly reduced your stature in the eyes of many Satanists, including myself. How dare you act with such pomposity, especially to Satanists, or do you really believe yourself to be the Black Pope and infallible? Aren't you the same man who once wrote: "He that saith 'thou shalt' to me is my mortal foe!"?

I hereby proclaim myself a Satanist and resign from the Church of Satan, Inc. Please discontinue any correspondence with me, as I have no further need of you.

Rege Satanas!

Ricco A. Zappitelli

Satanist I°

- 1350 -

- 1351 -

Appendix 141: Letter, Thomas & Colleen Huddleston to

Anton LaVey

July 15, X/1975

Dear Dr. LaVey:

After much consideration of the issues at hand, I believe that the

essence of the Satanic degrees can neither be bought nor sold. Your policy

regarding the sale of degrees has belittled the essence of those degrees and

made them invalid within the organization of the Church of Satan.

Colleen and I have always maintained that our positions as II°s carry

the endorsement of Satan and are sustained through His Infernal Presence.

Even though the sale of degrees would not affect the knowledge, power, and

success which we have attained, it would make the progress of Satanic

knowledge within the Church less important and result in a money game

and stagnation.

The damage to the organization and its Satanic direction has already

been done by your own policy.

For what it's worth, Colleen and I will always regard Anton Szandor

LaVey, Magus of the Age of Satan, with deep respect for declaring the true

Word of Satan and establishing an Order which upheld His philosophies

and direction. We cannot, however, remain in this organization which has

decided to sell the very degrees which contained His Infernal Wisdom.

It is with great pain and regret that Colleen and I hereby terminate our

memberships in the Church of Satan.

Thomas Scott Huddleston II°

Colleen Geske Huddleston II°

Appendix 142: "Hoisted by His Own Patois"

- by Anton Szandor LaVey

Order of the Trapezoid

Church of Satan

20 June X/1975

To: The recipients of Michael Aquino's resignation packet

HOISTED BY HIS OWN PATOIS

As you know, Michael Aquino has severed his connection with the

Church of Satan. I have been increasingly aware that Mr. Aquino has

become too large for his trousers, and have attempted to subdue him as

tactfully as possible. In his recent packet to you, on page 2 of his letter

of

June 10, paragraph 3, he reproaches authoritarian whim and belief of

infallibility. Two pages later, on page 4, paragraph 3, he himself assumes

not only human infallibility, but spiritual and supernatural as well. He has

relieved me of an “Infernal Mandate” which I have never claimed to hold.

I have freely admitted that I assumed my office of High Priest because

at the time there was no one else who did. The titles “Infernal Empire”,

“Exarch of Hell”, etc. are symbolic, not literal.

Magic is a way of life, not a divine right uniquely assumed by Mr.

Aquino, or myself either. Let those who can, do. The Church of Satan is an

organization dedicated to rational self-interest, indulgence, and a

glorification of material and carnal elements. I held these beliefs in the

beginning as I do now. If others reinterpret my organization and

philosophy into a fundamental kind of supernaturalism, it stems from their

needs to do so.

The infallible Mr. Aquino has, by virtue of “personal integrity”, paper

pomposity, and cant, tried to mislead you in accordance with his own

rigidly fixed moral code. He has exalted himself as the Great White Hope of

Satanism, which seems to me a contradiction in terms. In wishing to save

you from my evil and treacherous machinations, he forgets that saviors are

no longer much in demand, especially among Satanists. I don't wish to save

anyone from anything and have said so in the *Satanic Bible*. Let each

person be his or her own redeemer.

Judging from initial response to Mr. Aquino's packet, the vast majority

of recipients have reaffirmed their alliance with the Church of Satan.

- 1354 -

Response has been most gratifying and will not be forgotten. His behavior

has been described by communicants as: "petty", "priggish", "raging",

"puritanical", "bitchy", "disgusting", "foppish", "overbearing",

"unimaginative", "lacking perception", "autistic", etc. - the list is long and

varied, but unanimous on certain points.

I have been increasingly dissatisfied with the *Cloven Hoof*. Had I not

frequently intervened, it would have served as nothing more than a vehicle

for Mr. Aquino. Many issues were delayed because I had instructed him to

print items which he altered both in content and meaning. The only reason

he was not bounced long ago is because of my affection for him and curable

optimism. Optimism that he would temper his growing self-righteousness

and revert to the capable and productive associate he once was. Optimism

that he would remain secure without adding any new certificates to his wall

full of them. And optimistic that he would accept the growing numbers of

competent candidates for degrees equaling his own, without the

undisguised contempt he conveyed toward them.

Despite what you have been led to believe, Michael Aquino has

presumed sovereignty in excess of his actual station. He is one of many, and

he knows it. He is not one of the Nine, as some of you who read this know;

but not wishing to burst anyone's balloon, I have watched him toss the term

about like a medicine ball.

Mr. Aquino is an impeccable and irrepressible letter-writer and

excelled at test-passing and institutionalized paper work. He also

ingratiated himself with me, staked me to some fine meals, bought

beautiful gifts, and ... attained his desired degrees. Now he sits, while others

are qualifying for those degrees by the same - and other - means, and

froths. Because of his impending condition, he was gradually cut off from

both my own and Church developments. His mailing list has always been

kept fractional for obvious security reasons, now emphatically illustrated.

The type of "caucus race" he has criticized in the past is now consuming

him.

I have never laid claim to sainthood, and I revel in whatever pleasures I

am fortunate to receive. I'll accept whatever I can get and enjoy it to the

fullest. Insofar as my personal integrity is concerned, that is for others to

decide. An empty barrel makes the most noise.

Don't be fooled by Mr. Aquino's obsession with material contributions

as a means towards elevation. He has isolated it from other alternatives and

beaten you over the head with it. Degrees within the Church of Satan are

not only valid, but available to worthwhile persons by more diverse means

than ever before. Despite Mr. Aquino's withdrawal of my divine power to do

so, **I** am running this outfit and am lawfully entitled to bestow degrees on

whomever I choose, whenever I choose to do so.

As for the Organization, it is progressing according to plan (including

schism). Empirical evidence should confirm that. If you want to split, go

ahead. I won't soft-soap you into thinking that there are no hard feelings,

because there sure as Hell will be. But I'll soon get over them. I have too

much to do. That's all I have to say.

Rege Satanas!

- 1356 -

- 1357 -

Appendix 143: Reply to “Hoisted by His Own Patois”

- by Michael A. Aquino

June 30, X ÆS/1975

Several of you have brought to my attention a little gem entitled

“Hoisted by His Own Patois”. This letter [a copy of which was not sent

directly to me] is Anton LaVey’s response to my recent communiqués

regarding the corruption of the Church of Satan and the creation of a new

organization in its place. Dr. LaVey, incidentally, has received copies of all

these communiqués directly from me.

“Hoisted by His Own Patois” is factually inaccurate and quite insulting

in tone. I had half-expected something like this, as I intimated in my June

16 letter to you. And, as I said I would, I will now clarify the factual points

and disregard the tone.

Power corrupts, and absolute power corrupts absolutely. Dr. LaVey is

correct in saying that I declined to subordinate my own common sense to

his efforts to exploit the Church of Satan and its degree system. Hence I

reproached his authoritarian attitude and refusal to respect the standards

of ethics advertised by the Church over these many years.

In the new organization [to be called the Temple of Set], the High

Priest will not be in a position to abuse his office. Final authority will rest

with a Council of Nine, of which the High Priest will not be a member. And

administrative matters of the Temple will be overseen by an Executive

Director also appointed by the Nine. The interrelationship between the

Council, the High Priest, and the Executive Director will be one of

cooperation, but it will also contain mutual checks and balances to

safeguard the organization against the fate of the Church of Satan. All this

will be written into the Articles of Incorporation and By-Laws, copies of

which will be sent to you as soon as the drafts are ready.

Anton LaVey then asserts that he never claimed to hold anything

resembling an “Infernal Mandate” and that he regards his titles as High

Priest and Exarch of Hell as “symbolic and not literal”. Taken at face value,

such a statement would indicate that the Church of Satan and the *Satanic*

Bible were nothing more than an elaborate con game in which LaVey

exploited the name, imagery, and heritage of the Prince of Darkness.

But I think his statement is not a true reflection of his actual feelings.

For years Anton LaVey has spoken and written of the Prince of Darkness as

an intelligent entity - not necessarily anthropomorphic, but quite real. This

conviction of his is quite evident in both the *Satanic Bible* and many other

documents of record. If he now seeks to pretend that he never meant any of

it, it is probably because that is the only way he could hope to excuse his

betrayal of that entity.

There was nothing supernatural in the Church of Satan, and there will

be nothing supernatural in the Temple of Set. The Church of Satan **did**

concern itself with experimentation in both formal and informal magic -

being metaphysical assumptions and philosophical hypotheses for which

there are not yet demonstrable scientific laws. The Temple of Set will carry

this forward, because it is interesting, stimulating, educational, and just

plain fun to do so.

I am next accused of “trying to mislead you in accordance with my own

rigidly fixed moral code”. It is true that I set great store by my personal

integrity, but it is not true that my understanding of ethics is rigidly fixed.

Throughout life we are constantly confronted by new information which

expands our perspective and frequently necessitates an “updating” of

personal philosophy.

As for “misleading” recipients of the packets, I think that the contents and cover letter of those packets speak for themselves.

The next paragraph of Dr. LaVey’s letter is as follows:

“Judging from initial response to Mr. Aquino’s packet, the vast majority of recipients have reaffirmed their alliance with the Church of Satan. Response has been most gratifying and will not be forgotten. His behavior has been described by communicants as: ‘petty’, ‘priggish’, ‘raging’, ‘puritanical’, ‘bitchy’, ‘disgusting’, ‘foppish’, ‘overbearing’, ‘unimaginative’, ‘lacking perception’, ‘autistic’, etc. - the list is long and varied, but unanimous on certain points.”

The packets were sent to all of the officials listed in the enclosure to my June 26 letter, plus Dr. & Mrs. LaVey, Magister John Ferro, Magister Adrian-Claude Frazier, Reverend Stephen Hollander, Reverend Stuart Levine, Warlock William R. Payne, Reverend & Mrs. James Stowe, and Reverend & Mrs. Paul Pipkin. To date I have received no responses from any of these people indicating the slightest dissatisfaction with my actions or decisions - save from Anton LaVey and Paul Pipkin, both of whom have commented upon my personality rather than upon the actual issue raised.

Since Dr. LaVey does not get around to identifying the individuals

comprising that “vast majority” of his, I confess myself somewhat

suspicious of his mathematics. Perhaps he ran off a few dozen more copies

of that packet and sent them off to officials of whom I have never heard?

- 1359 -

In any event, this mystery is easily resolved. Simply talk to one another,

and you will discover who thinks what. Q.E.D.

Anton LaVey next expresses increasing dissatisfaction with the *Cloven*

Hoof, saying that only his frequent intervention salvaged it from Editorial

abuse. If in fact he were dissatisfied with the *Hoof*, he certainly did a good

job of concealing it from **me**. In leafing through letters from him and Diane

following each issue, I find nothing but compliments.

And as for his “instructions to print items which I subsequently altered

in both content and meaning”, that’s not quite accurate. Since I was first

invited to edit the *Hoof* back in Louisville, I have received almost no input

from San Francisco save the Anton LaVey essay. Such alterations as I did

make in material not written by me were limited to the unsplitting of

infinitives, the correction of grammar/spelling/punctuation, and the

occasional deletion of something which I thought the readership might find

offensive or undignified.

With only one or two exceptions, each issue of the *Hoof* was typed in

final camera copy by me in Santa Barbara and forwarded to 6114 prior to

the turn of the month in question. Delays in the distribution of each issue

were due to printing and mailing procedures in San Francisco. When any

issue of the *Hoof* was returned to me for changes of any sort, a new camera

copy was in the mail within 24 hours.

As a matter of fact, I **am** adding a few more certificates to my wall full

of them right now - a Master's degree in Political Science from the

University of California, a diploma of graduation from the Officer's

Advanced Course of the U.S. Army Armor School at Fort Knox, and a

certificate of appreciation just received from the National Council of the

Boy Scouts of America. Those who have seen my study know that my IV°

certificate from Dr. LaVey occupies a place of prominence above and apart

from the other 31 documents. I was quite satisfied with the IV° and in fact

had just taken delivery on some fancy IV° stationery at a rather hefty price

when this situation developed.

Apart from Tony, I am aware of two other individuals who received the

blue Baphomet - John Ferro of San Francisco and Adrian-Claude Frazier of

Denver. I have always maintained friendly relations with both of them, as

their letters to me and mine to them evidence. I seem to recall that I also

pestered Anton and Diane unmercifully for months to get them to restore

John Ferro's IV°, which had been invalidated following the cessation of

group activities at 6114 some years ago. In short, I encourage the titular

recognition of those who **deserve** it, but I was and still am opposed to the

bestowing of degrees for any reason **other** than demonstrated competence.

Upon my elevation to the III° in June of V/1970, I was informed by

Anton LaVey that I was to consider myself a member of the Council of Nine.

Subsequently I was presented with the special medallion bearing the

trapezoid/pentagram/trident seal of that body. Subsequently I attended

occasional meetings at 6114 with Magister Ferro, the LaVeys, and other

ladies and gentlemen who certainly **talked** as though they were the Council

of Nine. If all this were an elaborate show for my benefit, then I can only

compliment Anton and Diane for the elaborate rehearsing of roles and lines

that was obviously required. And if there is another Council of Nine lurking

in the shadows somewhere, I can only observe that it hasn't done any of us

much good!

From the letters and face-to-face comments I have been getting from

many of you during these last couple of weeks, it does indeed appear that I

was getting cut off from certain Church developments. Mail sent to me c/o

San Francisco was not forwarded if the contents disturbed the *status quo*,

and both officials and members of the Church were constantly discouraged

from writing to me by "Lana Green" and "John M. Kincaid". Now a whole

lot of facts are coming out in the wash, and I continue to be amazed at some

of the things that have been going on.

My mailing list is hardly fractional: Since November of VI/1971 I have

maintained and updated the entire *Hoof* mailing list, for the simple reason

that it had previously been in such a mess that 6114 was inundated with

requests for missed issues, repeated address changes, repeated renewals,

and new memberships not included on the list. If you were a member back

in those grand old days, you probably remember the fun - particularly if you

were a Grotto Leader!

Furthermore, whoever was in charge of "keeping my list fractional for

security reasons" did a pretty rotten job of it. Included on the list, as I

mentioned in my 6/10 letter to the LaVeys, are a flock of the LaVeys'

personal friends and publishing correspondents and Hollywood jet-setters.

If I had indeed gone bananas and set out to ruin Anton LaVey, I wouldn't

have missed the chance to send Diane's 6/4 letter to such people. How do

you think some of the Beverly Hills gang would react to a scheme to milk

them by selling them degrees? Probably not too enthusiastically. But I have

not done so, I do not intend to do so, and I don't want any of you to do so. It

will help nothing at this point, and it would only hurt the LaVeys. We

concentrate only on cleaning our own house, right?

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Yes, I **am** opposed to material contributions as qualification for

degrees. I have set forth my reasoning in the letters included in my packet,

and I don't think I need to go over it again. To say that buying a degree is an

alternative to earning one is, to my way of thinking, worse than scrapping

individual accomplishment altogether and redesignating the degrees as

simply a moneymaking gimmick. As Diane so accurately points out in her

6/4 letter, it is precisely because the degrees have always symbolized

personal prowess that they are desirable.

As for the Church of Satan's "progressing according to plan (including

schism)", all I can say is that it must be some wild sort of plan indeed,

involving the destruction of the Church of Satan, the discrediting of its High

Priest, and a great deal of unhappiness and disillusionment among all of its

officials and members. And why? Because of a stupid scheme to make a fast

buck that would not have succeeded even if it **had** been implemented.

Some plan indeed.

And finally, Dr. LaVey - for you are getting a copy of this too - you have

some gall to say that you will nurture "hard feelings" against those who

have trusted you and followed you for years, only to find their achievements

prostituted for a financial stunt. Rather you should count yourself lucky

that we are trying to approach the situation constructively, set this incident

to rest as gently as possible, and think of you in terms of the many positive

achievements you have authored. If you can't help us, then I suggest you

leave us alone until a future time when old wounds will not seem so painful.

Perhaps then we may work together once again, as I believe the Prince of

Darkness would prefer.

Xeper.

Michael A. Aquino

Magus V°

High Priest of Set

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Appendix 144: “Satanism’s Gone Underground,

but it’s Alive and Flourishing”

- by Grant Harden

San Jose Mercury-News, October 29, 1978

Satanism, a bizarre philosophy of self-love and self-indulgence,

publicly hit the American scene during the mid-1960s, led by a tall, barbed-

bearded “professional sinner” named Anton Szandor LaVey. He shaved his

head, donned a black cape, and declared himself to be the High Priest of the

Church of Satan, and the year 1966 to be I *Anno Satanis*. Anton LaVey

became the first man in America to organize a religion based on Devil-

worship, and to declare himself the emissary of Satan on Earth.

For the next six years, operating out of a black-painted house in San

Francisco’s posh Sea Cliff district908 , the one-time carnie, cop, and

calliope-player entertained a world fascinated by the Black Arts of magic

and self-indulgence. Using stage props and costumes, and drawing upon

years of show-business experience, LaVey began attracting thousands of the

curious.

By 1968, says his biographer Burton Wolfe, the Church of Satan had

attained a worldwide membership of nearly 17,000 and a following that

numbered a great deal more. Satanic rituals generated columns of copy in

newspapers and magazines across the country, all too much of it describing

naked female acolytes dancing to the crashing music of an organ in the

unholy chapel. During consecration of the Black Mass, for example, LaVey

would lead the “congregation” in a reciting of the Lord’s Prayer -

backwards. And using a nude woman as the altar, LaVey would conjure up

the powers of Lucifer, claiming there need be no fear or trembling before

this dark force.

Then, in the early 1970s, the activities of the Church of Satan vanished

from the public scene. LaVey had taken the movement underground. Now,

in the first interview he has granted an American newsman since 1972,

LaVey candidly admitted that in those early, formative years he had

“hammed things up a bit”. In the interview LaVey expounded upon his

philosophy of self-love and why the Church went “underground”. He was,

he said, growing more serious about his work and tired of the

sensationalism of what appeared in print. He had grown tired of mocking

Christianity for mockery's sake, and had set about designing rituals that

908 Actually 6114 California Street is located in the Richmond District, east of Sea Cliff.

took the negative aspects of the Christian Church "and turned them into

something that is positive and fun".

"I found that we were beginning to appeal to too many 'crazies'," explained LaVey. "They would camp on our doorsteps, giving the press a

heyday." LaVey admits that those first half-dozen years - from 1966 to 1972

- were his "prankish years".

"Unfortunately I found our efforts being relegated to cultic

proportions," continued LaVey. "I discovered that I was being processed by

the media into something very sectarian. I found myself becoming

pastoralized. I even wore a clerical collar for awhile." The "black house" was

starting to draw tourists from all over, and sightseeing buses had begun to

make it a key stop on their tours. "I could see the handwriting on the wall,"

LaVey said. "Besides I was growing tired of playing fun and games."

The changes that have taken place in the Church of Satan since LaVey

and other officials of the Church decided to cease all public activities in San

Francisco have been carefully noted by a number of sociologists. “It’s a very

elite group now,” said Marcello Truzzi, head of the Department of Sociology

at Eastern Michigan University in Ypsilanti. Truzzi commented that “they

are more selective about those they accept as members, especially in the

inner circles”.

“LaVey has been able to deal more introspectively with his Satanic

philosophy since he has gotten away from the public crazies,” said Truzzi,

who also is Editor of *The Zetetic Scholar*, a magazine of skeptical inquiry

and academic writing on paranormal claims. Although Truzzi says the

majority of members of the Church of Satan are in fact mail-order members

and geographically isolated joiners, there are clearly several hundred “fully

participating and disciplined members in the various parts of the world”.

During two and a half years of studying the Church of Satan, Edward J.

Moody, a Lecturer at Queen’s University of Belfast, Northern Ireland, said

that he found Church membership to be a “mixed bag”. Moody was a

member of the Church during the transition period, in the early 1970s.

LaVey said a reason for taking the Satanic movement underground was

“to protect the identity of our more serious members”. He said the public

aspect of Satanism had begun to trouble him and the many well-educated

individuals practicing the Black Arts, making them targets of community

scorn and aggression. “A lot of our people are authority figures and

opinion-makers, and desire to keep a low profile,” claimed LaVey.

While refusing to disclose precise membership figures, LaVey did say

that membership in the Church of Satan today is made up of “a lot of people

in law enforcement, the media, teaching, and positions of public service”.

Moody said that as the Church of Satan has become more institutionalized

and less marginal, criteria for membership have been stiffened and the

process of advancement formalized. A former member of the Church of

Satan, who asked not to be identified by name, claimed people would be

surprised “by the number of military people associated with the Church …

the large number of government people at a middle management level.”

“And he has an awful lot of Hollywood contacts,” the ex-Satanist

declared, observing that LaVey’s more important Hollywood connections

probably developed after his appearance as the Devil in the film

Rosemary's Baby, released in June of 1968. LaVey served as the film's

technical director, as well as dressing up in a costume of latex and fur and

reptilian scales for the scene in which he ravishes Rosemary. Since then

LaVey has served as an advisor on a host of films dealing with the diabolical

and admits that he has "profited handsomely" from his work in the movies

(which also included the more recent *Omen909*) Only a few of the movies,

LaVey claimed, accurately portrayed "the Devil, witchcraft, or magic as

recorded historically". The Devil in *Rosemary's Baby*, for example, said

LaVey, was really a composite of traditional literary descriptions of the

Devil's physical attributes.

Satanists take themselves very seriously - and so, apparently, do

sociologists, religious leaders, and the armed services. The military, to

assist its chaplains who might find it awkward to minister to Satanists, have

established guidelines for dealing with soldiers, sailors, or airmen who are

members of the Church of Satan. A Pentagon spokesman said that there

was no way to determine how many men and women in the armed services

belong to the Church of Satan, although he acknowledged that the Church

"is a legitimate religious organization as far as we are concerned".

Precise membership figures are now a part of the cloak of secrecy that

LaVey has placed over the Church, and a subject of discussion he belittles.

"What constitutes membership anyway?" asked LaVey. "We have had a lot

of people put their names on the doted line since 1966, perhaps between

60-65,000, and we don't drop anyone from membership unless he

specifically requests it be done, or unless we want to get rid of him."

In the *Mercury-News* interview, LaVey gave another reason for soft-

pedaling Church activities. "Religion should not be dependent upon its

existence to the charismatic powers of one person, who has to be alive, who

909 There is no evidence in the *Omen* series of films of any contribution by Anton LaVey.

is dictating every move at the time," LaVey said. "I was the first to bring

Satanism out into the open, but I discovered my ego's as bad as anyone

else's is. That's why I stepped back. I labored hard to ensure that Satanism

would be more than a cult, a religious sect. But I don't want to be deified,

looked upon as a supernormal being, to be held up as an icon through

pictures and statues. It is not my intention for this to be a movement

predicated upon the worship of a man, and that when I die, the movement

dies too."

LaVey, born April 11, 1930, joined the Clyde Beatty Circus in the late

forties, making good use of his classical music background by playing the

organ for the hootchy-kootchy and hula hula girls in the small towns up and

down the West Coast circuit. While a carnie, LaVey says he worked the

rides and other side shows, and learned to work the "mitt camp", the

carnival colloquialism for that part of the show dealing with mystics, palm

readers, hypnotists, and magicians. For awhile in the fifties he played the

organ for burlesque theaters, backing up such stripping luminaries as

Tempest Storm, Evelyn West, and Lilli St. Cyr. From 1951-55 LaVey said he

worked as a police photographer and "occult investigator" for the San

Francisco Police Department, which may explain his affection for cops and

his down-the-line support for law and order. It was in the early sixties,

while playing piano in peninsula nightclubs, that LaVey informally

organized "The Magic Circle", out of which emerged, in the words of a bay

area columnist, "those strange magic shenanigans in that bizarre black

house near the Cliff House…"

Appendix 145: "The Devil in Anton LaVey"

- by Walt Harrington

The Washington Post Magazine, February 23, 1986

Imagine Satan as a sentimental, middle-aged guy running a seedy bar

in San Francisco. The lighting in his tiny place is dim and dreamlike, as if

you were walking through a thin, refractory mist where depth and focus are

out of synch. Reach out to touch Gwen's knee and you miss, and must reach

again, a few inches more this time.

She sags against the bar, nearly passed out, her legs splayed, her

garters exposed, a puddle of urine on the floor beneath her. She's tired and

wrinkled, sad to see. But Steve, the smiling sailor with her, is on a short

leave from the war, World War II, and he's not tired at all. Across the room,

Bonita, hard and cynical and confident in her fox wrap, tight sweater, and

peg skirt, glowers at his intentions. She's with Fritz the cabbie.

Welcome to the Den of Iniquity, where proprietor and American high

priest of Satanism Anton Szandor LaVey is playing "Lover Man" on his old

Hammond organ, its iridescent blue, red, and green keys illuminating his

bald head, goatee, quirky smile, and missing teeth. As always, he wears

black.

"I've known people who come in here and actually get nauseated,"

LaVey chortles.

The Den of Iniquity is not real - at least not real enough that you can

walk in off a foggy street and buy a shot of Ten High. No, Gwen and Steve,

Bonita and Fritz are LaVey's creations - polyurethane mannequins molded

with his own hands on his own kitchen floor. Down to the clothing, the

jewelry, the posters, and the Rock-ola jukebox, the Den of Iniquity is

LaVey's magical warp in time, circa 1944. His basement tavern, he says, is

more Satanic than a Black Mass.

This night the Den of Iniquity also includes two real-life LaVey

creations - Terry, 26, and Blanche, 24. Their hair is blonde and styled in the

way of the '40s. They wear tight dresses, seamed stockings, garters, spiked

heels. They are Satanists, and the 55-year-old LaVey is their fashion

advisor. He plays to them for hours: "Down on the Farm", "My Man", "It

Had to be You".

"I love old songs," says Terry, a shy woman who has never made friends

easily. "They make me dream and escape. They don't play this kind of music

anymore."

"Oh, they will!" assures LaVey. "They will!"

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LaVey, a Magus, or master of magic, is seeing to that - tonight and most

every night he sits at his organ or his music synthesizers and imbues the

atmosphere with magical vibratory frequencies. He believes they are

changing the psyche of the world and creating a New Romantic, yet Satanic

revolution. You thought Linda Ronstadt's Nelson Riddle album made you

don a tuxedo and go ballroom dancing, that Madonna made your daughter

turn to black lace, that Pia Zadora made you rediscover Gershwin? No, the

spirit of the Devil did it - with a little help from LaVey, who deftly segues

into "Ragtime Cowboy Joe".

"I can see the girl on the stage twirling the lasso," sighs Terry. "Doctor,

it makes me dream!"

And then the magic happens: In the infinite reflection of the mirrored

walls, it is, for an instant, impossible to tell which LaVey creations are

human and which are humanoid: the hair, the stockings, the musk, the air

of sordid romance, the clink of ice in a whiskey glass.

"I wish I was one of those dolls!" Terry says, lost. "It's like walking into

the past. I wish I was one."

"It was a strong Satanic ritual," LaVey says of the bizarre evening as he

heads to the Jack-in-the-Box for breakfast. "We had the right people and

the right moment. We were immersed, swept into another time, another

place, another era. Time stood still. At the eye of madness and mystery."

It's been twenty years since Anton LaVey shaved his head and declared

himself High Priest of the Church of Satan. His was a pop diabolism, a

Machiavellian atheism with cloven hoof.

"Satan is a symbol, nothing more," LaVey says. "Satan signifies our love

of the worldly and our rejection of the pallid, ineffectual image of Christ on

the cross."

LaVey believes in neither God nor Satan, and his Satanic "religion" is a

parody of Christianity - with a heavy dose of magic, as in *Sorcerer's*

Apprentice magic. But LaVey doesn't worship Satan. The Devil is a symbol

of man's carnal nature - his lust, greed, vengeance, but most of all his ego,

all drives LaVey says Christianity has unfairly labeled "evil".

But LaVey's Satanism also lashes out at the rubes who take the Ten

Commandments seriously. Satanism, he says, is already the *ad hoc* reality:

The strong, not the meek, inherit the world! LaVey, like anyone, loves his

friends, wife, and children. But there is a venom in his Satanism that goes

beyond parody. Among his teachings: "Death to the weakling, wealth to the

strong."

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Two decades of Satanism have been good to LaVey. He collects classic

cars, and has several luxurious homes and a 185-foot yacht at his disposal.

A follower pays his medical insurance. He's parlayed Satanism into a

business consulting Hollywood horror-film makers on authentic Satanic

ritual. He charges $100 a session for Satanic counseling, and there are the

royalties from his several books.

LaVey's religion of the darker side, however, does have a darker side.

"What I have done is opened a Pandora's box," he says. Since he founded

his church, Satanism has come a long way: The Devil has become rock

music's nihilistic symbol, and there have been the Satan-tinged murders -

from Charles Manson to the Night Stalker.

"These people are not Satanists," says LaVey, eyes closed, voice a

whisper. "They are deranged. But no matter how many they do, they'll

never catch up with the Christians. We have centuries of psychopathic

killing in the name of God."

LaVey, it turns out, is a law-and-order man. He hates rock music - with

or without Satanic lyrics. And he insists he's misunderstood. "The Catholics

were once thought of as devils by Protestants. The Protestants were devils

to the Catholics. The Jews were considered devils by both. The white man

was considered a devil by the Chinese. The American Indian was

considered a devil by the white man. Now who really is evil? Who is to say

who is evil?"

Anton LaVey is not a cartoon Satan. He's far less frightening than you

might imagine, because he is admittedly a carnival hustler. Yet he is still

terrifying because he touches, if not the mystical darkness, then the

psychological darkness - the hate and fear - in us all. And because he, sadly,

knows a haunting truth: Everybody wants to feel better than somebody

else.

LaVey is a junkyard intellectual, a philosopher of the sordid, a savant,

an ingratiating and funny man. He's a man who could find no faith, until he

discovered magic. But Anton LaVey worships only Anton LaVey. His

religion is egotism - and his church, his Den of Iniquity, his dolls, his

women are shadows of that ego. And that, as Anton LaVey would say, is

truly Satanic.

It's a hard winter in San Francisco, and LaVey's house, with shades

always drawn, is dark and cold - cold as, well, a tomb. But sit down in

Rasputin's sled chair and relax, thumb through LaVey's collection of girlie

calendars. "A uniquely American art form," he says. Look closely at

the

Jivaro shrunken head from Ecuador, or examine the Aztec knife that once

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cut hearts from human victims, or study the torture hook from the

Inquisition. “All done in the name of religion,” he laughs.

LaVey wears a black ascot with his black shirt and slacks, and relaxes in

the eerie glow of his purple sitting room, where he explains the magical

power of being different for difference’s sake.

“The word ‘occult’ simply means ‘hidden’ or ‘secret’,” he says. “Go to

the record store, to the corner where no one else is, where everything is

dusty and nobody ever goes. Mussorgsky’s ‘Night on Bald Mountain’ is

mystical music, dramatic, Gothic, Satanically programmed music. But it’s

not occult music. ‘Yes, We Have No Bananas’ would be an occult tune.

“It’s occult because when you put that record on the turntable, it’s a

lead-pipe cinch that there is not another person in the entire world who is

listening to that record at that time. If there’s anything, any frequency, any

power that exists anywhere in this cosmos, in this universe, you’re gonna

stand out like a beacon! It truly makes you elite.”

LaVey’s house must beam like a zillion watts. It’s a museum of the

weird. On the Victrola is “The Love Nest Medley Fox Trot”. His

collection of

such odd melodies runs into the thousands. He loves Irving Berlin's "Stay

Down Here Where You Belong", in which the Devil proclaims: "You'll find

more hell up there than there is below." And don't forget the classics: Liszt's

"Mephisto Waltz" and Saint-Saens' "Dans Macabre".

Are freaks your interest? LaVey has hundreds of production stills from

the 1932 film *Freaks*. It did poorly, but he likes it because the freaks

eventually overpower their "normal" prison keepers.

All this is a long way from the day 17-year-old Anton LaVey ran away

from home to work as a cage boy for circus lion tamer Clyde Beatty. LaVey

later became a carnival mentalist and hypnotist, then a bump-and-grind

organ player for a stripper named Marilyn Monroe. His friends in those

days were hustlers, con men, and carny freaks. He recalls once going to the

store with three-eyed Bill Durks, who wore a cap to hide the eye in the

middle of his forehead. Said the man at the checkout: "What's a matter,

buddy, ya embarrassed to take off your hat?" So Durks did - the man got

sick and had to be helped away. "He had it coming," laughs LaVey.

It was a world turned upside down: Saturday nights the young LaVey

played organ to a male crowd at the carnival sex shows; Sunday

morning he

played the same organ for the same men - now with their wives and kids -

at the evangelist's tent.

In the '50s LaVey left one seedy world for another, becoming a San

Francisco Police Department crime scene photographer. Yet his growing

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obsession with magic also led to the "Magic Circle" gatherings at his home,

and the flamboyant showman LaVey became a gossip column staple.

The Church of Satan seemed like more carny biz: Nude women

sprawled atop a Satanic altar, Black Masses, scarlet robes, horned caps, the

blasphemous cries of "Hail, Satan!" - much of it available for film at 11. It

was a freak show. But then, in 1967, LaVey performed a public Satanic

wedding. Fifty reporters attended, and the Los Angeles Times ran a front-

page photo.

Presto, Satan had his first mass media minister - a minister who didn't

even believe in Satan! But the Christian view of the Devil as pure evil was,

ironically, a media magnet: *Life*, *Look*, *Time*, *McCall's*, and hundreds more

told the story. Jayne Mansfield joined the church. LaVey played the Devil in

Roman Polanski's movie *Rosemary's Baby* - and, presto, became a

Satanic

consultant to Hollywood. He published *The Satanic Bible*, now with more

than 500,000 copies in print. He did Johnny Carson. As a favor to

Mansfield, he put a curse on her lawyer - who was soon dead in a car

accident. Unfortunately Mansfield died with him. The tragedy only spread

LaVey's legend.

But the weirdness also began. The church was popular with Hell's

Angels, Nazis, and sex-starved men. There were death threats against

LaVey, and his daughter was harassed at school. Suddenly the Satanic

circus was no fun anymore. So in the '70s LaVey went underground,

stopped all public ceremonies, recast his church as a secret society - and

pushed deeper into his private world of "madness and mystery".

Today the man is seriously arcane. He collects not only old records, but

Horatio Alger books, Satanic artifacts, and "Satanic" movies that portray

man's darker side as tragically heroic. "The most Satanic film character

ever?" asks LaVey. Perhaps Edward G. Robinson in The Sea Wolf, which

opens at a page from John Milton's *Paradise Lost*: "Better to reign in Hell

than serve in Heaven." Or Walter Huston as the cynical prospector who

keeps his decency in *The Treasure of Sierra Madre* while that of the naïve

Humphrey Bogart disintegrates in greed. Or the benignly deluded Peter

O'Toole in *The Ruling Class*, in which he believes he is Christ until his

aristocratic family convinces him it's more respectable to be Jack the

Ripper.

"My all-time favorite quote is novelist Somerset Maugham: 'If only the

good were a little less heavy footed'," says LaVey, who is forever reaching

for this or that quote, turning to just the right page and reading it aloud. He

reaches for a Maugham biography and quotes him again: "'I had Rev.

Davidson rut in bed with Sadie Thompson in *Rain* … Some said I had set

back missionary endeavors around the world a hundred years … Actually

Rev. Davidson was closer to spirituality in bed wildly fornicating with Sadie

Thompson than at any time in his life.'"

That, in a nutshell, is the philosophy of Anton LaVey.

The Purple Room is so cold tonight that everyone wears overcoats. It's

3 or 4 in the morning, but a few Satanists have dropped by - Terry, Blanche,

and Gene, a close LaVey friend and the owner of an auto repair garage. Like

the Den of Iniquity, the tiny, freezing room is oddly disconnected from any

mooring outside itself.

The evening's topic is the abundance of fools in the world, and LaVey goes to the shelf for his collection of photo essay books on Middle Americans - books that seem to tell more about the people in the Purple Room than they do the people in the pictures. LaVey sits in his recliner, in black shirt and lavender tie, gold loop earring in his left lobe. He leans over the coffee table, his books and his guests spread before him.

"It's really depressing," he says in his raspy whisper. In the dim, reddish light LaVey resembles Christopher Lloyd as the whacked-out genius in *Back to the Future*. "The paper tablecloth. The Tide box. The metal folding chairs. Wonderful! The good life!"

His friends pick up the theme and begin to poke fun at the pictures of people in their Military Order of the Louse fraternal uniforms, the people sitting in their tacky living rooms, the people smiling gawkishly from every imaginable vacation boardwalk.

LaVey thumbs the pages of Michael Lesy's *Time Frames*, a heartfelt social biography of average American families, although LaVey doesn't see it that way. "Who would read a whole book about these people's lives!?" he asks. "Yes, it's very Satanic. You know why? Because the average person thinks that his life means something, that people will give a crap about it.

This guy has taken real nonentities, people who nobody would ever give a

crap if they ever lived or died. It's Satanic because it comes full circle. It's

not just dignifying them. It's like putting the microphone in front of the

drunk. It's really being sadistic."

"It's like *The Circus of Dr. Lao*," Blanche says.

"It really is," says LaVey, and he goes to the shelf for a passage from the

obscure 1935 novel by Charles G. Finney, a scene in which the widow Mrs.

Howard T. Cassan visits Dr. Lao's mystical circus and insists on hearing her

future from Apollonius, a fortune teller who must forever speak the truth:

"And for all the good or evil, creation or destruction, that your living might

have accomplished," Apollonius tells her, "you might just as well never have

lived at all."

"The **pretentiousness** of these people," LaVey says angrily. "Thinking

that their little, petty, insignificant lives might really have some effect in the

scheme of human existence. I mean they're lumps. They're ciphers."

The other day LaVey talked about a man at the Jack-in-the-Box, a man

who walked in, pounded on the counter, and then looked around with a

goofy smile on his face. “What would the world miss if he were dead,”

LaVey asked. “If someone put a gun to his head and blew him away, who

would care?”

“They’re not even zombies!” Blanche says. “Because they never had a

life in the first place. They’re just zeros! It’s frightening.”

At 4 in the morning, in a freezing purple room with a bald Satanist in a

lavender tie and two Adele Jergens look-alikes, this bolstering of egos at the

expense of everyone else seems suddenly far more sad and frightening than

fat people in their Military Order of the Louse uniforms. It even seems evil.

“Satan is important as the accuser, the prideful angel,” Gene says. “He

was kicked out for thinking he could run things as well as the big guy. He is

a symbol of the ego. And that’s why these books are Satanic. They point the

finger, act as the mirror to humanity and say, ‘Look, look at what you are!

You are no better than this. And this is nothing.’”

LaVey whispers, “Behold your glorious handiwork, Brahma, Buddha,

Christ. These are the people you have exalted.”

The file cabinets are overflowing with church applications ($100 for a

lifetime membership), and Blanche works full-time keeping up with them -

plus the mail, the updating of LaVey’s books, the selling of Church of Satan

medallions ($50), the typing and mailing of his 2,000-circulation

newsletter, *The Cloven Hoof*. The Macintosh computer helps.

Blanche pulls out stacks of church membership applications, which

include questions on everything from sexual preferences to favorite jokes to

political philosophy. Among the applicants:

A 49-year-old former Catholic nun from the South. She is a lesbian who

enjoys Rod McKuen and Maurice Ravel, Abbott and Costello, Bruno

Bettelheim, and Sherlock Holmes. She is a substitute schoolteacher. Of

LaVey's *Satanic Bible* she says: "It speaks to me and touches me like few

written pieces. I want my anger expressed. I want to finally be real with

myself."

The applicants seem so normal, so mundane - like the neighbors in

Rosemary's Baby: the office manager from Beverly Hills, the musician

from Chicago, the plumber from Indiana, the retired Army sergeant from

the South, the farmer from Nebraska: a photo shows him sitting on the

couch with his wife and two children! These and a half-dozen Satanists who

come and go through LaVey's home all say there is no anthropomorphic

Satan with a red suit, pitchfork, and horns: He is a Christian myth to scare

people into the pews.

But there are those who confuse myth and reality: The nice, middle-

aged woman who sat a few feet away on the couch the other night and said

the Devil - with horns and cloven hooves - makes love to her in her dreams,

sometimes gently and sometimes violently. She said she'd do anything for

Satan, even kill.

Sociologists who have studied LaVey's church say its members often

had serious childhood problems, like alcoholic parents or broken homes, or

that they often were traumatized by guilt-ridden fundamentalist

upbringings, turning to LaVey's Satanism as a dramatic way to purge their

debilitating guilt. But another trait also seems to repeat: Satanists profess

to believe that, except for themselves, the world is full of idiots and fools

and chumps.

"They want to be different," says LaVey of his followers. "They feel

different. They are different."

It's another desperately cold night, but the whiskey helps. LaVey's

vitriolic anger of the other evening has receded, and he's in a good mood,

cracking jokes as he flicks switches on his bank of seven music synthesizers.

They are set against a wall mural of the Devil enveloping a city as its

inhabitants sleep. Magic, LaVey explains, is always best performed while

people sleep, because they are then the most susceptible. So from his

kitchen- *cum*-magical laboratory, LaVey has for five years, night after night,

tried to change the world.

“My goal was to use music as a magical weapon to change the face of

society - to provide new options through the New Romanticism.”

The rock revolution, he says, has meant the dominance of hostile,

pounding music - the beat, beat, beat. “It’s been the end of romance,” he

says. So LaVey decided music must return to an earlier, melodic time, to

tunes that made people introspective, imaginative, and nostalgic - the

tunes, it just so happens, that were popular when Anton LaVey grew up.

Magic, he says, simply taps the unrecognized energy of human emotion:

love or hate, fear or joy - emotion is emotion. People able to unconsciously

feel the emotional power in LaVey’s nostalgic tunes are magical people. And

they are his new elite.

“Let the hard-rock fans with their Satanic lyrics live like the losers in

Escape from New York!” he says. With LaVey pouring magic into the ether

nightly, he expects a younger generation of his superior romantic beings -

people far less infected with Christian guilt than their parents - to flock to

his Satanism.

“I don’t believe in ‘supernatural’ magic,” he says. “I believe in

‘supernormal’ magic, meaning that when certain frequencies are sent out

into the ether, they affect the human subconscious in much the way that

certain circus tunes make elephants march.” LaVey then runs through a

medley of “rain songs” - “Singin’ in the Rain”, “Let a Smile be Your

Umbrella”, a dozen more.

“Putting this *leitmotif* together is magical because I’m the only one who

knows it. It sets up a Jungian gestalt. It’s called magical superimposition.

It’s like five characters waiting for a play: I provide the play.” LaVey then

heightens and sharpens secret magical tonal patterns that he has

discovered through years of trial and error. “You get a lot of rain songs

together, and imagine all the creative energy, amalgamated creative energy,

that went into those songs. Combine that with the emotional energy I

produce in playing it. If the audience is right, like the other night in the bar,

I can do something very magical because of ego-circuitry.”

Proof that magic works? LaVey knew Hatfield the Rainmaker! He saw

it work! What is magic today will be science tomorrow, he says, when the

effect of biochemical energy is finally understood. He sees proof of

magic

everywhere. Not just in the return to romantic tunes and nostalgic fashion,

but in parking spaces conjured up on the street and good tables appearing

suddenly at restaurants, not to mention the San Diego McDonald's

massacre and the Mexican earthquake that resulted accidentally after

LaVey vented some anger on the keys. He is like a faith healer who has seen

too many miracles to doubt. "It's truly frightening," he says.

There is a long silence. What would you have said? Your cause/effect

relationships are spurious? Your assumptions are pre-scientific? You've

been under the sun-lamp too long? You say he's crazy. Crazier than the

Maharishi Mahesh Yogi who says Transcendental Meditation sends out

frequencies that can shape world decisions? Crazier than Shirley

MacLaine's reincarnation? Crazier than people who pray to God? Or people

who pray to saints?

"I started out like Edward G. Robinson in *Night Has a Thousand*

Eyes," LaVey says. "A carny mental act, a fraud. I believed everything was

fixed, gaffed. Then, like Robinson, you start to get real flashes. Only if you

know the tricks can you see the reality. Only if your life isn't full of miracles

can you recognize the real miracle.

“Why are you here?” LaVey asks. “Why you, who liked the obscure

Satanic movie *The Ruling Class*? What part in this little Jungian fugue do

you have!?” And with that LaVey has come a long way from twenty years

ago when he set out to parody Christianity. Religious providence has been

replaced with magical providence. He says, “Nothing happens without a

reason.”

Says LaVey’s friend, Eastern Michigan sociologist Marcello Truzzi: “If

you wear a mask long enough, it starts to stick to your face. Then it becomes

your face.”

It’s opera night, and downtown San Francisco is packed. LaVey says he

will conjure up a parking spot, and, yes, we park a single car away from the

front door to a crowded Max’ Opera Cafe, where, yes, a table opens up a few

feet away from the piano where they are singing “Hello, Bluebird” and

“Time After Time”. Magical songs.

“Sometimes I get so tired,” says LaVey, perhaps made introspective by

the music. “Like old man river.”

For two decades now LaVey has thumbed his nose at all things sacred

and respectable. But getting older, he now craves begrudging respect from

those he has flaunted. “Let’s give credit where credit is due,” he says. The

Satanic rock lyrics, the Satanic movies, even the Satanic murders, he says,

all grew from the Church of Satan. “Let’s give me a little credit for having

moved society - up or down - but for at least having moved it.”

The passage LaVey read the other night from *The Circus of Dr. Lao*

comes to mind: “And for all the good or evil, creation or destruction, that

your living might have accomplished, you might just as well never have

lived at all.” It is this egotist’s nightmare that haunts LaVey: Did I matter?

Did I call the tune? Was I the ringmaster?

So LaVey created a mirrored reality, a Den of Iniquity in the mind, an

upside-down carnival reality where all freaks are heroic and all good

burghers are nitwits, a reality that from every vantage reflected only his

own ego, a true Satanic feat. LaVey smiles: “You are really beginning to

understand me.” But what about Blanche and Terry in their mawkish

clothes and makeup? Aren’t they props for your selfishness? LaVey laughs

and quotes Dracula: “If you will fall down and worship me - consider,

practice, allow yourself to be a reflection of my needs, decide to choose me

as your master - it will literally free you to go out into the world and be

yourself.”

- 1377 -

And your glorification of hatred for people you don’t even know, two-

dimensional images in a book? “You can’t blame me,” LaVey says. “How

can you respect people who will throw away a week’s pay to win a plastic

doll? What do I care what people think? I despise them!”

Don’t you ever wonder about evil, though - about the old saying that

the Devil’s best allies are those who don’t believe in him? LaVey is quiet for

a moment.

“Oh, yes, deep down I have my speculation that maybe there is a force

I’ve tapped into, that I can extract. But I hate to talk about these things. I

mean, Jayne Mansfield’s death was a strange thing! It was like *Night Has a*

Thousand Eyes. It was a hell of a coincidence! Time and space all coming

together to merge like color transparencies. What ingredients contributed

to this? These things are too much for coincidence. But still I want to

believe that they are coincidences. I’m basically just a good, decent guy.

“When you ask me what if I came to believe there was some malevolent

force, would I want to do it differently? The answer is no. It’s too late. I

wouldn’t give them the satisfaction. Not when I see what they have

done in

the world. There'll be no deathbed confession." Not from Anton LaVey, not

from the prideful angel. He is beyond redemption.

- 1378 -

- 1379 -

Appendix 146: Review - *Satan Wants You* by Arthur Lyons

- by Michael A. Aquino VI°

Scroll of Set #XIV-3, July XXIII (1988) and #XV-3, June XXIV (1989)

Three years ago I received a telephone call from Arthur Lyons, one-

time Satanist I° in the Church of Satan and author of the first major book

on that institution (*The Second Coming: Satanism in America*, 1970 - T.S.

reading list #6Q). Art said that he was planning to update the book and

wanted information concerning the Temple of Set. I sent him a copy of the

Crystal Tablet and some current *Scroll* issues, and heard nothing further

from him thereafter. When the revised book surfaced recently, I was

therefore quite curious to see not only how we fared, but also how Lyons

handled the post-1975 *rigor mortis* of the Church of Satan and the recent

hysterical wave of "Satanic child abuse".

Now having read the book, I would give Art poor marks for his

handling of the Temple of Set, medium ones for his discussion of the

Church of Satan, and high ones for his meticulous and informed rebuttal of

the “child abuse” hate-propaganda.

My reservations concerning Lyons’ handling of the Church of Satan and

Temple of Set stem simply from a great many erroneous statements which

he makes - all of which he could have easily corrected had he been more

painstaking with his research. Details follow:

Page 106: The phony LaVey affair with Marilyn Monroe is repeated

again, though Lyons borrowed Magister Moffatt’s copy of my *Church of*

Satan history and knows that it is highly improbable LaVey ever knew,

much less had an affair with Monroe. 910

Page 108: According to Sammy Davis’ wife Altovise, Sammy set up one

dinner meeting at his home to introduce Anton to Christopher Lee - and it

was a near disaster, with the two Mephistophelian personalities being kept

from overt antagonism by Sammy’s efforts. “Lee,” Anton later remarked to

me curtly, “is too big for his shroud.” 911

Page 108: The “Jayne Mansfield Curse” again ... yawn. 912

Page 112: In *The Satanic Rituals* the Tierdrama was attributed to an old

O.T.O. text and to the Bavarian Illuminati. Both of those balloons were

910 Chapter #2.

911 Chapter #24.

912 Chapter #3.

punctured in *The Church of Satan*, so now Anton has conjured up *The Emerald Book of Thoth* as a source. [The *Emerald Tablet of Thoth* is a famous legendary repository of magical wisdom, *a la* the *Necronomicon*.

Crowley later used the title to rename the Tarot deck, and the *Jeweled Tablets of Set* are also named in honor of the *Emerald Tablet*. It's about time for Anton to give H.G. Wells his **sole** due for a good story, i.e. *The Island of Dr. Moreau*, and let it go at that.]913

Page 113: I was not "commissioned" [for a fee] to write the "Call to Cthulhu" and "Ceremony of the Nine Angles"; I simply did them as a favor to Anton. 914

Page 115: The list of Grottos attributed to the year 1973 is rather inflated. At that time there were no Grottos in Dayton, Phoenix, Seattle, St. Petersburg, Las Vegas, Indianapolis, Chicago, Vancouver, or Edmonton - just isolated Regional Agents or "underground priests". The Grottos in Boston, Detroit, New York, Los Angeles, and Louisville were all headed by Priests/Priestesses who resigned in 1975 in response to Anton's degree-selling decision. The Grotto in Denver was shut down by its frightened leader (Magister Charles Steenbarger) because of a drug/suicide

scandal, 915

and the Stygian Grotto in Dayton had already been closed down by Anton

because of a drug/theft scandal there. 916

The membership of the Church of Satan at its peak ca. 1974-75 was

about 250, with another 100 or so nonmember subscribers to the *Cloven*

Hoof. I know for the simple reason that, as *CH* Editor, I managed the

mailing list and had to work closely with Diane LaVey on a monthly basis to

keep track of the new memberships, renewals, address changes, etc. 917

Pages 115-116: I am a bit tired of hearing "observer" James Moody put

down the Church of Satan's membership as emotionally crippled. It was

good enough for **him** when **he** joined the Church and became a **Priest** in it

- a detail Lyons omits. 918 [Moody served as my principal assistant during

913 Chapter #22 and Appendix #6.

914 Chapter #22 and Appendix #74.

915 Chapter #31.

916 Chapter #17.

917 Appendix #143.

918 Chapters #3, #6, #16, #25.

the first full Black Mass conducted at 6114 California Street in 1970,

and did

a pretty good job of blasphemy as I recall.]

Page 118: Anton LaVey didn't exactly "reject" the overtures of NRP

leader James Madole. He visited Madole's headquarters in NYC and

accepted a NRP membership card from him. 919

Page 119: The actual correspondence between Anton LaVey and myself

at the time of the 1975 crisis is reproduced in full in *The Church of Satan*.

At no time did the issue of "theology" arise; it was a matter of financial

exploitation pure and simple - flying in the face of the many statements

concerning the incorruptible nature of the Satanic Priesthood which Anton

had issued throughout the previous nine years [many of which are also

reproduced in *COS*].

I did not resign my **Priesthood**, but rather my affiliation with an

organization which I contended had forfeited its right to **confer** that

Priesthood. It was in this same precise spirit that not only Lilith but

virtually every other functioning Priest and Priestess of the Church of Satan

ceased affiliation.

Nor did "Lilith and I" found the Temple of Set. It was founded jointly

by **all** of the Priesthood, with its founding Council of Nine selected by its

own membership in a careful procedure lasting several months.

LaVey's claim that the crisis was part of his "master plan" is absurd.

The people who resigned were not the "dependent, parasitic groupies", but

rather those principled individuals who had worked so hard for so many

years to raise the Church of Satan beyond that level. [For an example of

"dependent, parasitic groupies who parade about town wearing their

Baphomets" I would refer Lyons to the profiles of 1966/68-era C/S

members profiled in Burton Wolfe's *Devil's Avenger* biography of Anton

LaVey. That crowd had faded away by 1975 - although it seems that it

crawled back in thereafter.]

Page 120: The Grottos weren't "phased out". They just evaporated in

June 1975 when their nationwide leadership all left to form the Temple of

Set. After 1975 there were only two attempts at Grottos: a short-lived effort

in Los Angeles by a lady named Dee Lucas and Maarten Lamers' sex-club

operation in Amsterdam.

Page 121: The reason the Church of Satan didn't apply for tax-exempt

status had nothing to do with principle. To qualify for tax-exempt status

from the California Franchise Tax Board and Internal Revenue Service, an

919 Chapter #32.

organization must open all of its books, budgets, and papers to the

reviewing authorities. This is what the Temple of Set did in order to qualify

for its own tax-exempt status in 1975.

There was no “international headquarters” in Amsterdam, just Lamers’

sex-club which Anton could use as a convenient address to impress the

roobs accordingly.

Page 122: According to our own sources in Belgium, there is no “large

Satanic underground” there. There are some serious individuals there with

an interest in serious Satanism [as opposed to commercial sex

masquerading as same], which is precisely why the Temple of Set has come

to know them.

Page 123: During my visit to London last month, I received a message

that Ron Adams wanted to meet with me. Due to other appointments we

did not meet, but I was told that he also hasn’t heard from California Street

in years. Same old story.

I disbelieve Anton’s claim of 2,000 *Cloven Hoof* subscribers not only

because of his past penchant for inflating membership figures, but also

because if there were that many C/S people floating around the country, we

would naturally bump into them. And we don’t - save for an occasional, lost

individual who expected more than a l-page, quarterly newsletter when he

joined the infamous Church of Satan. [He should have been around

when it

was cooking with gas in 70- 75!]920

Page 125: Actually I first encountered Anton in 1968, not 1969, at the

premiere of *Rosemary's Baby* in San Francisco. 921 And I was ordained to

the Priesthood III° in 1970, not 1971. 922

Page 126: There was no rift whatever between Anton and myself in

1972. That rift came sharply and precisely in May 1975 when Anton

announced his degree-selling policy. As the abundant correspondence

between Anton, Diane, and myself reproduced in *The Church of Satan*

evidences, the LaVeys and I were as close as family during the 1972-May

1975 period.

I wasn't the least interested in seeing Anton relinquish administrative

power. I took on various routine jobs, such as the *Cloven Hoof* Editorship,

920 The financial reports filed as part of Anton LaVey's 1992 bankruptcy show no

membership or subscription income from the Church of Satan whatever. See Chapter

#37.

921 Preface.

922 Chapter #6.

to free him and Diane from them. Otherwise I was proud to see his hand at

the helm. So confident in his leadership, in fact, that I never bothered to

concern myself with the finances or corporate structure of the Church,

which he had concentrated in his own hands. We learned this lesson well in

1975, which is why the Temple of Set was set up as a corporation which

legally belongs to the Priesthood of Set collectively, not to any single

individual.

Any notion that the Church of Satan was internally an atheistic

institution prior to 1975 is laughable to anyone who was involved with it

beyond the most superficial level. It was the **Church of Satan**, not a

cabaret or expressionist encounter group. Anton LaVey knew this, I knew it,

the Priesthood of Mendes knew it, and any Satanist holding at least the II°

knew it. Publicly the Church put out the "atheism with psychodrama" line

so that it wouldn't scare society beyond tolerance-level. After 1975 Anton

LaVey merely slipped smoothly into this image, which was all that he

could do in light of his betrayal of the Prince of Darkness. 923

Page 126: Founding membership of the Temple of Set was about 100

ex-Church of Satan members, not 28. They came from all over the United

States and Canada, not just from New York, Washington, and Los Angeles.

Page 127: The *Book of Coming Forth by Night* refers to the Age, not the

Æon of Satan. I was not "anointed worldwide leader", but simply Magus of

the Æon, which is more akin to the formulator of a philosophy than to a

political mogul.

I hope I don't follow too closely in Jack Parsons' footsteps, as he blew

himself up in a laboratory experiment! 924

I have always had a natural widow's peak and naturally-pointed

eyebrows [as photographs from my childhood will attest]. I have seen the

"666 tattoo" rumor bouncing around long enough to let it continue to be an

enigma; life should have some mysteries …925

The Temple of Set's decision to take the unadorned Pentagram of Set as

its insignia was mandated by the *Book of Coming Forth by Night* as a

923 Chapters #36 and #37.

924 A critical/skeptical account of Parsons' involvement with Crowley appears in John

Symonds' *The Great Beast* (London: Macdonald, 1971). A more empathetic account,

together with a collection of Parsons' best magical writings, was published by the Falcon

Press, Las Vegas in 1989 under the title *Freedom is a Two-Edged Sword* by John

Whiteside Parsons.

925 Thought you'd find the answer to the mystery in this footnote, didn't you?

rejection of the Hebrew embellishments in the Baphomet emblem. The

“trademarking” of the Baphomet by LaVey had nothing to do with it.

Indeed the Baphomet used by the Church of Satan was **not** created by it,

but was used for years in many books on Satanism, Dennis Wheatley

novels, etc. before the Church was ever founded. It is clearly in the public

domain. 926 Recently Anton has taken to putting it on his Cloven Hoof with

an ® next to it, which is about par for the course in the post-1975 “Church

of Satan”.

The Temple of Set’s degree system is not a duplicate of the Golden

Dawn’s, as Lyons ought well to know from the copy of the *Crystal Tablet* I

sent him.

Lilith holds the degree of Magistra Templi IV°, not Magus V° (which in

the case of a female would be Maga V°).

I accepted the degree of Magus V° in 1975 - the same degree which

Anton LaVey asserted in 1966 upon the founding of the Church of Satan, I

might add. I did not take the Oath of Ipsissimus until the Ides of March

XIV.

Page 128: “Xepering” is a new hieroglyphic term to me, and “kepering”

sounds like a way to cook a fish. The Egyptian hieroglyphic *Xeper* is

pronounced “kepher”, of course.

Pylon meetings are not necessarily held once a month. They may be

held more or less frequently, as the Pylon might prefer - or not at all, as in

the case of the various Pylons which operate by mail, computers, etc. over

great distances.

Setian rituals are not designed to “break down the subjective and

objective worlds”, but - quite the opposite - to strengthen one’s awareness

of the reality of both and the distinction between them, which then makes

the principle of the magical link between them possible.

Page 129: While Lyons is quite right that we don’t drink blood in our

rituals, there is no prohibition of alcoholic beverages. [He probably got

confused because I myself am a non-alcohol drinker. Anton LaVey didn’t

know this at the time of my III° ordination, so on that occasion the chalice

was filled with Wild Turkey or some such. Naturally one doesn’t refuse the

proffered chalice on such an occasion, so it was a heady experience for me

in more ways than one.]

The Temple of Set has never placed an ad in *Fate* magazine, nor in any

other occult magazine. We did run an ad in a San Francisco “new age”

926 Chapter #37.

directory publication, which after several years of tolerating that terrible,

stark inverse pentagram amidst all the white-light fluff finally got the

shakes and invited us out. The *Yellow Pages* are made of sterner stuff;

we're still there.

Applications for admission to the Temple require Council of Nine

approval only in the case of former members who are seeking readmission.

Otherwise any member of the Priesthood of Set is empowered to admit a

Setian. New Setians are sent not just the reading list but the entire *Crystal*

Tablet, of course, and they receive the *Scroll* every other month.

Page 130: Gini Graham Scott was a I° who joined the Temple under

false pretenses, secretly planning to make a case-study of it for her personal

profit. When she was found out at a Temple Conclave at XemSet Mountain,

she was kicked out of the Temple and put on a bus back to San Francisco.

Her subsequent book omits mention of her deception and glosses over her

humiliating expulsion, of course, but works overtime to capitalize on some

of the most intimate comments of Setians who had assumed they were

talking with her only as close, confidential friends.

The Temple of Set did not reach its zenith at the end of the 1970s. In

fact it reached a low at that time, as the policies of then-High Priest Ronald

Barrett, coupled with the crises at the Set- IV Conclave had brought the

Temple to a very precarious point. Since then it has steadily recovered, and

is now at an all-time high where size, participation, sophistication, options,

services, etc. are concerned.

My position as “Grand Master Emeritus” is in the Temple’s Order of the

Trapezoid, of course - and that Order is purring along just fine. I continue

to be High Priest of Set and am not in the least “disenchanted” with the

Temple of Set. [It does keep me on my toes, however.]

In 1987 the Temple of Set was not curtailing anything. We have been

doing more than we ever have before. If anything we are suffering from

“option overload” - too many ideas & desires without the sufficient time to

actualize them all at once. Hence we are not at all in a state of

“organizational disarray”, and our future is not “doubtful” at all. [Lyons

would have been correct to say that our future is “undetermined”, as the

Temple continues to evolve so quickly and unpredictably that it is difficult

to know exactly what it is going to be some years from now.]

Page 133: As seen,” says Lyons, “most Satanists are frustrated people

reacting against the banality and powerlessness of their lives.” Don’t know

what “Satanists” he was talking to, but I doubt they were **Setians**. If you’ve

been to some Temple Conclaves, I think that you'll agree that the hallmark

of our Initiates is life in the fast track, both exoteric and esoteric.

Page 135: I have never written that "the governing principle of magic is

to control people without their realizing how or why they are being

controlled". That completely ignores Greater Black Magic, of course, and is

only a crude approximation of Lesser Black Magic. I would think Art could

do better with his *CT*.

Page 137: Neither the pre-1975 Church of Satan nor the post-1975

Temple of Set has been a "failure". Both bit off a very big bite to chew, and

both chewed it very well indeed. When you seek to "boldly go where no man

has gone before", you meet your share of Klingons, Romulans, and tribbles,

that's all. Both institutions have profoundly touched the lives of all who

have come into contact with them - whether the association was a long one

or a short one. [Why, I wonder, is Lyons so frantic to pronounce Satanism a

"failure"? He, after all, joined the Church of Satan **too** - and is still

sufficiently mesmerized by it to write yet **another** book about it. "Methinks

the lady doth protest too much. "]927

Well, I hadn't intended to go into all this detail, but when I started

going through the Church of Satan & Temple of Set sections of the book, it

began to mushroom and mushroom - and four pages later here I am. So

why did Art Lyons screw it up so much?

I suppose it could be that he's still under the old LaVey spell, which is

certainly a charming one. He and Anton have been good friends since 1968

or so, and as only a peripheral member of the Church, Art was not directly

touched by the 1975 crisis. Anton grumps about the T.S. a lot. Where the

misrepresentation of the Temple of Set is concerned, apparently Lyons was

either too lazy to check his final "facts" with me - or for whatever his

reasons he elected to do a bit of a hatchet job on us. Not a complete hatchet

job, for he made many complimentary statements about us as well - and set

some critical points straight, such as the business about the atrocious

"Satanic child molestation" craze. As this Scroll goes to press, one of our

San Francisco Adepts just telephoned to say that Lyons appeared on a

television talk show and rose stalwartly to the defense of both the Church of

Satan and the Temple of Set as ethical institutions composed of decent,

law-abiding people.

So I am frankly confused. What gives, Art?

927 Chapter #10.

* * *

#XV-3, June XXIV (1989)

The new paperback edition of *Satan Wants You* by Arthur Lyons has just been published. Readers of the *Scroll* will recall that, when the hardcover edition of this book appeared last year, I praised Lyons for his incisive exposure of the "Satanic crime hysteria" phenomenon - but proceeded to box him soundly about the ears for his substantially inaccurate discussion of the Temple of Set and the 1975 crisis of the Church of Satan. A copy of my comments was sent to Art personally, and he indicated that he planned various changes in the paperback text as a consequence.

For this paperback edition Lyons indeed cleaned up a few of the more conspicuous errors but simply chose to ignore the others - and added a couple of new ones, such as an inexcusably gullible paragraph on the fraudulent "Temple of Nepthys". 928 He is obviously still bedazzled by the old Anton LaVey mystique, just as he was when he wrote his original *The Second Coming: Satanism in America* twenty years ago, and is clearly reluctant to say anything to queer his continued welcome at California Street.

It is a shame that, with so much that is so excellent about this book,

Lyons persisted in cheapening it with LaVey-orchestrated petulance,

turning its Church of Satan chapter into little more than a clone of Burton

Wolfe's gushing *Devil's Avenger* and merely reciting the 6114 party line

about the Temple of Set. *Satan Wants You* accordingly stays off the

Temple's reading list in favor of Lyons' *The Second Coming*, which - while

20 years' dated - is still superior to its successor by virtue of its freedom

from this distortion. As for the truth about the events which led to the

Church of Satan/Temple of Set crisis of 1975, it is easily available in *The*

Church of Satan to anyone who is seriously interested in it.

928 In the mid-1980s an expelled member of the Temple of Set attempted for a time to

plagiarize its publications and sell them under the name of "Temple of Nepthys".

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Appendix 147: Review - *Cults That Kill* by Larry Kahaner

- by Michael A. Aquino VI°

Scroll of Set #XIV-4, August XXIII (1988)

Last October I received a letter from award-winning journalist Larry

Kahaner to the effect that he was writing a book about contemporary

American Satanism and would appreciate some information concerning the

Temple of Set. I provided him with a copy of the *Crystal Tablet* and

some

extracts from *The Church of Satan*, and during the next few months we

corresponded two or three times concerning questions that he had from

perusing this material.

Then Kahaner's research led him in other directions. In the

Introduction to *CTK* he states: "This book began as an investigation into the

growing phenomenon of Satanism in America. It was to be a study of

Satanists, their beliefs and practices. As I interviewed more and more

people living in this bizarre and mysterious world, however, what I found

led me in a different direction. I found a hidden society, much larger and

more disquieting than the world of Satanism alone, a place few people

know exists."

What Kahaner had run into is the phenomenon of occult-theme crime

in the United States, which he found to extend far beyond what legitimate

Satanists consider authentic Satanism. He expanded his research to

embrace this subject, and *Cults That Kill* (New York: Warner Books, 1988)

is the result.

The book is in the form of a series of excerpts from interviews

conducted by Kahaner in person, by telephone, and by letter. Each chapter

treats a different subject, and the interview excerpts in that chapter speak

to it. For example, in the chapter dealing with legitimate Satanism there are

quotes from the *Satanic Bible*, the *Crystal Tablet of Set*, the Temple of Set's

informational letter, Sandi Gallant, Dale Griffis, Pat Metoyer, and myself.

Kahaner did not edit or distort any of the Temple of Set material, and the

picture that emerges of the Temple is accordingly as sophisticated,

dignified, and complimentary as it deserves to be.

This, I must say, is all we ask for in journalistic analysis: Let our

policies, programs, record, and literature **speak for themselves**! If this is

allowed to happen, without distortion, then I will match the Temple of Set

against any challenger or competitor - anywhere, anytime.

The Temple of Set speaks for itself for about ten pages of this book - but

that's enough. What we have to say there is in marked contrast to what

Wiccans, Gallant- *genre* police, and other assorted actors in this strange

melodrama of the 1980s are grumbling and gasping about.

And Kahaner, bless him, has found the most colorful rogues' gallery of

"authorities" since the album cover of *Sgt. Pepper's Lonely Hearts Club*

Band. Let's introduce the stars:

Officer Sandi Gallant, San Francisco Police Department: Needs no

introduction to *Scroll* readers at this point, surely. *Cults That Kill* abounds

with Gallant "expertise". For instance:

Some Satanists believe that with specific body parts they can use the

power contained therein. The head may contain the spirit, and the heart may

contain the soul. These are things that would allow them to be in control. It's

been said that they like to have a finger of the left hand. I don't know exactly

why the finger. I understand about the left and right paths, but why the finger?

Who knows?

[Lilith refuses to let me make the comment about this that I want so

very badly to make. Oh, all right!]

How about this gem?:

Some [Satanists] may look upon Satan in different ways too. Some may

refer to him as Satan. Others, like the Temple of Set, may refer to him as Set,

the ancient Egyptian god of the dead.

Move over, Osiris.

I've saved the quintessential Gallant quote for last:

It's taken me years to build up my credibility within my department as

someone who doesn't go off halfcocked. They know that if I say something, it's

not off the top of my head. I've got documentation … Also, the most important

thing is that my boss knows that one belief is always on the top of my mind: I

don't investigate religions, I investigate crimes.

Indeed.

Before leaving the subject of Sandi Gallant, I must mention that the

S.F. bay area O.T.O., fearful about being raided or otherwise harassed by

her, delegated one of its members to regularly visit her and brief her on its

activities. Of course, one of the things the O.T.O. stresses [like Wicca] is

that it is not, repeat, **not** "Satanic". Was the hat-in-hand effort worth it?

States Gallant:

The O.T.O. is another interesting group. They claim not to be Satanic.

O.T.O. will claim to be ceremonial magick. I, however, would put them in with

Satanic groups. They're pagan-based, but pagans don't want to claim them.

Poor old outcast, Devil-worshipping O.T.O.!

And if the O.T.O. hasn't been treated to a Gallant/Pamfiloff midnight

raid yet, they came close to it awhile back. Recounts Gallant:

We found out where they were in Berkeley, and we drove over to see

what was going on … We discovered that everything the O.T.O. does is

"skyclad", which means naked. Well, you're not going to get me in there, but

Jerry [Gallant's partner] says, "I am ready - just send me in the door."

Needless to say, we didn't go, but we sat outside to see what was going on …

Well, we didn't see much. We saw them walk from a dilapidated house

next door to the church in their white robes. The only thing we saw was them

holding something about the size of a basketball covered with a white sheet

and carry it into the church. We sat there all night long in the pouring rain for

nothing, absolutely nothing.

O.K., Bill Heidrick929 , fess up! What sick, degenerate, perverted thing

were you guys doing with that basketball, anyway? [Under a sheet, no less -

and all in the nude!]

Alternating frequently with Sandi Gallant in *Cults That Kill* is the most

continuously horrified "occult cop" in the business, retired Ohio police

Captain Dale Griffis. I first saw him on television during that famous ABC

20/20 special on "Satanic crime" in May 1986. He was horrified then and is

if anything even more horrified today. He is widely touted around the

country as being an expert on Satanism almost as knowledgeable as

Gallant. I'm sure you will be interested in what he has to say:

The use of blood in Satanic rituals is very important. According to the

beliefs, blood contains the life force. If you have it, you have power. That's why

they drink it and pour it over themselves.

So is sacrificing people. When you sacrifice someone, for the instant just

before they die, they supposedly emit their life energy. That power, Satanists

believe, can be harnessed for their use. They believe babies are best because

babies are pure; they haven't sinned or been corrupted yet. They possess a

higher power than adults. When you sacrifice a baby, you get greater power

than if you sacrificed an adult. One of the most prized possessions of a

Satanist is a candle made from the fat of an unbaptized baby.

929 Grand Treasurer General of the O.T.O. and longtime friend to the Temple of Set.

My initial impulse, like yours I am sure, is to laugh at such absurd

nonsense. But what makes it not so funny is that people like Gallant and

Griffis are lending the authority of the police badge to the kind of ravings

that one would expect only from the fundamentalist lunatic fringe. That

same lunatic fringe, of course, has been quick to capitalize on the

"authority" of such officials to justify their efforts to suppress, persecute,

and hopefully exterminate New Age philosophies, Wicca, and above all

Satanism.

So Sandi Gallant and Dale Griffis aren't funny at all. They are

dangerous, unprofessional, and irresponsible. Many innocent people will

suffer harassment, discrimination, and personal tragedy because of them.

Griffis is retired, and as a private citizen he cannot be held to public

account. Gallant continues to wear a badge. It is for this reason that we

have filed the formal complaint against her. 930

In *Cults That Kill* you will also meet a few Wiccans, trilling their usual

chorus about we-are-witches-**not**-Satanists. Like the O.T.O., most of the

930 The San Francisco Police Commission's findings were announced to an 11/22/90

letter to me, quoted as follows:

As a result of our investigation of your allegations that [Gallant] is keeping

improper intelligence files on you and your religion; that this same member is

accumulating negative information and not trying to present an objective picture

in these files; that this same member improperly contacted your employer with

confidential information; that this same member has presented a defamatory

image of your religion both on and off duty, we have preliminarily found that the

actions you complained of are improper under the rules and regulations of the

SFPD. Accordingly our preliminary [later final] disposition of these

allegations is

“**Sustained**”.

The SFPC findings were all accepted without exception by the Chief of Police’s Office.

From there they went to the SFPD Management Control Division (MCD), which is in

charge of recommending disciplinary or corrective action concerning SFPD officers. The

MCD directed Gallant’s Lieutenant that she be formally counseled concerning her

collection and use of information, both on the job and in her secondary occupations (i.e.

merchandising herself commercially as an “occult expert”). The MCD also directed her

Lieutenant to review and purge her files of any improper intelligence information, i.e.

any information that does not specifically relate to criminal activity. [This instruction

gutted her files of all of the religious, political, and social “intelligence” she had been

collecting.]

Subsequently, as a result of our & other complaints, the San Francisco Police

Commission instructed the SFPD to write a general order directing that intelligence be

gathered and maintained only on strictly criminal activities.

brighter Wiccans are beginning to realize that fundamentalist cult-busters

couldn’t care less about such subtle distinctions: **All** witches are

suitable for

the stake. Comments Griffis:

I know about white witchcraft and black witchcraft, but you can't tell me

that every once in a while a white witch doesn't get a little taste of the power

he or she has conjured and takes it just a step further.

Other "experts" appearing in the book include Dr. Carl Raschke (a

Religious Studies professor at the Methodist Church's Denver University,

who publishes vicious, distorted anti-Satanic articles through

fundamentalist cult-busting groups such as the Spiritual Counterfeits

Project); University of California history professor Jeffrey Russell (whose

shoddy "research" on Satanism I formally exposed at the University931 - but

who hasn't the integrity to admit and correct his published errors); and

Catholic priest James LeBar (who furtively circulated anti-Satanic hate

literature, assuming that we wouldn't find out about him. We did, and I

sent him that long list of recent child-sex court convictions of Catholic

priests from *Scroll* #XIV- 1 for his edification).

In short, *Cults That Kill* is a book dramatizing the stark contrast

between Satanism as it really is - and by that I emphatically and absolutely

mean the Temple of Set and **only** the Temple of Set - and "criminal

Satanism" as foolish, ignorant, and malicious people are trying so

desperately to portray it. And they trot out all sorts of sick, stupid criminals

to substantiate their witchhunt, just as the Nazis duly produced a

"communist saboteur" for the Reichstag fire.

Cults That Kill will sell largely because of the lively public interest in

the howlings of today's Reichstag fire merchants. But I predict that the

contrast between that mentality and the substance of the Temple of Set,

which author Kahaner has rigorously and carefully distinguished, will be

the beginning of the end of the current witch-hunt. The truth **will** out,

despite the desperate efforts of suppression by those who fear and hate it.

Buy this book. Read it. Remember it.

931 Letter, M.A. Aquino to Jeffrey Russell with copies to Chancellor, University of

California Santa Barbara and Chairman, History Department, UCSB and Editor, *Daily*

Nexus (UCSB newspaper), January 19, 1987.

Appendix 148: Review - *Secret Life of a Satanist*

"And If You Believed *The Devil's Avenger*,

I've Got Something Else to Sell You ."

- by Michael A. Aquino VI°

Scroll of Set #XVI-5, October XXV (1990)

Now available is *The Secret Life of a Satanist: The Authorized*

Biography of Anton LaVey by Sharon “Blanche Barton” Densley. Or is it indeed by “Blanche Barton”, or is it rather a ghost-written autobiography by Anton himself, in the way that the 1974 *Devil’s Avenger* “by Burton Wolfe” may have been? Anton’s habit of hiding behind pseudonyms and pen-names, including those of living associates (such as John M. Kincaid during the days of the Church of Satan) is well-known, and once again - as in The *Devil’s Avenger* - the writing style is virtually identical to Anton’s own. I again suspect we are looking at an autobiography released under Barton’s name to avoid an image of conspicuous narcissism - or at least a Barton manuscript so dictated/edited by Anton as to make the difference negligible.

Once again echoing *TDA*, *SLOAS* is simply a gush of fawn-&-trembling adoration of Anton from cover to cover. Reading this book is rather like drinking an entire bottle of pancake syrup straight - O.K. if you have a compulsive sweet tooth, but a bit much otherwise.

Somewhere underneath the goo the portrait of a very talented and eccentric individual can be uncovered. Whatever else one may say about him, no one can accuse Anton Szandor LaVey of being uninteresting. He set out early in life to construct his personality and lifestyle as a kind of

Marvel

Comics magazine come to life, and has successfully convinced at least part

of society that even his most absurd claims are all quite true. Well, why

not? Life would be duller without an occasional Zsa Zsa Gabor to tweak

polite society's nose. And as long as Anton LaVey harmed no one - and

indeed enchanted onlookers with his mixture of stylish theatre and

shudderingly *noir* ideology - one could applaud him.

Underneath the Mardi Gras mask, moreover, as I have detailed in *The*

Church of Satan, was a brilliant mind at odds with a society whose moral

hypocrisy it could not accept. If he could not change that society, it was

Anton's particular genius to create an artificial, Howard Hughes-like

cocoon around himself so that he could at least endure it - and occasionally

give it a swift kick in the *derriere*.

Anton LaVey succeeded a bit too well, as by the early 1970s he found

himself the head of a nationwide church whose members expected him to

lead, teach, and represent them as a religious institution dedicated to the

Satan he had so fervently invoked first in hundreds of personal ceremonies

and then in his *Satanic Bible*. For a time he rose to this responsibility, and

thereby attained his greatest dignity.

In 1975, however, under the impression that the reverence in which he

was held was merely admiration for his own personality, he tried to

prostitute the Church of Satan into a mere carnival scam by selling the

Satanic Priesthood and all higher degrees for cash. When the national

membership indignantly rejected such corruption of the Satanic religion,

Anton responded by denying Satan and his own High Priesthood except as

figures of speech for his own convenience - whereupon the Church of Satan

disintegrated as an organization overnight, and re-formed, a short time

later, as the Temple of Set.

Since then we have been treated to the grotesque, pathetic, and

contemptible spectacle of an Anton LaVey trying vaguely and vainly to use

the old spells to recreate the magic he lost, yet failing again and again. First

he promoted a handful of sycophants remaining wistfully at his feet to

“priests” and “magisters”. Then he bombarded anyone who would listen

with claims that the Church of Satan still existed, and indeed was larger and

more awesome than ever.

SLOAS shovels similar manure concerning a C/S “Council of Nine” and

“Order of the Trapezoid”, which Anton claims are as functional today as in

1966.

And the absurd Marilyn Monroe-affair story is trotted out again,

despite its exposure and discrediting years ago by MM confidante Robert

Slatzer and MM agent Harry Lipton. 932 [Just the other evening a *Rolling*

Stone reporter mentioned to me that he had located and interviewed the

manager of the Mayan Theater at the alleged time, who also confirmed that

MM had never had anything to do with it, as a stripper or otherwise, as

Anton alleges. 933]

Indeed not only is Anton's attempted prostitution of the Church of

Satan in 1975 missing from *SLOAS*, but so is the **entire history** of that

organization from the moment that it expanded past the original small San

Francisco group. And make no mistake about it; Anton LaVey became a

932 Chapter #2.

933 Appendix #151.

person of consequence not because he was a Mardi Gras clown in San

Francisco, but because he was High Priest of an active and influential

nationwide church - the Church of Satan - and because he had the pride

and the courage to claim authority as Satan's personal Exarch on Earth.

If the Church of Satan is missing from *SLOAS*, so is the Devil himself.

Satan is not even mentioned at all - which is not surprising, since Anton

renounced him in 1975 and since then has merely bandied the terms

“Satan”, “Satanic”, and “Satanism” about as though, like Humpty-Dumpty,

they endorse whatever kinky fetish he has embraced at the moment. Is the

Prince of Darkness of Milton, Dante, and Blake now merely a trademark for

blow-up sex dolls, underwear collections, and girlie hot- water bottles (one

of which is tucked under Anton’s arm on the cover of *SLOAS*)? I doubt it.

The hundreds of Satanists who built, operated, and defended the

Church of Satan throughout the decade of its existence - often at great risk

and sacrifice to themselves, must shudder with disgust at such degradation

of all that was so sacred to them. None of the Church’s Grotto Leaders,

Regional Agents, and Priesthood across the country are even mentioned by

name in *SLOAS*, which effectively illustrates Anton’s appreciation for their

dedication.

Equally offensive is *SLOAS*’ treatment of Diane LaVey, Anton’s once-

acknowledged wife, who was at least as responsible for the creation and

furtherance of the Church of Satan as he was - and, on a day-to-day basis,

was its chief administrator for the entire ten years. After the disaster of

1975 she remained loyally at her husband's side, doing whatever she could

to shelter him and to salvage something from the wreckage he had brought

down around them. She raised their daughters Karla and Zeena

conscientiously and lovingly, and she adored him so transparently as to

touch everyone who saw them together.

As far as *SLOAS* is concerned, Diane might scarcely have existed at all

save as a slightly more animate decoration than the sex-mannequins in the

6114 California Street basement. In the book's photo section are 21 clear,

crisp, and ego-flattering photos of Anton himself - and only one of Diane:

by herself, faded, fuzzy, and the least flattering I have ever seen [although it

is hard for Diane not to look pretty]. Hundreds of gorgeous, studio-quality

photos of Diane exist, such as those taken by *Time* photographers Jack &

Betty Cheetham for their *Occult Beauties* portfolio. And not only is Diane

not given the courtesy of a joint photo with Anton, but even the caption

merely identifies her as "Diane, LaVey's companion of 24 years".

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In one small paragraph *SLOAS* whines that on July 18, 1984 Anton

was

summoned to court and served a restraining order brought against him by

Diane. Indignantly he complained to Karla, saying that he “wasn’t going to

stand for it, that he had performed his magic”, etc. *SLOAS* readers might

feel sorry for poor Anton unless they happened to read the *Sacramento Bee*

of 9/22/88:

All hell broke loose between the couple in 1984, when Diane moved out

of LaVey’s California Street house, claiming LaVey had beaten her. Hegarty

alleged in her lawsuit that LaVey applied a hammerlock to her neck, lifted her

off the ground, and rendered her unconscious …

After Diane and Anton formally began the Church of Satan, Anton

became the high priest of the order and Diane the office manager. Although

never married to Anton, Diane used the name “LaVey”. Her suit contends that

they acted as husband and wife for over two decades. But the relationship

soured after two decades. In 1985 LaVey agreed to have separate entrances

and facilities built in the couple’s house so he and Diane wouldn’t have to see

each other. Diane charged that those modifications were never added to the

house, and consequently she never returned.

“I pounded out the *Satanic Bible* on a $29 typewriter,” said Diane. “I

edited it. I added to it. I ran the Church with Anton. Then he left me with

nothing.

“Anton refused to support me. For four years I have been scrambling to

survive, doing temporary office work. I could hardly put my skills at Satanic

rituals on a resume.”

Diane left LaVey in 1984 to escape his alleged physical abuse. She says

she fled in fear of her life after she was beaten and choked. She won a partial

property settlement in 1985 but claims that LaVey reneged on it …

Following the departure of Diane it at first seemed that daughters Karla

and Zeena would take her place attempting to prop up the fake image of a

flourishing Church of Satan that Anton has tried so emphatically to sell

since 1975. Karla, however, has moved on to a secular professional career of

her own. And Zeena, while devoted to her father, is evidently not cynical

enough to convincingly perpetuate the fraud.

Enter “Blanche Barton”, behind whose skirts Anton has retreated ever

since. The extent to which she also controls Karla and/or Zeena by virtue of

her influence over their father is not clear but will be, I expect, sooner or

later.

In *SLOAS* Anton ridicules the occasional rumors of his illness or death.

He misses the point. The High Priest of the Church of Satan died in 1975.

That Anton Szandor LaVey was a hero, a genius, and a man who walked

- 1399 -

with the very Prince of Darkness himself. It was one of the greatest

experiences of my life to know him.

The Anton LaVey of *SLOAS* is someone else whom I don't know at all.

And, the more I learn about him, the less I want to know him.

- 1400 -

- 1401 -

Appendix 149: Letter to Geraldo Rivera

(prior to his "Satanism Special")

- from Michael A. Aquino VI°

October 15, XXIII (1988)

I hope that you will indeed use this October 25 broadcast to clear up

misinformation concerning contemporary Satanism. The preposterous

stereotypes projected by the religious lunatic fringe are already largely

discredited among people who have taken the time to examine the facts. As

with any other craze, it is simply a question of time until the rest of the

public realizes the extent of the distortions and malicious defamations

which have occurred, and shrugs off the fad in disgust.

Your broadcast can be the spearhead of this exposé - or it can be one of

the last efforts to prop up an already moribund hate-campaign. I hope that

you will have the courage and the journalistic integrity to make it the

former.

In your previous letter to me, you said that you would be asking my

opinions concerning Sean Sellers and Mike Warnke.

According to published accounts in the local media at the time of his

crime, and per a televised interview he gave to a Texas television station

several months ago, there is **no** indication that Sean Sellers was **ever** part

of an organized Satanic group which encouraged or orchestrated the

murders of which he was convicted.

Sellers has stated that he was “trained” into Satanism by playing

“Dungeons and Dragons”. This makes about as much sense as being

“trained” into Satanism by seeing a horror movie. Children and adolescents

habitually play any number of fantasy games while they grow up. I’m

certain young Jerry Rivers934 did as well. Did they warp your soul or enslave

you to the Devil? [Well, they may have prompted you to become an

attorney, which is almost as bad.]

Sellers has stated that, after being sucked into Satanism via “D&D”, he

“became a vampire and had a craving for blood”. Obviously he is not a

vampire, nor can humans drink blood without getting violently sick. Why

should his claims about Satanic involvement be any more credible than

those about his being Count Dracula?

Sellers has stated that “every Satanist uses drugs”. In fact the Church of

Satan and Temple of Set have consistently and adamantly insisted that

934 Geraldo Rivera’s real name.

their members stay clear of illegal drugs. The occasional violator, when

discovered, has been expelled unless it has been verified that he or she is

under corrective medical treatment.

As a minor, Sellers was presumably brought up as a member of a

conventional church which, together with his parents and school, assumed

responsibility for his moral instruction and emotional development. If a

religion is to be blamed for the murders that he committed, it stands to

reason that it should be **the one which indoctrinated him** throughout

his childhood, not one with which he had no formal connection whatever.

While, like “Todd”, “Sam”, and “Kurt” on your 10/6/88 daytime show,

Sellers spins stories of a massive and clandestine “Satanic underground”,

the same objection arises that applies to all the other “accounts” of this

nature - including that of the equally-pathetic “ex-Satanist Elaine” on your

11/19/87 daytime show. Despite all the horrendous crimes in which these

people claim to have been involved, and the long associations they claim

with the many other people in the cults in question, **no other member of**

any such cult has ever been identified or prosecuted. Nor have any

of the “escaped ex-Satanists” ever been prosecuted for the crime orgies in

which they say they were involved (usually as leaders).

As a Satanist for the last twenty years, I am well familiar with the lore

and symbolism of the religion in its many ritual and ceremonial

applications. If any of these “ex-Satanists” were recounting actual Satanic

activities, I would recognize the terminology, the settings, and the

procedures. **Not one** of them has demonstrated knowledge beyond the

comic-book level. [I exposed one such “ex-Satanist” on the Oprah Winfrey

Show in just this way.]

If a cult or gang were engaged in such serious crimes as regular human

sacrifice (=murder), I seriously doubt that any participant would be allowed

to just drop out and waltz into the talk-show circuit. Despite your studio

gimmicks such as screens and masked faces, any such gang would have

firsthand knowledge of a disaffected member from the moment he or she

ceased cooperating. Retaliation would presumably be immediate. Yet there

is **no** evidence that **any** of these “ex-Satanists” **ever** had any difficulty

bowing out of a “murder ring”.

I see Sellers as no different from any other wrongdoer who is anxious to

project the responsibility for his deeds on to something - **anything** -

besides himself. “The Devil made me do it” is the first act in this cliché, soft-

shoe routine. The second act is being Born Again, as per Susan Atkins and

Charles Colson. [If you’ve already been reBorn once, as Jimmy Swaggart

and Jim Bakker, I guess you’ve got to go round a **second** time.]

My views concerning Mike Warnke are much the same as those

concerning Sellers, save that Warnke isn’t a convicted murderer.

Since he first surfaced in 1972 as star of Morris Cerullo’s traveling

“Witch Wagon” revivalist road show, Warnke’s claims about his “Satanic”

past have come across like so much snake oil. 935 Two evenings ago I

listened to an extensive taped interview given by Warnke in which he

claimed to have been a leader in a 1,500-strong Devil-cult in the Los

Angeles area. The Church of Satan had members all over Los Angeles.

If

any other Satanist group of this size, involved in either criminal or non-

criminal activities, had existed, we would have **certainly** known about it.

There is **no** indication that any of the crimes alleged to have been

perpetrated by this large cult **ever** took place, or that anyone from it was

ever identified or arrested, or that Warnke himself was arrested for having

been a leader in it, or that he has ever suffered so much as a wart for having

made a profession for himself writing books and making media

appearances about it. His book *The Satan Seller* talks horrifically about this

cult, but once again includes not one specific item of information which can

be used to verify its existence.

You already have the extensive documentation on the other subjects of

your show which I have provided you by mail. Certainly you have enough

data to know that the “criminal conspiracy” image of Satanism projected by

religious hate-groups is simply **wrong** - not in a few respects but in **every**

respect.

Satanism is a legitimate religion which has evolved through the years

into a respectable, creative, and positive alternative for thoughtful

individuals. We do not claim it is suitable for everyone, but we think it

deserves to be judged on its **own** merits - not to be persecuted out of

existence by bigots who fear that it might look more attractive than the

alternatives in which they have an emotional or financial stake. Are you

going to suppress the truth about this, or are you going to reveal it?

935 The IRS agrees. See Chapter #23.

Appendix 150: Letter, Zeena [LaVey] to Michael Aquino

RADIO WEREWOLF

Ministry of Propaganda & Public Enlightenment

30 December 1990/XXV AS

Dear Dr. Aquino:

With the dawning of a new year, I felt this to be an ideal time to

communicate some thoughts to you that I trust shall bring about a new

awareness in many regards.

First of all, you should be aware that as of 30 April, 1990 (Anno XXV) I

officially and ritually ended my position as Church of Satan representative-

defender and daughter of Anton LaVey. This ritual brought all contact

between myself and the Church of Satan, including my unfather, to a

complete cessation. Although I felt it my responsibility as a sincere

advocate of the unnamable forces we experience to attempt to fight off the

Judeo-Christian hysteria of the ’80s, I became too disgusted with the

organization and the individual I was foolishly standing in for to continue

this charade in “good” conscience.

While I have no regrets in my battle with the forces of ignorance, and

my own unswerving dedication to my religion has only grown, I could no

longer defend such an ungrateful and unworthy individual as the so-called

Black Pope.

I feel it is only just that I give credit where credit is due, and

acknowledge that you have been quite correct about many aspects of the

modus operandi of the Church of Satan’s fearless leader. Essentially, he is a

coward and could not possibly deal with the hostility that we have had to

encounter in publicly defending our beliefs. Despite this repellent lack of

warrior spirit or pride on his part, he was filled, and still is, with petty

jealous criticism of my efforts. This was easy for him to do from the safe

vantage point of the comfortable and risk-free easy chair we know he has

lived in for decades.

Besides my public appearances, I have also made many valuable and

unprecedented contacts with police and law enforcement officials in

the

interest of providing more enlightened treatment of Satanists everywhere.

Of course, the mighty “High Priest” succeeded in sabotaging these efforts to

his own disadvantage, in addition to the disadvantage of all practicing

magicians. I believe he is, through his ostrich-in-the-sand stance, a

detriment to any attempt at halting the scapegoat fever that has entered all

of “our” private lives. Indeed, his irresponsible laziness has repeatedly and

ignorantly endangered my life as well as the lives of many who were

misguided enough to support him.

The most recent and blatant example of this may be found in the

publication of the absurd catalogue of lies entitled *Secret Life of a Satanist*

by (as told to) Blanche Barton. This fluffy PR release masquerading as a

book included, with typical irresponsibility, a photo of my son without ever

seeking his or my permission. Like all of the self-serving bullshit printed in

this volume, the malignant use of an innocent child to buttress a flagging

reputation and self-esteem is a new low point in a career already dotted

with depths. For your information, despite Barton’s claim, Anton LaVey has

never given “tutelage” of any sort to his grandson. In fact my son was

shocked and angered at being hypocritically exploited by his grandfather’s

pathetic effort to portray himself as a loving family man.

Furthermore, despite the fact that this biography was printed long after

my resignation, Barton knowingly lied by perpetuating the idea that I have

anything at all to do with CoS and its founder. If Barton chooses to spin

other falsehoods about her subject’s life, that’s fine, but she has crossed the

line by including my son and myself. You and I are both aware of the

countless untruths contained in this book, but I felt you should be

illuminated on points relating to myself (at least).

Another fact conveniently not included is the common knowledge that

as the co-director of the Werewolf Order, I have paved a unique path of my

own inspired by the Western European magical tradition. These very

European magical traditions, which I have always maintained as my own,

are of more personal importance to me than the largely Eastern and

negative Judæo-Christian imagery still so boringly peddled by the CoS. In

the desire to appeal to the masses, Barton’s book makes it glaringly clear

that the real motive of the Church of Satan is to attract cash from

“economic power brokers”; what other reason could justify the sickeningly

repetitive flattery she (he) extends to Zionism, Bolshevism, and the state of

Israel while safely negating any Norse or Teutonic mythology?

Of course the reason Barton prefers to present me as loyal daughter

and #1 fan is to obscure the fact that my real activities in the world are no

longer connected to her mentor. The Werewolf Order is and always has

been a sovereign entity. Those participants in our magical and public

activities are now bound to a state of strict neutrality. Far from wishing to

continue the pointless bickering and infighting, I speak for myself and the

Werewolf Order in declaring that there is no use for these hollow

animosities which can, after all, be no part of a truly initiated world view.

Under the ægis of Radio Werewolf, my music, writings, videos, and

performances are expressions of my personal magical vision. Any other

claim concerning my activities is purely to feed the parasitic hunger of that

which you have dubbed “the Kennel”.

While we may find some theological differences in our approach, I

know you are sincere in your beliefs and have continued to publicly defend

them, for which I congratulate you. Laying aside these differences, I’m sure

you can comprehend the deeper and more intangible aspects of all of

this.

My unfather should never have carelessly tampered with the authentic

forces of darkness that he now idiotically believes are his own creation. In

fact, many times he has implied that he regrets opening the "Pandora's box"

of Satanism. I have seen firsthand what his insincere and cynical approach

to these nameless cthonic powers can do to one shaky and uncertain ego.

I was born a Satanist; my unfather was raised in the mundane world of

humankind where he remains. He unwittingly served as the agent of the

true daemonic energy needed to sire me as a genuine magical child. I have

never seen any evidence that he honestly believes in the force whom he has

for so long exploited as a "good gimmick". Nevertheless he did succeed in

attracting the ideal sorceress needed for my conception. My mother, a

natural magician as incarnation of Diana the Huntress, was the driving

force of the most positive aspects of the Church of Satan. As you are aware,

her design of many of the magical insignias of the Church, her

organizational and administrative abilities, her uncredited contributions to

the *Satanic Bible* and *Rituals*, and her charisma are but some of the

elements that proved her to be the backbone of what was once a vital entity.

As duality is a necessary dynamic in any form of progress, it is

mathematically easy to see that when one portion of the duality is repelled,

the other collapses into passivity. I am the living essence of this particular

duality maintained at its peak.

In light of all of the factors herein, I also officially severed my given

surname and now prefer to be known only as Zeena. As I feel naturally

aristocratic, I also have no need for the empty titles of Magistra or High

Priestess that have been bandied about and fought over.

Anton LaVey has degraded his own claimed religion, his family, his

supporters too often and too ignorantly. He created a monster in me, for

perhaps I am too serious about all this for the likes of the High Priest who

would prefer movie stars and “expensive” restaurants to any meaningful

magical experience. In the end the “balance factor” he smugly refers to will

be his ultimate undoing, for the cosmic cards are stacked against him. We

shall see where this monster leads.

My last word on this tiresome subject relates to the film *Sunset*

Boulevard. You will recall the aging silent star portrayed by Gloria

Swanson. Indeed LaVey has shown himself to be the Norma Desmond of

Satanism, lost in decadent, nostalgic reverie, glaring into the camera one

last time, announcing, “I’m ready for my close-up now, Mr. Bougas.” Tango

music **up**. Fade to black.

I close this in hopes of ending any lingering antagonisms between us,

and to leave this psychic vampire behind us. By imparting this to you, I

trust it will be of service to all dedicated travelers of the Left-Hand Path.

May this letter bring a long-standing, unresolved chord to its end with best

wishes for the coming new year.

In the Promethean flame,

Zeena

Appendix 151: “Sympathy for the Devil”

- by Lawrence Wright

Rolling Stone #612, September 5, 1991

Is the Devil real? This certainly looks like the Evil One himself getting

out of a black Jaguar and coming through the glass doors of a restaurant

with a blonde on his arm. It’s an interesting proposition and one that, after

all, millions of Americans believe: Satan lives, and his real-life incarnation

is the person of Anton Szandor LaVey. His devilish appearance is

cultivated, of course: the shaved head; the black slacks, black shirt

and

ascot, black leather jacket and black fisherman's cap; the Leninesque

goatee, still shimmeringly black, although LaVey is now sixty-one years old;

and the tiny gold ear loop in his left lobe. That much, however, would

describe most of the leftover beatniks still wandering around San Francisco.

No, there's definitely something more, something innately sinister about

this man.

His ears, you notice, are slightly pointed, and when he doffs his cap,

you see his head is as well. He has a peculiar walk - a splayfoot, simian

shuffle he says he picked up during his days in the circus and the carnival.

Pale skin, which you would expect in a man who never sees the sun, but

unnaturally youthful and lightly flecked with freckles. A gap-toothed smile

that is missing an upper-left incisor. Amber eyes that scarcely look human -

more like the eyes of a big cat, with a cat's sleepy intensity and implacable

indifference. It is a wicked face, which is to say that it is charming, defiant,

jaded, beguiling, humorous, bitter, knowing, and even a bit insouciant.

How else would the Devil appear?

LaVey's reputation as the Devil incarnate began with his establishment

of the Church of Satan, in San Francisco in 1966, and was enlarged through

his writings - most notably *The Satanic Bible*, which was published in 1969

and has sold more than 600,000 copies through thirty printings. It was this

book - a romantic celebration of indulgence, vengeance and existential

doubt - that earned him the reputation among many religious believers as

the “evilest man in the world”. It also made him a dark hero to the

disaffected, the alienated, the marginal personalities for whom his

philosophy rang chords of recognition and identity.

“Anton LaVey is the pivotal figure in the growth and dissemination of

Satanic theology in America - he is the Saint Paul of Satanism, says Dr. Carl

Raschke, author of *Painted Black*, which surveys the spread of Satanic

activity amid the young, and the phenomenal rise in reported cases of ritual

abuse. And yet, as LaVey points out, “I’ve never presented myself as having

spoken directly to Satan or God or being in touch with any sort of divinity

or having any sort of spiritual mandate. 936 I just feel that what I’m doing is

part of my nature.”

Reviled as a despoiler of youth, dismissed as a con man and a carny

trickster, pursued by thrill seekers and *Bible*-thumpers and occult weirdoes,

LaVey has become increasingly reclusive over the years. Indeed he is often

rumored to have died long ago. 937 His church, which once boasted “grottos”

in many major cities in the country, is now largely disbanded. During the

sixties LaVey fashioned himself into an archetype of our depraved

unconscious; he hobnobbed with movie stars and boasted of affairs with

Marilyn Monroe and Jayne Mansfield; he was our libido let out of its cage;

he was the Black Pope, raging and blaspheming and flaunting our taboos.

Back then Satanism was new and shocking, and LaVey was its most

conspicuous practitioner. The post office would deliver mail to him

addressed only to “Satan”.

Now, in the nineties, Satanic cults are springing up, it seems, in every

little township and crossroads in America. Rock groups openly worship the

Devil. Police departments all over the country are coping with rumors of

human sacrifice and hospitals with survivors of ritual abuse. The signs of

satanic activity can be found not only in the graffiti on subway trains but in

the growing number of teenage suicides and actual cases of ritual murder.

Meanwhile the spiritual father of this movement has retired to his gloomy

house in the Richmond district of San Francisco, where he lives a self-

consciously ascetic life, surrounded by his books, weapons, and keyboards;

by his pets and magical artifacts; and by Blanche Barton, his Boswell and

omnipresent blonde companion.

I had read increasingly sketchy reports about LaVey's existence and

wondered whether he was sick, or in hiding, or even if, in some secret

fashion, he was reformed. I suppose I hoped for that. He has made a career

out of exploring the shadows of the human *psyche*. "I am all that is vile,

reprehensible and evil in the world," he has boasted. "I am people's worst

nightmares." Despite the absurdity of the claim, I felt more than a little

anxiety about our meeting. After all, the danger that LaVey represents to

society is not who **he** is but who **we** are.

"What dressing would you like on your salad?" the waiter enquired.

936 Contradicted abundantly and repeatedly as documented herein.

937 I for one never heard this rumor, but apparently Anton affected it "as a rumor".

"Blue cheese," I said.

LaVey and Barton exchanged a look, then returned to their menus.

Unknowingly I had just failed the LaVey salad-dressing test. According to

The Satanic Witch, his guide for lovelorn sorceresses, "dominant,

masculine archetypes [like LaVey] prefer sweet dressings, such as French,

Russian, Thousand Island" because the smell resembles the odor of a

woman's sexual organs. Blue cheese, on the other hand, is "reminiscent of a

locker full of well-worn jockstraps". It is really suitable only for wimps and

submissive females. LaVey ordered the twenty-two-ounce porterhouse

steak, rare.

We were talking about violence and the corruption of art, which LaVey

blames on television. "But a lot of what has been unleashed is because of

the Church of Satan," said Barton, a plump and intensely pale young

woman with little spit curls poking out from under her blue pillbox hat - a

sort of blond Betty Boop but with a Phi Beta Kappa pin on her dress.

LaVey agreed: "I promoted the idea where everybody is a god. That's

the Pandora's box I'm partly responsible for opening. I helped create this

big-shot-ism in everybody."

"And are you glad you opened Pandora's box?" I asked, innocently

enjoying my salad.

"Yeah, because things have to get worse before they can get better,"

said LaVey. "But I think we've already reached the lowest level of artistic

expression as a result of this newfound sovereignty in every man." Although

he spoke quietly, a terrible cloud had come over his face. “Here we’re really

dealing with the ‘dignity’ of the human animal. I find more dignity in the

movement of a fish, the shape of a horse …”

He was off on one of his misanthropic rants. I would hear that theme

played again and again over the two weeks we would spend dining together

and hanging around the parlor of his famous black house. During those

sessions, which lasted until I staggered away in exhaustion, usually around

four in the morning, I often wondered what it was that had caused him to

become so alienated from the human race. I thought if I could get to the

bottom of LaVey’s rage, then I would find some great truth about the

human need to pursue evil. Later I would realize that the notion that one

could find truth and perhaps even salvation through the exploration of

repressed human needs was itself a Satanic idea - perhaps the ultimate

Satanic idea.

“I actually have more respect for vegetables than I do for people - I hate

to even leave a pea on my plate,” LaVey said as he pronged one with his

fork. “This little pea died for me. I know I’m beginning to sound like Albert

Schweitzer, but for this pea to be able to grow and fulfill its purpose on the

planet: that's more than most humans ever accomplish."

"Do you believe peas have souls?" I asked.

"Well, I wouldn't use the word 'soul', but I do believe there are living

entities beyond what we normally understand. Anything can have life

bestowed upon it - a car, a good, faithful car; a typewriter; a house,

certainly, becomes a living entity. Who can say these objects are not alive?"

With that, the pea moved on to its final reward.

"I've always been fascinated by the underbelly of humanity," LaVey told

me in one of our early-morning discourses in his purple parlor. He was

sitting in his armchair, beside a bookcase predictably filled with obscure

occult literature, but there were also a number of coffee-table books on

Hollywood, biographies of Marilyn Monroe, books on circus and carnival

lore. I noticed Yeats' *Memoirs*, as well as several rare books by one of my

favorite authors, Ben Hecht. Also *The Complete Jack the Ripper*, *Eros and*

Evil, and *My Father* by Maria Rasputina, which was inscribed "Happy

winter solstice to my father, Love, Karla".

On the mantel above the fake fireplace [it was actually a secret entrance

to a ritual chamber938] were pictures of his daughters Karla and Zeena.

Karla is like her father, with black hair and humorous black eyes. “I’ve

always been conspicuous,” she confessed when we met. “Like my teachers

would tell us to write a story about our pets, and I would write about my pet

tarantula and the leopard who slept in my bed. We were really like the

Addams family.” Karla is now a realtor in Marin County and an occasional

lecturer on witchcraft.

Zeena, LaVey’s younger daughter, is an exotic, pale blonde who has

become a notorious spokesperson for Satanism in her own right. She has

appeared on a number of talk shows, usually with her boyfriend Nikolas

Schreck, a member of the band Radio Werewolf. “Zeena is trying to gain

recognition,” LaVey told me with obvious mixed feelings. She feels she has

a legacy to gain. I think she’s got a father fixation.”

There were no windows in this parlor. The only light came from what I

supposed to be a twenty-five-watt bulb in the lamp behind LaVey’s chair.

He claims to be photophobic, one of his many vampiric qualities, which

include an allergy to garlic. When he reads, even in this light, he wears a

pair of bifocal sunglasses. Beside him, on one side of his chair, were his

938 Actually to the Den of Iniquity (which, to be sure, is a type of ritual chamber).

crystal ball and bullwhip; on the other, a stuffed armadillo and a machine

gun. “I guess,” LaVey said, “I’ve lived a sort of *noir* existence since I was a

kid.”

He was born, he said, Anton Szandor LaVey, on April 11th, 1930, in

Chicago, to Joe and Augusta LaVey - although even these initial details have

been the subject of some dispute. [There is no such name as LaVey listed in

the Cook County birth records; however, there was a Howard Stanton Levey

born on that day to parents Mike and Gertrude.]

He had what he called a “subjective childhood”. His parents were “very

normal”, with no interest in the dark side: “The story of my father’s life was

to blend into the woodwork. My mother was the same way. They were very

paranoid about the neighbors and what people thought of them. In a way it

was good. I was allowed to take my own lead. In that sense, I couldn’t have

chosen better parents.”

His religious background was “very iconoclastic and extremely

permissive,” he said. “My own family were nonparticipants. I was never

pushed into a religious formula. The only thing I ever heard about religion

was: 'Another name for God is nature.' We did have relatives who were

Christian and Jewish. I had an aunt who was a Christian Scientist and an

atheist uncle. You could say I grew up a second-generation nonbeliever or

cynic."

According to LaVey, most Satanists are stigmatized as youths. When I

asked him about the stigmas of his own childhood, he spoke vaguely about

his unpopularity with other kids and his inability to dance. "My life wasn't

awful - my only stigma was up here," he said, pointing at his face. "I was

odd-looking. By today's standards I would have looked fine, but in 1939 I

was not cute. I was certainly not a Van Johnson or a John Wayne." He did

talk about his horror of going to gym with the other boys, which was so

great that he managed to get a doctor's excuse to avoid it. He said he spent

his gym periods in the clinic eyeing the sexy school nurse.

Frankly these did not seem like experiences so traumatic that they

would catapult a person into Satanism. I was still groping for some telling

incident in LaVey's childhood as I read the manuscript of Barton's

authorized biography of him, *The Secret Life of a Satanist* (since

published

by Feral House). There I ran across this passage: “Had tail removed. Extra

vertebra removed near the end of Tony’s spine which formed a prehensile

tail, a caudal appendage, which seems to occur about 1 in every 100,000

births.”

“You had a tail?”

- 1414 -

“Yeah. I had it removed when I was thirteen or fourteen, under very

painful circumstances.”

“Don’t you think that might have been stigmatizing?”

“I never thought about it,” said LaVey, “although it really was

profoundly disruptive to everything I did. I couldn’t sit straight in a chair

because it would get inflamed. Several times it had to be lanced and

drained. The last time it happened we were camping on rocky terrain. I

rolled around and must have banged it. Next day it started itching. Two

days later it really flared up.” It was wartime, and there was a shortage of

hospital rooms and anesthesia. He said he was operated on, on a gurney in

the hospital hallway, with a local anesthetic that was not very effective. He

recalled biting through the rubber cover of his pillow.

World War II was in many ways a thrilling period in LaVey's life. He would wear military outfits to school, and occasionally he got to go on submarine patrols in a boat owned by his uncle, who had been recruited by the Coast Guard Reserve. "The Second World War and its permissiveness were not lost on me," LaVey said Prurience was the order of the day."

He had already experienced what he would later term an E.C.I. (for Erotic Crystallization Inertia) when he was five years old A girl at a birthday party invited him into her room. When her mother suddenly came to find them, the little girl was so upset she peed in her pants. "The E.C.I. is the split second of sexual awakening," LaVey explained. "A switch goes on inside." After that, the sight of women urinating became a particular fetish for LaVey. He associated it especially with carnivals, because that was a place where girls became giddy and excited on rides; it felt like a lustful environment.

When he was eleven, he was earning money picking up bottles around an outdoor dance pavilion, and he discovered a hole under the ladies' restroom. "Tony made sure he was front and center whenever he spied an interesting woman going to relieve herself," Barton notes.

When he was sixteen, he experienced another E.C.I. He was at a party;

some of the kids were wrestling, and a girl's dress was hiked up so that

LaVey could see her plump thighs and pale skin. She was a blonde. "She

was just another schoolgirl," LaVey said. "I wasn't even interested in her."

But forever after blondes were it for him - an unending source of love and

trouble.

We had moved into the kitchen, where LaVey kept his eight keyboards,

his two house cats and his pet boa constrictor, Boaz. Music has always been

at the center of LaVey's life and of his magic as well. "I play kitsch music -

bombastic, schmaltzy, corny - the kind of music you hear in the background

of cartoons" he said unapologetically as he took a seat inside his nest of

synthesizers and samplers.

"Satanic music is not heavy-metal rock & roll," he said. In his opinion,

the music of supposed Satanic groups such as AC/DC and Slayer is not

really occult, because millions of people hear their songs on records and in

concerts. What is really occult is what no one ever listens to anymore: songs

that were popular but now are long forgotten, such as "Telstar" and "Yes,

We Have No Bananas". LaVey keeps a list of such lost songs. He

believes

that by playing them, he releases their power.

“Music is a magical tool, a universal language,” he said “If you wanted it

to rain, for instance, you could play every song with rain in the title. If no

one else is playing those songs, there is still a certain charge in them. It

might just rain.”

That sounded pretty tame to me, although LaVey has claimed in the

past that he went cuckoo on the keyboards one night and caused the 1985

earthquake in Mexico City.

His musical career began, LaVey said, at the age of five, when he went

into a music store with his mother and spontaneously picked out a tune on

a harp. Soon he was studying violin, then drums and oboe. By the time he

was fifteen, he said, he was sufficiently accomplished to play second oboe

with the San Francisco Ballet Orchestra. [According to the San Francisco

Performing Arts Library, there was no such orchestra in 1945. The ballet

employed the local symphony for its performances, and none of the three

oboists was named LaVey or Levey.]

The kitchen was painted black, with fiendish murals on the walls There

was a small hum of electricity when LaVey turned on his synthesizers,

which aroused Boaz in his lighted box on the kitchen table. LaVey himself

became visibly energized. His life story resumed, this time set to music.

He began with “The Gladiator’s Entry”, the traditional opening song of

the circus, played with a wheezing calliope sound. LaVey’s legend, as he has

told it many times, is that in the spring of 1947 he ran away and joined the

Clyde Beatty Circus. “I got in trouble with the law and had to take off,” he

said without further explanation. He signed on as a roustabout and cage

boy. “After a short time, 17-year-old LaVey was handling eight Nubian lions

and four Bengal tigers in the cage at once,” says Barton’s book. LaVey said

that he learned some elemental lessons in magic upon being knocked to the

ground and finding himself on his back with the hot breath of a lion in his

face: “You have just one defense left: willpower. Any good cat trainer has to

learn how to use it, how to charge himself full of adrenaline, to send out

gamma rays to penetrate the brain of the cat. That’s when you really learn

power and magic, even how to play God.”

One day the calliope player, Fred Mullen, got drunk, and LaVey was pressed into service. He played the William Tell Overture - to such enthusiastic reviews that Mullen spent the rest of the season on the sidelines. “Anton would subsequently perform mood-setting, emotionally charged music to accompany some of the world’s most famous circus acts: the Harmefords’ riding team, the Concellos, Harold Alzana, the Flying Wallendas, the Cristianis and others,” says the Barton biography.

[According to the Circus World Museum in Baraboo, Wisconsin, which has the 1947 route books of the Beatty circus, there was no one named LaVey or Levey listed in either the cages or the band, which does not mean that he might not have been employed in some other capacity for a brief period of time. Several of the acts that Barton lists in her book, however, such as the Concellos, Harold Akana, and the Cristianis, were primarily Ringling Brothers performers.]

Now the music changed. It was the snaky sound of “The Billboard March” - the melody of the midway, the freak shows, the hoochie-coochie girls. The next stop of the LaVey legend was the carnival, where in the late Forties and early Fifties he said he played the Hammond organ and learned to tell fortunes: “I got to rub elbows with human oddities - freaks,

dancers,

showgirls who wanted to be stars - it was a chance to meet people who were

really marginal."

LaVey claimed to have gotten a critical insight into the nature of

religion during this period because he was often recruited by traveling

evangelists to play gospel tunes. "My exposure to grassroots Christianity

was on a real dirt-lot, tent-show level," LaVey recalled. While he was

playing "Bringing in the Sheaves", he would look out at the audience

clamoring to be saved. "I'd see the same goddamned faces that had been

ogling the half-naked girls at the carnival the night before." It was, he has

said many times before, a revelation: "I knew then that the Christian church

thrives on hypocrisy, and that man's carnal nature will out no matter how

much it is purged or scourged by any white-light religion."

When winter came in 1948 and the carnival closed for the season,

LaVey started playing burlesque houses in Southern California - in

particular a theater called the Mayan, in Los Angeles. "That's where I met

Marilyn Monroe, at the Mayan," said LaVey. "The guy who ran it was Paul

Valentine." Monroe was down on her luck and had taken up stripping to get

by.

LaVey began playing “Slow Boat to China”, which he said was one of Monroe’s numbers, followed by “Harlem Nocturne”, a classic stripper’s tune. He played it in the organ mode, with a bawdy snare drum in the background outlining the bumps and grinds and a lonely trumpet crying out for love and attention. “She was what the girls would call a chain dragger, which meant she was slow to take her clothes off,” LaVey explained. He had not been particularly interested in her until he noticed her white, marshmallow thighs, with a trail of bruises, which he thought added an air of vulnerability. His old fetish for pale blondes made a sudden entrance, and within a few days he and Marilyn were lovers. The affair lasted about two weeks.

“I think she was attracted to your darker elements,” Barton observed as she fed a mouse to Boaz.

“She did have a strange fascination with the dark side,” LaVey agreed.

“I’ve tried to retrace all the places we stayed, like the fleabag motel on Washington Boulevard where we lived together, the whole West Adams section of L.A., where we drove around in Marilyn’s Pontiac …”

As a souvenir of those days, LaVey produced a copy of Monroe’s famous nude Golden Dreams calendar, which he said she sent him. There

she was, lusciously recumbent against a red satin drop, her legs curled

under and her left arm raised invitingly, her body so white but her open lips

so red; even her nipples looked red against that pale, pale skin. “Dear

Tony,” the inscription read in a large and handsome script. “How many

times have you seen this! Love, Marilyn”. 939

“Her big break came right after we broke up,” LaVey recalled. “She did

a walk-on in a Groucho Marx movie. Then John Huston gave her a great

part in *Asphalt Jungle*.” [As it happens, the romantic lead in the Marx

Brothers’ movie, *Love Happy*, was Paul Valentine, the same man who ran

the Mayan Theater. “I don’t know if Marilyn ever performed at the Mayan,”

Valentine says, “but I do know she was never one of my dancers.” In any

case, Valentine says he operated the Mayan as “a legitimate theater - it was

never a burlesque, never a bump and grind.” He says LaVey never worked

for him, either.]

While Monroe moved quickly on to stardom, LaVey drifted to San

Francisco, and it was here, in 1950, that he met a tiny teenage blonde

939 Actually forged by Diane LaVey, as she later acknowledged to their daughter Zeena.

named Carole Lansing. They married a year later, even though Carole

was

only fifteen. The Korean War was going on at the time, and in order to

evade the draft LaVey signed up to study criminology at San Francisco's

City College. His first daughter, Karla, was born in 1952. To support his

young family, LaVey got a job as a police department photographer. He saw

children splattered by hit-and-run drivers, women cut to pieces by jealous

husbands, the bloated bodies of suicides fished out of San Francisco Bay.

He came to the conclusion that if this brutal carnage were God's will, then

he wanted nothing more to do with God. "There is no God," he said he

decided. "There is no supreme, all-powerful deity in the heavens that cares

about the lives of human beings. There is nobody up there who gives a shit.

Man must be taught to answer to himself and other men for his

actions." [According to the San Francisco Police Department, no one named

Howard or Anton LaVey or Levey ever worked for the force, nor does City

College have a record of his enrollment. Frank Moser, a retired police

officer who worked in the photo department during that time, says that

LaVey was never in that department under any name. LaVey himself

suggested that the records were probably purged by the department to

avoid embarrassment. The first time the name LaVey - or actually, La Vey -

makes an appearance in the official records is the wedding application filed

in Reno on September 4th, 1951, between Carole Lansing and Howard

Anton La Vey. They were divorced in 1962. Karla LaVey says that her

mother died in 1975.]

A switch here, a switch there, and the sound deepened into a throaty

theater organ. It was “Deep in the Heart of Texas”, which LaVey slyly

played in my honor. He said he was the official organist of the city of San

Francisco until 1966, playing “the largest pipe organ west of Chicago” in the

Civic Auditorium, where so many conventions were held. “I played official

banquets, political functions, basketball games.” [There actually was no

position as city organist in San Francisco, according to Julie Burford at the

Civic Auditorium. Carole LaVey’s divorce pleadings state that her husband’s

sole income was $29.91 per week, derived from playing the Wurlitzer organ

at the Lost Weekend nightclub and “various infrequent affairs at the Civic

Auditorium”.]

Blanche Barton had a cold. She stuck a package of tissues in her purse

and glanced outside. “It’s nice out,” she said, looking at the fog and the

light, chilly rain.

It was sundown, and LaVey was just rising. He sleeps, he said, in four-

hour stretches. While we waited for him to emerge, I roamed around the

small parlor, where - with the exception of the kitchen and the bathroom - I

had been restricted. It was a great frustration for me because I knew from

old newspaper accounts and from speaking to former associates of LaVey's

that there really were secret passages and amazing artifacts buried in this

thirteen-room house. A trapdoor to the basement, for instance, led to his

famous Den of Iniquity, with his Hammond organ, a Rock-Ola jukebox, and

his mannequins - Steve the Sailor, Bonita the Whore, Fritz the Cabbie and

Gwen the Drunk, the last passed out on a bar stool with a puddle of urine

on the floor beneath her. It was LaVey's latest in a series of attempts to

create a "total environment", one in which time stands still. Downstairs it

was 1944.

"Anton literally has created an underground world in his basement,"

says his old friend Kenneth Anger, the filmmaker and author of *Hollywood*

Babylon, one of the bitchiest books ever composed. "We share a

fondness

for mannequins," Anger says sweetly. When he and LaVey met, "it was just

like a friend I should have known forever - we've never had a quarrel."

Anger met LaVey in the early sixties, when Anger was in San Francisco

working on *Invocation of my Demon Brother*, a film version of a black

mass. Anger fell in with an informal group of friends who met each Friday

evening in LaVey's house to discuss the occult. They called themselves the

Magic Circle. It was this group that eventually became the nucleus of the

Church of Satan. It included novelist Stephen Schneck; a Danish baroness

named Carin de Plessen; Donald Werby, who is one of the wealthiest

investors in the city [he owns interests in the Clift, the Grosvenor and the

Holiday Inn hotels in San Francisco]; and Werby's wife, Willy. Along with

this group was a selection of science-fiction writers, a tattoo artist, a dildo

manufacturer, and a handful of San Francisco police officers.

These meetings became famous in the city, and eventually LaVey

opened them to the public, charging $2.50 a head to hear his lectures

"Fortunetelling and Character Analysis" or "Love Potions and Monkey

Glands". Vampires, werewolves, freaks, homunculi, bondage and torture,

moon madness - it was a survey course of the weird, the forbidden and the

occult. People would spill over to the stairway outside and listen through

the windows. One memorable evening LaVey spoke on the subject of

cannibalism, and his wife - his second wife, a slender blonde named Diane -

served a small portion of a human thigh, which a doctor friend had salvaged

from an autopsy.

By 1964 LaVey was cutting a conspicuous public figure in San

Francisco as a “psychic investigator” who drove a coroner’s van and could

be seen strolling with a black leopard named Zoltan. 940 Zoltan used to sleep

in the crib with Karla. When the leopard was run over by a car, he was

quickly replaced by a ten-week-old Nubian lion named Togare. 941

Whatever LaVey’s actual connections were to the circus, people who

visited him were impressed with his ability to handle the lion in his own

house. Togare could be rambunctious - he left a scar on Karla’s back - but

LaVey had him trained so that he would not eat until his master had taken a

bite of his own dinner. “I used to call him to his meal by playing ‘Onward,

Christian Soldiers’,” LaVey said. Unfortunately, Togare had the habit of

roaring at night, which kept the neighbors awake. Eventually a city

ordinance was passed forbidding lions in private homes, and Togare was

taken to the zoo. 942

His successor was a beaten-down German shepherd named Bathory,

who was confined to the pitch-black narrow entranceway between the front

door and the door to the parlor. I could hear the poor creature breathing;

she had her nose stuck under the door as if she were craving even the

minimal light in the parlor. Her odor, and what seemed like generations of

leftover animal smells, suffused the room But the overarching essence in

this clammy parlor was that of snake - although as far as I knew, Boaz was

seldom let out of his box.

Beside the couch was an antique examination table with stirrups on the

side, which seemed to me the most sinister object in the room. Next to it

was a chair stacked full with LaVey's various black hats. Above that, in a

light so dim I could scarcely make it out, was a framed sign: "My worst

enemies are those who presume me to be harmless. They cannot imagine

how much I resent and disdain them, or just how great a threat they would

face if I could get at them … Some day, with the help of time, space

and

circumstance, I will be able to humiliate them properly - not in a manner

they would enjoy, but in a style calculated to make them wish they had

never been born."

940 Per Zeena, Zoltan was not a leopard, but a large Burmese housecat.

941 According to Anton LaVey, Togare was intermittently "Nubian" or "Ethiopian". The

Nubian Desert is actually located outside of Ethiopia, adjacent to the Red Sea in

neighboring Sudan. Possibly Togare's parents commuted.

942 According to Edward Webber, Togare was taken away from Anton by court order

because of Webber's complaint that Anton was abusing him with a cattle prod [see

Chapter #3]. A San Francisco law against lion pets would not have applied *ex post facto*

to a current such pet.

Just then LaVey entered and greeted me with his gap-toothed smile.

The missing teeth, he had already admitted, he had extracted himself: "I

don't get them fixed, I just pull them out when it's time." I supposed it

would be difficult to get a dental appointment in any case, given his

schedule.

LaVey stuck his Smith & Wesson .38 in his holster in the small of his

back and a nifty five-shot derringer in the pocket of his leather jacket. “I

never go out without armaments,” he said He claims to be a champion

marksman and trick shot.

“Do you have a permit for those?” I asked.

He laughed and flipped open his wallet. Inside was a San Francisco

Police Department badge. “Look at the serial number,” he said. It was

number 666.

We were going over the Golden Gate Bridge to Marin County for dinner

tonight Barton was driving, despite her wretched cold.

On the way LaVey talked about androids, his favorite hobbyhorse. He

has spent years working on his own android prototypes - his mannequins -

preparing for the day when the science of robotics will enable industry to

begin the production of artificial human companions. “The forbidden

industry,” he called it. “Polite, sophisticated, technologically feasible

slavery.” Most of his dolls are store mannequins with their faces sawn off,

replaced by latex impressions taken from his friends.

“I sculpted one entirely out of polyurethane foam,” LaVey said as we

edged across the bridge through the fog. “I inhaled all those fumes trying to

create a realistic woman with actual sexual parts. I put so much of my

personal fetishistic desire into it that I became like Pygmalion. I kept

expecting her to show up on my doorstep.”

“Do you have sex with your dolls?” I asked.

Pause.

“I tried to,” he said. “It was going to be my great test run. Just as I was

entering her, the damn room started shaking. An earthquake hit. I figured it

was God’s way of trying to tell me something. So I ceased” - he laughed -

“my activities of the moment.”

LaVey turned suddenly solemn. ‘When I say ‘God’, you know, it’s just a

figure of speech.”

His theology is a puzzle. He has often tried to break off Satanism from

any belief system. “Satanism is not just an occultnik-type thing,” he told

me. “It is a way of life, an æsthetic ideal, a code of behavior.” Perhaps what

he stands for is best understood this way: More than anything else, LaVey’s

life is spent evoking a mood, an era, and a way of looking at the world

through his art. He sees it as a Satanic exercise, a way of replacing God with

his own vision of creation. He is still in mourning for the lost moment of the

Forties.

“I like dark, wet environments with street lights reflecting in the wet

pavement, little towns with farmhouses in the distance, all-night gas

stations in the middle of nowhere, bars with glass-brick fronts that are dark

inside even at two in the afternoon, back alleys in the lost parts of town,

streets that wander off into the fields, general stores that double as

Greyhound depots, the sound of a siren in the night, automobiles with long

hoods and short rear ends, women with moll-like qualities who are real

sidekicks, the clicking of high heels on the pavement …"

In LaVey's world, women still wear bright red lipstick, and the music

swings softly, and sex is there but not there, in the teasing, exaggerated

fashion of the DC Comic books that he used to read and save and still has

inside plastic envelopes, and men have undreamed-of powers just like the

film noir anti-heroes he grew up on - the Green Hornet, the Shadow, the

Whistler. "Batman," he told me, "is the perfect manifestation of the Satanic

ethic. These are the heroes who work in the shadows, doing what officials

cannot do or will not do."

His music, his mannequins, his writings, the "total environments" he

attempts to create, his taste in just about everything, are reflections of this

Satanic pursuit of making his own world. Later, as I began to take apart the

literary creation he had made of his life, I would realize that "Anton

LaVey”

was itself his supreme creation, his ultimate Satanic object, a sort of

android composed of all the elements his mysterious creator had chosen

from the universe of dark possibilities.

And yet there was still a question in my mind about what he actually

believed. He had told me that he believed in a “balance of nature, a natural

order”.

“That’s God,” he said. “And that’s Satan. Satan is God. He is the

representation of the state of flux; he is the action/reaction; he is the cause

and the effect; he is all the elements interwoven in what we call evolution.”

That statement seemed to me little more than an elaboration of his parents’

single religious dictum: Another word for God is nature. Another word for

God is Satan. Another word for nature is evolution.

I recalled a queer passage in a book by Susan Atkins, who was a topless

dancer in LaVey’s short-lived North Beach nightclub act, the Witches’

Workshop943 , before she became a killer in Charles Manson’s family. At

that time, Atkins was dancing under the name Sharon King. While LaVey

was trying to recruit her for the vampire role, he invited her to attend one of

his Satanic services. She told him she preferred not to, since she didn't

believe in the Devil. "But, Sharon," he said, "we don't believe in God either,

but that doesn't mean he isn't real."

"I am a skeptic," he admitted when I pressed him on the subject,

"although I want to believe in something. And whenever we want to believe

in something so strongly, we do speculate on its existence. But I need

something more than pap or clichés, something more personalized. Maybe

I'm practicing solipsism."

That wasn't always so, according to Michael Aquino, LaVey's former

acolyte and now his chief rival. Aquino claims that when they first met in

1969, LaVey believed in a literal Devil. "I think Anton's loss of faith came

later," says Aquino. "It was a side effect of his insecurity at being the head

of an institution that had grown beyond him." In order to deal with the

spreading popularity of the Church of Satan, LaVey had set up a formal

examination process in order to ordain new members of the priesthood.

Some of LaVey's Hollywood friends, such as Jayne Mansfield and Sammy

Davis, Jr., were awarded priesthood status without having to pass any tests,

which rankled some of the membership. 944 Then, in 1975, LaVey made the

controversial decision to sell degrees in the priesthood. Aquino says he

begged him to reconsider.

“In my letter of resignation, I said essentially that the Church of Satan

is not the same thing as the Church of Anton LaVey,” says Aquino. “Those

priesthoods are not yours to sell.” In Aquino’s opinion, LaVey was turning

his back on Satan. The church split over the issue. “Virtually the entire

nationwide priesthood resigned *en masse*,” says Aquino. Some of LaVey’s

former priests joined Aquino’s competing organization, the Temple of Set.

943 Actually the “Topless Witches Revue”. The “Witches Workshop” was a series of

classes conducted at 6114 California Street at about that same time.

944 Completely untrue. Although Jayne Mansfield had been called a Priestess by Anton,

that was in the earliest days of the Church, long before it had grown beyond a small San

Francisco institution. She was dead long before the formal degree-system, including the

Priesthood III°, was instituted. As of 1969 there was still no degree system: simply

offices of “Priest” and “Minister” [see Appendix #8]. In the March 1970 issue of the

Cloven Hoof Anton announced the 5-level degree system, including the Priesthood of

Mendes as the III°. Sammy Davis, Jr. never held the Priesthood, but rather an honorary

degree of Warlock II° [see Chapter #24].

LaVey himself lapsed into the bitter retreat from which he has never emerged. “That’s when he said, ‘I don’t believe in the Devil,’” says Aquino. 945

“It was not a schism,” says LaVey of Aquino’s departure. “It was a drop in the bucket. Aquino took twenty-eight people with him and started spreading the rumor that the Church of Satan was defunct and that he had gotten the divine word from the man downstairs to take over.” 946

“Yeah, I knew LaVey back in the late Forties or early Fifties,” says a retired San Francisco police inspector with the improbable name of Jack Webb. “He was an outstanding pianist locally.” Webb used to hear LaVey play at the Lost Weekend, and during breaks the two would chat about magic and the occult. Webb was impressed: “One night I said off the cuff, ‘Tony, with all your ideas you ought to start your own church.’” 947

“The seed of that idea fruited in 1966 when LaVey ceremonially shaved his head and ordained the beginning of the Age of Satan. It was April 30th - Walpurgisnacht, the highest holiday of the Satanic calendar. Now it was Walpurgisnacht more than two decades later, and LaVey was in a reflective mood. “I try to minimize it, but deep down inside I can’t - it’s still a

meaningful anniversary," he said as we sat in his favorite neighborhood

French restaurant. The chef noticed LaVey as he entered and sent out a tray

with a glass of Dubonnet on the rocks for each of us - LaVey's only alcoholic

indulgence. "Life everlasting, world without end," LaVey said in a sardonic

toast.

945 Appendix #142.

946 The Temple of Set had a founding membership of approximately 100 individuals who

resigned from the Church of Satan during the June-August 1975 period. This nucleus

included virtually every functioning member of the Priesthood, every grotto leader, and

every regional agent active at the time. See Appendix #143.

947 Also contradicted by Webber [in Chapter #3], who was a professional publicist for

LaVey and the Church at the time.

He had thought, he said, that his little church would be a covert

activity: "I had no idea it would snowball in a year's time. I was stunned

when everything happened so fast." 948

The publicity explosion began with a Satanic wedding that LaVey

performed for John Raymond, a former writer for the Christian Science

Monitor, and Judith Case, the daughter of a Republican stalwart in

New

York. A photograph of the couple, with LaVey standing beside them in his

black cape and homed cowl and a naked redhead, who'd served as the altar,

behind them, was carried in newspapers and magazines all across the

world.

Barbara McNair, the black actress and singer, attended the ceremony.

That began a correspondence between LaVey and Hollywood that would

add luster and credibility to LaVey's organization. Among the stars LaVey

has claimed as friends over the years are Kim Novak, Christopher Lee,

Laurence Harvey and Keenan Wynn. 949

LaVey has served as a consultant on many different films - notably, the

stylishly kitsch950 *Abominable Dr. Phibes*, in which Vincent Price played a

character based on LaVey,951 and *Rosemary's Baby*, in which LaVey himself

948 There was neither record nor mention of Kim Novak or Laurence Harvey during

1969-1975. Christopher Lee was neither a member of the Church nor a friend of Anton's;

the story of their disastrous meeting at Sammy Davis' house is recounted in Chapter

#24. Anton met Keenan Wynn during the filming of *The Devil's Rain* in 1974; Wynn

accepted neither membership nor Priesthood in the Church of Satan, however, as of

1975. The LaVey claim of his support began after the actor's death some years later.

949 Actually Art Nouveau and Art Deco.

950 In fact Anton LaVey's "association" with Dr. Phibes began as a consequence of his

receipt of the first edition of **this** *Church of Satan* history, in which were included the

parallels I drew at the beginnings of Chapters #2 and #34! He was not a consultant for

either of the *Phibes* films, either according to their credits or according to his own

statements at the time (*The Abominable Dr. Phibes* 1971, *Dr. Phibes Rises Again* 1972).

The Phibes character was not modeled on Anton LaVey, but was the creation of James

Whiton and William Goldstein. Cf. James Robert Parish and Steven Whitney, *Vincent*

Price Unmasked (New York: Drake Publishers, 1974).

951 As since revealed, the actor playing the "human" Devil was John Cassavetes, while a

person much smaller than LaVey wore the "inhuman" Devil-suit. The "Devil eyes"

appearing in the film were artificial, vertical-slitted "cat's eyes". See Chapter #3.

played the serpentine devil who impregnates Mia Farrow. 952 LaVey called

that movie "the best paid commercial for Satanism since the Inquisition."

LaVey's most notable conquest in Hollywood, however, was Jayne

Mansfield. “I remember Jayne, all right,” says Jack Webb. In the early days

of the church, Webb used to drop by for some of the rituals, along with

several other San Francisco cops. “One night she was lying naked on Tony’s

grand piano. I’ll never forget that sight.” 953

Mansfield had already made a reputation in Hollywood for her

vigorous sexual appetites. “She liked to be humiliated,” LaVey said. “She

longed for a stern master.” He claimed Mansfield sought him out after

reading a newspaper article about him. She wanted LaVey to put a curse on

her Italian husband, with whom she was involved in a custody dispute.

Soon after that, she became a priestess in the Church of Satan. She even

posed for publicity photographs with LaVey, showing herself kneeling at his

feet as he administered a chalice of some magical liquid. Satanism seemed

to strike some deep chord inside her. She called it “Khalil Gibran with

balls.” 954

For his part, LaVey responded to what he saw as a kindred spirit. “She

never let the image down, not even in private - I could see a lot of myself in

that,” he once admitted. “Perhaps she feared people wouldn’t love her

without the image.”

Her death would become a major element in the LaVey legend. Sam

Brody, Mansfield's lawyer, agent and frustrated suitor, was jealous of

LaVey's relationship with his client. LaVey despised Brody from the first

moment he saw him. "I don't know why attorneys have that effect on me -

to the point that I have no choice but to say, 'Look, you don't know who

you're dealing with....'

" One night Brody mischievously lit a pair of black candles on LaVey's

altar. "Mr. LaVey was furious with Sam," Mansfield told her biographer.

"He proclaimed, 'You are cursed by the Devil. You will be killed within a

year!'"

A few months later, on June 29th, 1967, Mansfield and Brody were

riding on U.S. 90 near New Orleans when their driver rear-ended a tank

952 Probably not true, as indicated by Edward Webber's discussion of Mansfield's

behavior [see Chapter #3].

953 I have never seen this quote verified to Mansfield.

954 I do not consider myself Anton LaVey's "archenemy" nor an "enemy" of his at all.

truck that was spraying for mosquitoes. Brody and Mansfield were both

killed instantly - the actress was actually decapitated in the accident.

LaVey claims he had been looking through his scrapbook when he

noticed that in clipping an article about his placing flowers on Marilyn

Monroe's grave, he inadvertently had cut into a picture of Mansfield on the

next page. He had lopped off her head Then the phone rang. It was an AP

reporter with the news.

He puts a lot of weight on such coincidences. Walpurgisnacht, for

instance, is the birth date of television at the New York World's Fair in

1939. ["What a Satanic bomb that proved to be!"] It is the day Hitler

committed suicide in 1945. The day LaVey's lion, Togare, died in 1981. Just

this very afternoon, Barton was reading through a Mansfield biography and

observed the date of Mansfield's first studio tryout: April 30th, 1954.

"Things are always turning up like that," LaVey said, unsurprised. "It's

the little things that are the big things."

He was beginning to turn melancholy. "Deep down, I still have an urge

to put on the paraphernalia and go through a ritual," he admitted. But that

is all behind him. He hasn't performed a Black Mass in twenty years.

He was talking now with his eyes closed. It was a peculiar affectation,

one that hinted of his great need to live in his own world, to shut out the

intrusions of reality and stay locked inside his head with his dark

imagination. He said he expected society to stratify itself naturally, with

Satanists rising to the top to inherit the Earth - a process he said was

happening faster than he could have predicted. But until that day comes, he

has chosen the strategy of abdication. “I have decided to withdraw, to give

up my citizenship in the human race.”

Later I learned that, earlier in the evening, LaVey’s younger daughter

had chosen this special day to renounce her father. “I officially and ritually

ended my positions as Church of Satan representative - defender and

daughter of Anton LaVey,” Zeena declared in a letter to LaVey’s archenemy,

Michael Aquino. 955 She complained that her father “was filled, and still is,

with petty jealous criticism of my efforts - this was easy for him to do from

the safe vantage point of the comfortable and risk-free easy chair we know

he has lived in for decades.”

LaVey’s duck arrived, baked in a currant sauce. This seemed to revive

him. He started railing against the predominant notion that Satanists are

child murderers or that they sacrifice animals. He himself has always

955 Parfrey, Adam, Introduction in LaVey, Anton Szandor, *The Devil’s Notebook*.

Portland: Feral House #ISBN-0-922915-11-3, 1992.

preached against such practices, he said. He despised the assault on public

order: The police force has to take care of people without conscience;

in fact

there's very little conscience left. "I'm not advocating a benign police state

exactly, but there's a need for certain elements of control. There has to be

tyranny. If you don't want to call it tyranny, call it rational stratification.

The alternative is chaos and anarchy, savage and bestial. If this sounds

fascistic, so be it."

"He loves Disneyland," Barton added. "That's been a real trial balloon

for a lot of this - the incorporation of androids, a private enclave with a self-

contained justice system, its own private police force. It's a good example of

capitalism at its peak."

Something had been bugging me, and this mention of Disneyland

brought it to life. It was the sense that under all this savage philosophy

there was a man who was fundamentally harmless. It was of course the

thing he feared the most.

Where was all the sin? Where was the ribaldry? Where was the

dangerous action? From my two weeks of observation, Anton LaVey lived a

life more circumscribed and reclusive than a Benedictine monk's.

This observation put him on the defensive. "I'm just as ribald as I used

to be," he said, "but I have to be more careful now. Security isn't what it

used to be."

But what were his indulgences? So far all I had noticed were his single

glass of Dubonnet in the evening and an occasional Excedrin, which he took

instead of coffee for "a little lift".

"I would like to indulge more," he admitted. "If I were unencumbered, I

would. My vice now is to wake up in the morning feeling halfway decent."

"What about sex?"

"I've been around women all my life. It takes more than a lot of nude

female bodies to move me now. I'd rather be reading an old book.

"I don't want to say I'm too old to cut the mustard," he continued

elliptically. "But if the battle's raging and shells are coming through the

window, the stress level rises, and it does tend to dampen one's ardor.

These guys that go around saying their pilot light's out - maybe they're

concerned about their health - they're going to get pretty limp. The

demoralization factor has to be considered rather …" He groped in the air

for a word.

"Inhibiting?" Barton suggested.

"Inhibiting," LaVey agreed.

No liquor, no tobacco, no drugs, no sex, no Black Masses, no baby

sacrifices - what vice or indulgence was left for a Satanist to set himself

apart from the common herd?

“What if they kill people?” LaVey said.

“Do you kill people?”

He looked up and smiled. The waiter had just arrived with a healthy

slice of mud pie.

“I don’t want the legend to disappear,” LaVey told me anxiously in our

last conversation, after I confronted him with some of the inconsistencies in

his story. “There is a danger you will disenchant a lot of young people who

use me as a role model.” He was especially offended that I had tracked

down his eighty-seven-year-old father in an effort to verify some of the

details of LaVey’s early life. “I’d rather have my background shrouded in

mystery. Eventually you want to be recognized for what you are now.”

It was a theme he had sounded many times before. “I don’t want to give

anyone the satisfaction that they have me all figured out,” he says in

Barton’s biography. “If people only knew. I’ve always loved that ubiquitous

Johnson-Smith Company ad copy, ‘Imagine the expression on their faces

…!’ That’s a kind of leitmotif that has tempted me into most of the heinous,

evil or disreputable things I’ve ever done. Just imagine people’s reaction if

they ever found out. But they won’t. It began in mystery. I want it to end

that way."

No doubt it will. But the mystery will not be the life of Anton LaVey.

His story is like so many other self-created American legends; the whole

point of his existence is to be understood immediately. The details of his

life, both real and fabricated, are craftily fitted to the iconography of pop

culture. Anton LaVey is an imaginary creation, as real, and as false, as a

soap-opera character or a comic-book anti-hero. The mystery is the

imagination that created Anton LaVey: That is to say, it is the story of

Howard Stanton Levey, the bookish musician who took us all on a journey

into the dark side of himself.

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Appendix 152: Hegarty/LaVey Property Agreement

- by Diane Hegarty and Anton LaVey

April 25/26, 1985

This agreement entered into between Diane Hegarty (hereafter Diane)

and Anton S. LaVey (hereafter Anton) is made with respect to the following

facts which the parties agree to be true.

Agreed-Upon Facts:

A. The parties wish to memorialize their relationship and the nature of

the property they acquired over the 23-year period of their partnership.

B. The parties have been equal partners in the enterprise of

establishing, promoting, and operating the business known as the Church

of Satan, based in the parties' residence located at 6114 California Street,

San Francisco, California (hereafter "the business"). Since April 4, 1984

Diane has been forced to give up her role in operating the business, though

she continues to work in the business while Anton manages it.

C. The parties have been equal partners in the writing, editing, and

publishing of certain books and texts.

D. Diane had primary responsibility for maintaining the family

residence, and for rearing Anton's daughter Karla LaVey and the parties'

daughter Zeena LaVey.

The parties agree as follows:

1. Diane owns the personal property, being property owned prior to

commencing the relationship, listed in Attachment #A attached hereto and

incorporated into this agreement by reference.

2. Anton owns the personal property, being property owned prior to

commencing the relationship, listed in Attachment #B attached hereto and

incorporated into this agreement by reference.

3. The parties agree that all property shown on Attachments #A and #B

is and shall remain the separate property of the person owning it as of

the

date of this agreement, and that neither acquires any right or interest in the

property of the other by this agreement. Neither party may acquire any

interest in the property of the other as set forth in Attachments #A and #B

except by an instrument in writing executed after the date of this agreement

by the owner of the property.

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4. The property listed in Attachment #C, attached hereto and

incorporated by reference, is property owned jointly and constitutes all the

property acquired by the parties during their partnership.

a. Diane and Anton each have an undivided one-half interest in

this property.

b. As both Anton and Diane have an undivided one-half interest in

this property, neither can sell, trade, hypothecate, or in any way dispose or

remove any item of property without the other's written consent.

c. Insurance on all property, real and personal, listed in

Attachment #C will be maintained at all times in the name of both Diane

and Anton. Premiums for this insurance shall be paid by Anton, and he

shall send a copy of the canceled premium check to Diane upon its receipt

from the bank.

5. The property listed in Attachment #D is business property owned

solely by the business. As such it cannot be sold, traded, hypothecated, or in

any way disposed of without the written agreement of both Diane and

Anton.

6. In the event that either party desires to sell, transfer, or otherwise

dispose of any item, real or personal, listed on Attachment #C, or wishes to

purchase or otherwise obtain the other's half-interest in such property, the

party so desiring shall notify the other party in writing of the desire to take

such action. Both parties must agree to any transaction involving any

property listed on Attachment #C, and this agreement must be in writing.

Each party shall be compensated for one-half the value of any property

removed from the list. If the parties cannot agree on the value of the

property to be sold, the parties shall obtain the service of an independent

appraiser appropriate for the type of property involved. The parties must

agree on the appraiser chosen, and each shall pay one-half of the

appraiser's fee.

7. In order to preserve the business, the result of the parties' creative

endeavors during the life of the partnership, and the unique value of the

property listed in Attachment #C, Diane and Anton agree that each shall

bequeath their 50% interest to the other upon their death. Diane and Anton

also agree that the surviving party shall bequeath this property equally to

Karla and Zeena LaVey upon surviving the party's death.

8. Diane and Anton agree that Diane has never been compensated for

the work listed in paragraphs #B and #D above, and has not been fully

compensated for the work listed in paragraph #C. Diane will retain her one-

half interest of the business; however Anton will manage the business. In

consideration for past services rendered to the business, and participation

in the development of the business, the parties agree that commencing

March 1, 1985 the business will pay Diane 50% of gross income each

month, with a minimum sum of $400 being paid each month. One-half of

this sum will be paid on the first, and one-half on the fifteenth of the

month. Diane may ask for, and Anton will provide within ten days of the

request, a written accounting of the business' gross income for each and

any month.

9. Both parties shall have access to the real property. However, no later

than January 1, 1986, a separate outside entrance will be built to the top

floor of the real property described in Attachment #C. This floor will be set

aside for Diane's exclusive use, will be locked off from the lower floors, and

Diane will have all keys to the entrance. All labor, materials, and costs

associated with this improvement will be paid by Anton, or attached to the

house payment via a home improvement loan and thus paid by both Diane

and Anton. Diane and Anton agree to work together in planning this

improvement; however it is understood that gas and electric lines will be

added to allow stove and refrigerator use on this floor.

10. As both parties have a desire to use the Kaypro computer they

jointly own, use will be shared as follows: Diane will pick up the computer

on or after the last day of each month and will have exclusive use of it at her

home or place of employment through the 15th of the following month.

Diane will return the computer to 6114 California Street, San Francisco,

California on the 16th of each month where it will remain for Anton's

exclusive use until the last day of the month. Anton will assume Diane will

use the computer during her portion of the month unless she advises him to

the contrary.

11. The parties jointly own several automobiles, which shall be divided

as follows:

Diane: 1967 Jaguar, Calif. plate 666FHZ.

Anton: 1936 Cord, Calif plate BOM666; 1972 Datsun 280, 1976

Cadillac limousine.

12. In consideration for Diane's assistance in the writing, editing, and

publishing of Anton's books the *Satanic Bible* and *Satanic Rituals*, Anton

agrees to continue paying Diane 10% of all royalties for each book. For the

same consideration, should *The Compleat Witch* or any portion of it be

reprinted, Anton agrees to pay Diane 10% of all royalties for this book.

Finally, for the same consideration, should *The Devil's Notebook* or any

portion of it be published, Anton agrees to pay Diane 10% of all royalties for

this book. Diane may ask for, and Anton shall provide within ten days of the

request, a written accounting of the royalties for each and every royalty

period. Any other writings or texts by the parties from the date of this

agreement shall be their own separate property.

13. Neither party has any right to support or maintenance from the

other, except for those payments provided in this agreement.

14. The consideration for this agreement is the mutual promises of the

parties contained herein, and past professional contributions rendered

to

the business over 23 years.

15. Both parties agree that this contract contains their entire

agreement, and that there are no representations, either oral or written,

made by either party and relied upon by the other, except those contained

in this agreement. This agreement may not be altered or amended except by

a written agreement executed hereafter and signed by both parties, and

which specifically makes reference to this contract.

16. Both parties agree that if a dispute arises regarding interpretation

or enforcement of this agreement that the parties cannot resolve, any

consequent litigation costs and/or attorney fees shall be recovered as costs

of suit by the prevailing party.

17. Both parties agree that the various provisions contained in this

agreement are severable. If any provision of this agreement is held to be

invalid or unenforceable, all other provisions shall nevertheless continue in

full force and effect.

18. Both parties agree that he or she has had this agreement fully

explained to him or her, and is fully aware of the contents thereof and of its

legal effect. Both parties have been advised, and understand the need to

consult separate attorneys regarding this agreement for review of this

agreement, and before signing it. Each party disclaims the existence of any

duress or pressure by reason of which this agreement has been urged upon

him or her, and avers that he or she has freely and voluntarily executed this

agreement for his or her own benefit and advantage as expressed in this

agreement.

19. This agreement shall be construed under the laws of the State of

California, and enforcement shall be based on case law existent at the time

of execution.

20. Both parties agree that within 30 days after signing this agreement,

either can call a meeting to divide between them all the jointly-owned

property specified in this agreement, selling any remainder, including the

house, as specified in paragraph #6 above.

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/s/ Diane Hegarty, 26 April 1985

/s/ Anton Szandor LaVey, 25 April 1985

Attachment #A: Property of Diane Hegarty - April 10, 1985

1. 1974 Gremlin, California license plate TGD-313.

2. Kenmore 19” black & white television.

3. Sony 19” color television.

4. Hitachi VCR.

5. Oak desk.

6. IBM Selectric typewriter.

7. Folding all-purpose table.

8. Double mattress and box spring.

9. Maple desk.

10. Wooden book shelves.

11. Globe.

12. Black cube with 3 drawers.

13. *Webster's Third International Dictionary*.

Attachment #B: Property of Anton LaVey - April 10, 1985

1. Household furnishings consisting of a bed, dresser, small couch, sling chairs, hall table, step stool.

2. Personal library.

3. Rolaflex camera.

4. Miscellaneous darkroom equipment.

5. Firearm.

6. Stool with horn legs.

7. Antique silver teapot.

8. Egyptian canopic jar.

9. Egyptian antique skull.

10. Byzantine phallus.

11. Antique marble topstand and pitcher.

12. Wall mirror.

13. Hotpoint stove,

14. Wooden bookcase.

15. Stuffed jaguar.

16. “Equality” painting.

17. Personal paintings.

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18. Antique water pipe.

19. Antique Crowley pipe.

20. Stuffed wolf.

21. *Encyclopaedia Brittanica*, 9th & 11th Editions.

Attachment #C: Property of Diane Hegarty and Anton S. LaVey

- April 10, 1985

Real Property:

1. Residence commonly known as 6114 California Street, San Francisco,

California and legally described in a Joint Tenancy Grant Deed to Anton S.

LaVey and Diane E. LaVey, recorded in Book ____, Page ____ in the

office of the County Recorder of San Francisco, County of California.

Personal Property:

1. Three 4-drawer metal file cabinets.

2. IBM Executive typewriter.

3. Work table.

4. Shelves over table and desk.

5. 2 industrial-type metal supply shelves.

6. 1 simulated woodgrain metal shelves.

7. 1 small formica-topped shelves.

8. 1 wooden bookcase (painted blue).

9. Infant wardrobe.

10. Wall mirror.

11. Assorted office supplies.

12. 2 telephone answering machines: 1 Message Minder, 1 Record-a-Call.

13. Panasonic table model radio.

14. Salon-type hair dryer.

15. Black cube with drawers.

16. Bentwood coat rack.

17. Collapsible bookshelves composed of six plastic crates & 4 boards.

18. Bunk beds.

19. Maple dresser.

20. Wardrobe.

21. Metal (simulated woodgrain) shelves.

22. Brown upholstered chair.

23. Cabinet with storable table.

24. Pink shelves.

25. Pink corner hamper.

26. Cohn theatre-type organ and 2 Leslie speakers.

27. Vinyl love seat.

28. Round antique chair (from Hellfire Club).

29. Russian sleigh chair.

30. Antique leopard chair.

31. Gold upholstered chair.

32. William Mortenson print (shrouded figure with girl).

33. Phoenix wall hanging.

34. Large silver ball (approximately 7” diameter).

35. Chrome & glass coffee table.

36. 15” Sony color TV.

37. RCA video recorder.

38. RCA color video camera.

39. Brass bowl (approximately 7” diameter).

40. Brass peacock.

41. Professional quality brass gong.

42. Flacon with “nightmare” heads.

43. Tall (crossed) medieval implements.

44. Bed of nails.

45. Thoreson music box.

46. Mechanical bird music box.

47. Victrola.

48. Enamel triptych.

49. Antique mantel.

50. Candle holders.

51. Crystal sword and stone letter opener.

52. Black Madonna sculpture.

53. Custom-made carpet, 5’ diameter, with pentagram.

54. Art Deco custom carpet, 9’x12’.

55. Classic wood coffin.

56. Reproduction of outer sarcophagus of Tutankhamen.

57. 16mm sound projector.

58. Professional quality screen.

59. Table.

60. Coat rack.

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61. Painting of skull in field.

62. Naugahide couch.

63. Antique Victrola cabinet.

64. Naugahide recliner chair.

65. Tombstone coffeetable.

66. “The Great Books” and case for them.

67. Yuggothian metal sculpture.

68. Wood and fabric chair.

69. Antique examination table and stool.

70. Antique diathermy machine.

71. Glass “brain”.

72. Ball.

73. Magic mirror (carved mirror with neon optical effect).

74. Rose painting.

75. Bandicoot.

76. Stereo.

77. Video cameras: 1 Sony black/white, 1 Sony color.

78. 5” Toshiba color TV.

79. Crystal ball.

80. Assorted collector’s movie posters.

81. Devil bust.

82. Rose painting.

83. Tree painting.

84. Crystal ram.

85. Kenmore frost-free refrigerator.

86. G.E. dishwasher.

87. Glass-top table and director’s chairs.

88. Juno 60 synthesizer.

89. Prophet 5 synthesizer.

90. Crumar Orchestrator (synthesizer).

91. Professional rack (to hold synthesizers).

92. Electronic portable piano.

93. Toscan 244 Portastudio.

94. Sanyo cassette player and copier.

95. Korg EPS1.

96. Moog-Tauruspace II.

97. Roland Drumatix.

98. Keyboard Roland amplifier.

99. Superscope cassette recorder.

100. Kaypro 10 business computer.

101. Okidata printer.

102. Brother printer.

103. G.E. toaster oven.

104. Small 3-shelf case.

105. Woman/haunted house painting.

106. Antique orange drink sign.

107. Posters.

108. Fruit ripener bowl.

109. Wooden magazine rack.

110. TV trays.

111. 4 director's chairs.

112. Assorted dishes, pots & pans, and miscellaneous kitchenware.

113. Lion candy dish.

114. Silver ice bucket.

115. Stereo.

116. Records and tapes.

117. Antique bat plate.

118. Antique cast iron full-head horned mask & brank from French Inquisition.

119. Shrunken head (Arthur Cort).

120. Papier-mâché animal heads: cat, pig, goat, ram, dog, elephant, hawk, Devil.

121. White antique table with drawers.

122. Wicker peacock chair.

123. Black recliner chair.

124. Black hide-a-bed.

125. 3-drawer chest.

126. 7 medieval torture implements.

127. Wooden bookcase.

128. Elevated bed.

129. Oval mirror.

130. Red custom sculptured rug.

131. 2 crossbows.

132. 7 knives/daggers.

133. Fake machine gun.

134. Antique red pitcher.

135. Antique marble & brass Devil ash tray.

136. Antique red Devil ash tray.

137. Antique magic mirror (like crystal ball).

138. 3 Robert Barbour Johnson paintings.

139. Unitech CX1212D radio/cassette.

140. Panasonic stereo.

141. Garrard turntable.

142. Large brass candle holders.

143. Tesla coil.

144. Casio 1,000P keyboard.

145. 2 wood & naugahide chairs.

146. 19” G.E. black & white televisions.

147. 1768 *Encyclopaedia Brittanica* and case.

148. Antique wooden hexagon table.

149. Red table lamp.

150. Black carved primitive figure.

151. White chalky cup with figures around outside.

152. Mayfair cassette player.

153. Antique oriental head.

154. 3 pinball machines: 1 Satin “Doll”, 1 Gottlieb “Play Ball”, 1 Exhibit

“Chico”.

155. Lord Prayer machine.

156. Original crystal skull (artwork by Sätty).

157. Mounted *Nosferatu* poster.

158. Black studio couch.

159. Oriental wall hanging.

160. 2 small speakers.

161. 5” Sony black & white television.

162. Hitachi VCR.

163. Hammond organ & Leslie speaker.

164. Antique Rockola jukebox.

165. Bar & 8 vintage cast-iron bar stools.

166. 6 contemporary bar stools.

167. 2 vintage heavy formica-type top tables.

168. Exercise bike.

169. Microphone.

170. Wave sound machine.

171. Combination safe.

172. Drum set with extra Zilgin cymbal & sizzle cymbal.

173. Mauser .38 automatic.

174. Stoger Luger.

175. Bauer .25 automatic.

176. Whitney Wolverine.

177. Colt .25 automatic.

178. Smith & Wesson snub-nose revolver.

179. Beretta.

180. Czechoslovakian automatic.

181. Fake machine gun.

182. Luger.

183. 2 air pistols.

184. 1 air rifle.

185. 1 collapsible rifle with floatable handle.

186. Olympus camera.

187. Pentax camera.

188. Polaroid camera.

189. Reference library.

Attachment #D: Business property of Diane Hegarty and Anton S. LaVey

- April 10, 1985

1. Hammond organ.

2. Video camera.

Appendix 153: First Amended Complaint

- by Diane Hegarty

December 7, 1988

Superior Court of the State of California

City and County of San Francisco

Number 891863

Diane Hegarty, Plaintiff

vs.

Anton LaVey and Does I-X inclusive, Defendants

First Amended Complaint

Comes now plaintiff, Diane Hegarty, formerly known as Diane LaVey,

hereinafter referred to as plaintiff, who alleges as follows:

1. Plaintiff is co-owner of real and personal property located in the City

and County of San Francisco, State of California.

2. Defendant Anton LaVey, hereinafter referred to as defendant LaVey,

is co-owner with plaintiff of real and personal property located in the City

and County of San Francisco, State of California. At all times herein

relevant and to the present, defendant LaVey was and is a resident of the

City and County of San Francisco.

3. The Does named herein are sued pursuant to the provisions of §474

of the California Code of Civil Procedure. When their true names and

capacities are ascertained, plaintiff will ask leave of court to amend this

complaint to so state.

4. On or about April 15, 1962 plaintiff and defendant LaVey entered

into an oral agreement to live together for the purpose of combining their

skills, efforts, labor, and earnings to raise Mr. LaVey's daughter and to

maintain property then occupied by defendant LaVey, which was owned by

defendant LaVey's father.

5. After entering into the above-referenced oral agreement, plaintiff

and defendant began to live together and thenceforward held themselves

out publicly as husband and wife, including filing joint federal and state

income tax returns. On November 19, 1963 plaintiff gave birth to a

daughter, fathered by defendant LaVey and surnamed LaVey according to

defendant LaVey's express wishes.

6. On or about April 30, 1966 plaintiff and defendant formed a

partnership and took steps to create a not-for-profit corporation under the

laws of the State of California, using the fictitious business name "Church of

Satan". Plaintiff and defendant participated equally in promoting and operating said business. Plaintiff arranged publicity and handled all business aspects including membership, correspondence, invoicing, payment of bills, and typing and editing of manuscripts written by defendant LaVey, namely the *Satanic Bible*, *Satanic Rituals*, *Compleat Witch*, and as-yet-unpublished *Devil's Notebook*. Plaintiff also negotiated

for publication of foreign language editions of the books written by defendant. Plaintiff and defendant continued the daily operation of said

business on an equal basis until April 1984. Subsequent to April 1984 plaintiff continued to participate in said business by managing the correspondence and bookkeeping aspects of said business until on or about

August 1, 1986.

7. On or about July 9, 1971 Michael Levey, father of defendant LaVey, gave the property known as 6114 California Street, San Francisco, California to Anton and Diane LaVey, his wife, by grant deed. The consideration for this gift by Michael Levey was that plaintiff and defendant

would pay any indebtedness previously incurred against the property by

Michael Levey. A true copy of said deed is attached as Exhibit #A and incorporated herein by this reference. Simultaneously plaintiff and defendant LaVey sought and obtained refinancing upon said property,

obtaining the loan as husband and wife. Plaintiff and defendant LaVey, who

had continuously resided at said property since April 1962, continued to

reside together at said property until April 30, 1984, when plaintiff left the

premises. Defendant LaVey continues to live at said property.

8. Between the dates of April 1962 and April 1984, while plaintiff and

defendant continued to live together, plaintiff was periodically subjected to

physical and verbal abuse by defendant LaVey.

9. Because of defendant's violent and abusive behavior, plaintiff left the

family residence in fear for her life on or about April 30, 1984. Plaintiff

sought and obtained restraining orders against defendant LaVey in San

Francisco Superior Court Case #825962. Said orders, which are effective

for one year from date of issuance, were renewed on October 21, 1985 and

October 29, 1986. Defendant has not stopped harassing and threatening

plaintiff despite the existence of said orders. Defendant has made both oral

and written threats against plaintiff between the dates of April 30, 1984 and

present.

10. On or about April 26, 1985 plaintiff and defendant LaVey entered

into a written agreement regarding the characterization of real and

personal property which they had accumulated during the 22 years while

living and working together, and regarding their intentions as to such real

and personal property. A true copy of said agreement, signed by the parties

thereto, is attached to this complaint as Exhibit #B and incorporated herein

by this reference.

11. Pursuant to the terms of the written agreement as heretofore

alleged, at Paragraph #9 of said agreement, plaintiff and defendant LaVey

were to share occupancy of the jointly-owned real property. Plaintiff and

defendant LaVey agreed that said real property would be remodeled to

provide separate access to the floors to be occupied by each party.

Defendant LaVey failed and refused to cooperate with the terms of the

agreement with respect to the remodeling, and dishonored all provisions

made in said agreement to ensure plaintiff's privacy.

12. As a result of defendant LaVey's refusal to permit construction of a

separate entrance to plaintiff's private quarters, and as a result of defendant

LaVey's constant intrusions upon plaintiff's agreed-upon portion of said

property without the permission or consent of plaintiff, plaintiff feared for

her personal safety and was thus rendered unable to reside at the

premises.

13. Since the date upon which plaintiff realized she would be unable to

occupy that portion of the property designated as her private quarters, she

has attempted to arrive at an equitable division of the property

characterized as jointly-owned. She has made repeated telephonic and

written requests of defendant LaVey to participate in a plan for dividing

said property. Plaintiff and defendant LaVey met together, with counsel, in

November 1987 for the stated purpose of effecting such division, but

defendant LaVey refused to consider all proposals made at that time. On or

about March 20, 1988 plaintiff wrote to defendant LaVey stating her desire

to divide the jointly-owned real and personal property by sale and giving

giving defendant LaVey 30 days within which to respond. Defendant LaVey

made no response to plaintiff's demand.

First Cause of Action

(for specific performance or damages based upon breach of express

contract)

14. Plaintiff realleges and hereby incorporates the allegations contained

in paragraphs #1-3 and #10-13 as though fully set forth.

15. On or about April 26, 1985 plaintiff and defendant LaVey entered

into a written agreement, hereinafter referred to as “agreement”, a copy of

which is attached hereto as Exhibit #B and incorporated herein by this

reference. The purpose of said agreement was to “memorialize” their 23-

year relationship and to “memorialize” the nature of the real and personal

property acquired by the parties during the 23 years of their relationship

and partnership. The agreement did not purport to effect an actual division

of said property, with the exception that the agreement contemplated an

equitable partition of the jointly-owned real property, to enable both

parties to continue to occupy said real property while continuing to operate

the family business, and to maintain joint possession and control of the

jointly-owned personal property.

16. Paragraph #4 of said agreement states that the property listed as

Attachment #C of the agreement, which attachment includes the California

Street property and residence, is property jointly owned and acquired by

the parties during their relationship and partnership. Said property is

hereafter referred to as “equitable property”.

17. As heretofore alleged, on or about August 1, 1986 defendant LaVey

breached the agreement to divide the real property by his refusal to

remodel the real property to create private quarters for plaintiff to occupy.

Such refusal by defendant LaVey rendered the written agreement worthless

to plaintiff.

18. Because of defendant LaVey's failure and refusal to act in

accordance with the terms of the agreement, defendant LaVey has breached

said agreement. Plaintiff has lost the use of her residence and has lost

possession and control of the jointly-owned personal property, all to her

actual damage in an amount to be determined.

19. Because of defendant LaVey's breach of the agreement to hold and

utilize property jointly with plaintiff, plaintiff has been rendered unable to

reside at the jointly-owned real property and has lost possession and

control of the jointly-owned personal property, all to her actual damage in

an amount to be determined.

20. Plaintiff has been forced to secure replacement housing at

substantial rent and to purchase household furniture and furnishings.

Having devoted herself to the development of the family business, plaintiff

was forced to enter the job market without references or resume in order to

support herself, all to her damage in an amount to be determined.

Second Cause of Action

(for specific performance or damages based upon breach of express agreement)

21. Plaintiff realleges and thereby incorporates herein the allegations contained in paragraphs #1-7 and paragraphs #10-13 of the within complaint.

22. In furtherance of the oral agreement, as alleged in paragraph #4, plaintiff and defendant LaVey lived together, raised children together, and founded and conducted all of the business endeavors of the Church of Satan together until April 1984.

23. In April 1984 defendant LaVey drove plaintiff from the family residence by force and threats of violence. Plaintiff continued to render her services and contribute her skills, efforts, and labor to the Church of Satan until August 1986.

24. During the 22 years that plaintiff and defendant LaVey lived together, they acquired as a result of their skills, efforts, labor, and earnings certain real and personal property, hereinafter referred to as "equitable property", consisting of the following:

(a) Real property and residence located at 6114 California Street, San Francisco, California, such real property being conveyed to them as husband and wife by grant deed on July 9, 1971.

(b) Furniture, furnishings, art objects, antiques, and personal effects

currently located at the above residence, such items listed specifically in the

written agreement executed between the parties attached to this complaint

as Exhibit #B and incorporated herein by this reference.

(c) Such other and further equitable property as may have been

accumulated between the parties through their efforts while living together

which is not now listed on any agreement between the parties but may be

discovered subsequently. Plaintiff will ask leave of the court to amend this

complaint to set forth the exact description and value of any such after-

discovered equitable property when such information has been discovered.

25. In April 1985 plaintiff and defendant LaVey entered into a written

agreement which memorializes the oral agreement under which they had

obtained property during cohabitation. This writing, the Hegarty-LaVey

agreement, is attached as Exhibit #B.

26. By terms of the agreement plaintiff and defendant LaVey were to

equally share access to the jointly-owned real property and to the jointly-

owned personal property.

27. Plaintiff has at all times performed each and every covenant and

condition by her to be performed as contemplated by the terms of the oral

agreement, subsequently memorialized in the written agreement.

28. Defendant LaVey has breached the oral agreement, as

memorialized in the written agreement, by failing and refusing to equitably

partition the family residence, thereby enabling plaintiff to reside therein

and to maintain her access to the jointly-owned personal property, all to

plaintiff's general damage in an amount to be determined.

29. Defendant LaVey has further breached the oral agreement, as

memorialized in the written agreement, by failing and refusing to respond

to plaintiff's written request that the real and personal property be divided

by sale and division of the proceeds, all to plaintiff's general damage in an

amount to be determined.

Third Cause of Action

(for damages for fraud and deceit)

30. Plaintiff realleges and incorporates herein the allegations contained

in paragraphs #1-3 and #10-13 as though fully set forth.

31. On or about April 26, 1985 defendant LaVey falsely and

fraudulently and with intent to deceive and defraud plaintiff, represented to

plaintiff by means of the written agreement attached hereto as Exhibit #B

that he would participate in remodeling the real property jointly owned by

the parties in order to provide plaintiff with exclusive access to and use of

the top floor of said property.

32. Said representations were false, and defendant knew them to be

false. In truth and in fact defendant LaVey never intended to relinquish any

portion of the real property to plaintiff for her exclusive use and access, nor

did defendant LaVey ever intend to refrain from intruding upon plaintiff in

her quiet enjoyment of her portion of the property.

33. Plaintiff believed and relied upon the said representations made by

defendant LaVey, and was thereby induced to refrain from requesting an

immediate division or sale of the property and to continue to make her

services available to defendant LaVey in the jointly-owned business.

34. Plaintiff did not discover the fraud and deceit practiced upon her

until the summer of 1986, when defendant LaVey specifically disavowed

any intention ever to divide the property as contemplated by the agreement

or to allow plaintiff to lease her portion of the premises to a third party.

Plaintiff could not with reasonable diligence have discovered said fraud and

deceit prior to the summer of 1986 because defendant LaVey continued to

assure plaintiff that the contemplated remodeling would be performed as

soon as a plan could be agreed upon and material and workers secured.

35. As a direct and proximate result of the fraudulent representations

of defendant LaVey to plaintiff, plaintiff has been damaged by having to

abandon the jointly-owned premises and to abandon, in addition, her

access to and enjoyment of the jointly-owned personal property, which

personal property remains situated in the jointly-owned premises. Plaintiff

has been forced to secure substitute lodging at substantially higher cost and

to obtain all furniture and furnishings for such lodging, all to her general

damage in an amount to be determined.

Fourth Cause of Action

(for rescission of agreement based on fraudulent misrepresentation)

36. Plaintiff realleges and incorporates herein the allegations contained

in paragraphs #30-35.

37. In truth and in fact the agreement entered into between plaintiff

and defendant LaVey is voidable as to plaintiff because of the material false

and fraudulent representations by defendant LaVey, as heretofore alleged.

38. Pursuant to the instrument and in reliance on defendant LaVey's representations, plaintiff continued to make her services available to the Church of Satan while remaining out of possession and control of the jointly-owned real and personal property. Defendant LaVey has had exclusive use, enjoyment, possession, and control of the jointly-owned real and personal property, all to plaintiff's general damage, in an amount to be determined.

39. Defendant LaVey made the representations for the purpose of inducing plaintiff to sign the agreement, and plaintiff would not have signed the agreement if defendant LaVey had not made the representations and if plaintiff had not believed the representations to be true.

40. Plaintiff has suffered injury as a result of the fraud by defendant LaVey and as a result of her signing the agreement as a result of that fraud.

41. Plaintiff has reasonable grounds to believe that, if left outstanding, the instrument may cause serious injury to her in that defendant will rely upon certain portions of the agreement to prevent an equitable division by sale of the jointly-owned real and personal property and division of the net proceeds of sale. The amount of damage that the instrument, if left

outstanding, may cause to plaintiff is as yet undetermined but is

estimated

at more than $300,000.

42. Plaintiff discovered that the representations were false on or about August 1, 1986. Subsequent to that date plaintiff has proposed modifications to the agreement which defendant LaVey has refused to consider. On or about March 20, 1988 plaintiff notified defendant LaVey in a letter, attached hereto as Exhibit #C and incorporated herein by this reference, that she elected to cancel the agreement and divide the jointly-owned real and personal property by sale.

43. Defendant LaVey failed and refused to respond to this letter within the time specified, and wholly refuses to restore plaintiff to joint possession and control of the jointly-owned real and personal property.

Fifth Cause of Action

(damages for intentional infliction of emotional distress - Civil Code §3294, 3333)

44. Plaintiff realleges and incorporates herein the allegations contained in paragraphs #1-3, #9, and #30-33.

45. On or about February 21, 1984 plaintiff sought and obtained psychiatric counseling for a mental impairment resulting from years of physical and emotional abuse at the hands of defendant LaVey. Such counseling continues at present.

46. On or about April 30, 1984 plaintiff was forced by defendant's

threats and violence to leave the family residence. Plaintiff sought and

obtained, in 1984, 1985, and 1986, restraining orders prohibiting defendant

LaVey from harassing or molesting her. Despite the existence of said

restraining orders, defendant LaVey continued to contact plaintiff with

threats of violence, both written and telephonic, until January 1988.

47. Defendant LaVey never intended to relinquish any portion of the

real property, as contemplated by the written agreement of April 1985, to

plaintiff for her exclusive use, access, and quiet enjoyment.

48. Defendant LaVey always intended to prevent plaintiff from

exercising her rights to possession and control of the jointly-owned real and

personal property.

49. Defendant LaVey never intended to permit plaintiff to exercise her

right to liquidate her share of the jointly-owned real and personal property.

50. Defendant LaVey's conduct was intentional, malicious, and done

for the purpose of causing plaintiff to suffer humiliation, mental anguish,

and emotional, physical, and economic distress. Defendant's conduct in

performing the acts heretofore alleged was done with knowledge that

plaintiff's emotional and physical distress would thereby increase, and was

done with a wanton and reckless disregard of the foreseeable consequences

to plaintiff.

51. As a direct and proximate result of the aforementioned acts,

plaintiff did suffer and continues to suffer humiliation, mental anguish, and

emotional, physical, and economic distress, and has been injured in mind

as follows: Plaintiff's anxiety and terror of defendant have forced her to

obtain ongoing psychiatric counseling, the cost of which is as yet

undetermined. Plaintiff is informed and believes and thereon alleges that

such counseling will be needed over a long term.

52. The aforementioned acts by defendant LaVey left plaintiff without

employment and ill-prepared to enter the marketplace. Although plaintiff

has obtained employment, her mental and emotional condition precludes

her from pursuing a career or from working full-time.

Sixth Cause of Action

(dissolution of partnership, an accounting, and a receivership)

53. Plaintiff realleges and incorporates herein the allegations contained

in paragraphs #1-3 and 6 as though set forth in full.

54. On or about April 1965 at San Francisco, California plaintiff and

defendant entered into an oral agreement of partnership, to wit: that in

exchange for plaintiff's participation with defendant in the founding of the

Church of Satan, as well as her subsequent assumption of front-office responsibilities (including record-keeping, correspondence, and public relations), plaintiff would receive fair monetary remuneration for her labor.

55. Said Church was indeed founded by defendant and plaintiff on or about April 1965 at San Francisco, California.

56. On or about April 1965 plaintiff began performing her duties, described above, as office manager of the Church. Plaintiff faithfully executed these responsibilities from the Church's inception in 1965 until February 1984, when threats and violence directed towards her by defendant LaVey made it impossible for them to work together and plaintiff was forced to abandon her control of the enterprise to defendant LaVey, who currently retains sole control of the business, including exclusive control over access to financial records and assets. Plaintiff continued to make her services as bookkeeper and correspondent available to defendant

LaVey and the business until April 1986, at which time, upon request of defendant LaVey, plaintiff trained a person of defendant LaVey's choosing to perform the above-described tasks.

57. On or about April 16, 1986 defendant took exclusive possession and

control of the business and has since had for his individual use and benefit

large sums of money from the receipts of the partnership business

(including royalties), exceeding his rightful share, and has refused to

account to plaintiff for the same. Plaintiff is informed and believes, and on

such information and belief alleges, that the sum wrongfully taken by

defendant, and the amount due the partnership, is at least $300,000.

58. The property and accounts of the partnership are in danger of being

lost, removed, or materially injured in that plaintiff has been excluded from

partnership business and partnership funds have been misappropriated,

and it is necessary that a receiver be appointed to take possession of all

property and accounts of the partnership to receive accounts payable, pay

current debts, and wind up the business of the partnership.

Seventh Cause of Action

(partition of real property)

59. Plaintiff realleges and incorporates herein the allegations contained

in paragraphs #1-3 and 7 as though fully set forth.

60. The real property which is the subject of this action is located in the

City and County of San Francisco, at 6114 California Street, and is legally

described in the deed attached hereto as Exhibit A.

61. Plaintiff is the owner of a full interest in joint tenancy of said real property.

62. Defendant LaVey owns an interest identical to that of plaintiff, which interest plaintiff reasonably believes will be materially affected by this action.

63. Partition is hereby sought of the interests in the real property of plaintiff and of defendant LaVey.

64. Plaintiff is informed and believes and thereon alleges that a partition by sale of the real property, rather than physical division thereof, would be more equitable to the parties.

65. Partition of the real property and interests therein is in the best interests of both parties hereto in that, as heretofore alleged, they are unable to share equally in the benefits of ownership and plaintiff's interest in the real property has therefore been impaired.

66. The prosecution by plaintiff of this participation action is for the common benefit of plaintiff and defendant LaVey. Plaintiff has incurred and is continuing to incur reasonable attorney's fees in the prosecution of this action.

Eighth Cause of Action

(declaratory relief)

67. Plaintiff realleges and incorporates herein the allegations

contained

in paragraphs #1-66 as though set forth in full.

68. An actual controversy has arisen between plaintiff and defendants,

and each of them, relating to the legal rights, duties, and obligations of said

parties, to wit:

A. Plaintiff contends:

(1) As a result of the oral and written agreements between

plaintiff and defendant LaVey, plaintiff is the owner of one-half of all the

aforementioned property as joint tenant with defendant LaVey.

(2) All of said equitable property was acquired while the

parties were living in the State of California, and is located in this state, and

should be treated as would community property if there were a valid

marriage entered into between plaintiff and defendant LaVey. Not to

enforce plaintiff's rights in this regard would constitute a denial of due

process and equal protection of the law under the United States and

California Constitutions.

(3) Defendant LaVey is estopped from denying the validity or

effectiveness of said agreements by reason of:

(a) Defendant had the benefit of plaintiff's services as

caretaker and parent to his children for 23 years.

(b) Defendant had the benefit of plaintiff's equal

participation with the business known as the Church of Satan, including her

services as writer, editor, public relations person, correspondent,

membership tabulator, bookkeeper, secretary, treasurer, and receptionist,

which promoted the goodwill and success of such business.

(c) Defendant executed the written agreement of April 26,

1985 acknowledging his indebtedness to plaintiff for her services and

further acknowledging that all property, both real and personal, as

described in Attachment #C to said agreement was to be considered

property owned jointly by plaintiff and defendant LaVey.

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(d) Plaintiff has suffered and continues to suffer

irreparable financial loss by reason of being denied access to the jointly-

owned property for purposes of use or sale.

(4) In the alternative, should this court not enforce the said

agreements, plaintiff, by reason of the facts heretofore alleged, has suffered

damages in excess of $500,000. The exact amount of said damages has not

been presently ascertained by plaintiff, who will ask leave of the court to

amend this complaint to insert the exact amount upon ascertainment of

same or according to proof.

69. No adequate remedy, other than herein prayed for, exists by which

the rights of the parties hereto may be determined.

70. Plaintiff desires a judicial determination of the rights, duties,

obligations, and interests of the parties and a further determination of the

validity of the agreement of the parties.

Wherefore plaintiff prays for relief as follows:

1. Under the First Cause of Action:

(a) For actual and special damages according to proof.

2. Under the Second Cause of Action:

(a) For enforcement of the agreement of the parties as regards

division of the property.

(b) For actual and special damages according to proof.

(c) For attorney's fees and costs incurred herein.

3. Under the Third Cause of Action:

(a) For actual and special damages according to proof.

(b) For exemplary damages.

(c) For costs of suit.

4. Under the Fourth Cause of Action:

(a) For rescission of the agreement of the parties.

(b) For equitable division of the jointly-owned property by sale and

division of the proceeds.

5. Under the Fifth Cause of Action:

(a) For actual and special damages according to proof.

(b) For exemplary damages.

6. Under the Sixth Cause of Action:

(a) That the partnership be dissolved.

(b) That an account be taken of all accounts and property of the

partnership, that the account be settled between plaintiff and defendant,

and that plaintiff have judgment against defendant for any and all sums

that may be found due and owing to plaintiff.

(c) That a receiver be appointed, with the usual powers and duties,

to take possession of the property and assets of the partnership, to wind up

the affairs of the partnership, and to have custody of the accounts and

property of the partnership pending their final distribution to the partners.

(d) For damages against defendant in an amount to be determined.

(e) That the property of the partnership be sold and the

partnership debts and liabilities be paid off and the surplus, if any, be

divided between the plaintiff and defendant according to their respective

interests.

(f) That pending final settlement of all partnership affairs

defendant be enjoined from disposing of the partnership credits, debts, or

moneys, or receiving moneys or other property or effects of said

partnership, or from entering into any new transactions in the name of or

on behalf of the partnership.

(g) For costs of this action.

(h) For such other and further relief as the court may deem proper.

7. Under the Seventh Cause of Action:

(a) For partition of the real property according to the respective rights of the parties.

(b) For division of the real property by sale and for division of the proceeds of sale according to the respective rights of the parties.

(c) For reasonable attorney's fees incurred by plaintiff in prosecuting this action for the common benefit of the parties.

(d) For all costs of suit.

8. Under the Eighth Cause of Action:

(a) For a determination of the validity of the agreement of the parties.

(b) For a judicial determination of the rights, duties, obligations, and interests of the parties.

9. Under all causes of action, for such other and further relief as the court may deem just and proper.

Dated December 7, 1988

/s/ Catherine Fancher Campbell

/s/ Elizabeth Benford

Attorneys for plaintiff Diane Hegarty

Verification

I am the plaintiff in the within action. I have reviewed the First Amended Complaint for Breach of Express Contract, Specific Performance,

Fraud and Deceit, Rescission, Intentional Infliction of Emotional Distress,

Partition, and Declaratory Relief, and the same is true of my own

knowledge except those matters therein alleged upon information and

belief and, as to those matters, I believe them to be true.

I declare under penalty of perjury that the foregoing is true and correct.

Executed this 7th day of December 1988 at San Francisco, California.

/s/ Diane Hegarty

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Appendix 154: Answer to First Amended Complaint

- by Anton LaVey

June 1, 1989

Superior Court of the State of California

City and County of San Francisco

Number 891863

Diane Hegarty, Plaintiff

vs.

Anton LaVey, Defendant

Verified answer to verified first amended complaint;

cross-complaint of Anton LaVey

Comes now defendant Anton LaVey, hereinafter referred to as

defendant, who answers the allegations of the verified complaint on file

herein as follows:

1. Defendant denies, specifically and generally, each and every

allegation contained in paragraphs 1, 4, 6, 8, 12, 17, 18, 19, 20, 22, 23, 24,

25, 27, 28, 29, 31, 32, 33, 34, 35, 47, 48, 49, 50, 51, 52, 54, 55, 56, 57, 58, 61,

62, 64, 65, 66.

2. Defendant denies that plaintiff is the co-owner with defendant of any

real and personal property. Defendant admits the remaining allegations or

paragraph #2 of the complaint.

3. Defendant lacks sufficient information or belief to be able to admit

or deny the allegations of paragraph #3, and lacking such information or

belief defendant denies them.

4. Defendant admits that plaintiff and defendant began to live together

in April 1962, that they held themselves out publicly as husband and wife,

that they filed joint federal and state income-tax returns, and that on

November 19, 1963 plaintiff gave birth to a daughter fathered by defendant

and surnamed LaVey according to defendant's express wishes. Defendant

denies that any of this conduct was done pursuant to an oral agreement.

5. Defendant denies that plaintiff and defendant formed a partnership

on or about April 30, 1966 and took steps to form a nonprofit corporation.

Defendant denies that plaintiff and defendant participated equally in

promoting and operating said business or that plaintiff continued to

participate in said business subsequent to April 1984.

6. Defendant admits the allegation that a true copy of the grant deed executed by defendant's father is attached as Exhibit #A to the complaint.

Defendant denies that defendant's father gave the property known as 6114 California Street, San Francisco, California to Anton and Diane LaVey, his wife. Defendant denies that plaintiff is his wife. Defendant admits that defendant sought and obtained refinancing upon said property, and that he did so under the name of defendant and of plaintiff, whom he described as husband and wife. Defendant denies that plaintiff provided any consideration for the gift of said property. Defendant admits each and every remaining allegation of paragraph #7 of the complaint.

7. Defendant denies the allegation that plaintiff left the family residence in fear for her life. Defendant denies the allegation that defendant's behavior was violent or abusive. Defendant denies that he harassed or threatened plaintiff, or has made oral or written threats against plaintiff between April 30, 1984 and present. Defendant admits each and every remaining allegation of paragraph #9 of the complaint.

9. [#8 omitted] Defendant admits that a true copy of an agreement signed by defendant and plaintiff on or about April 26, 1985 is attached to

the complaint as Exhibit #B. Defendant admits the allegation that Exhibit

#B contains an agreement regarding their intentions as to certain real and

personal property. Defendant denies each and every remaining allegation of

paragraph #10.

10. Defendant denies the allegation that defendant failed and refused to

cooperate with the terms of the agreement with respect to the remodeling

of the real property referred to in paragraph #7 of the complaint. Defendant

denies the allegation that defendant dishonored all provisions made in said

agreement to ensure the privacy of plaintiff.

12. [#11 omitted] Defendant denies the allegation that plaintiff realized

she would be unable to occupy the portion of the property designated as her

private quarters. Defendant denies that plaintiff has attempted to arrive at

an equitable division of the property characterized as jointly-owned.

13. Defendant denies that the purpose of the agreement entered into by

defendant and plaintiff was to “memorialize” their 23-year relationship.

Defendant denies that the purpose of the agreement was to “memorialize”

the nature of any real or personal property. Defendant denies that plaintiff

acquired any real or personal property during the 23 years of relationship

between the parties. Defendant denies the allegation that the agreement

contemplated an equitable partition of any property or to enable both

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parties to continue to operate a business or to maintain joint possession

and control of any property.

14. Defendant denies the property listed in Attachment #C of the

agreement is jointly owned.

15. Defendant denies that the property to which plaintiff and defendant

were to share equal access under the terms of the agreement was jointly

owned.

16. Defendant lacks sufficient information or belief to enable him to

admit or deny the allegations of paragraph #45, and on that basis denies

each and every allegation contained therein.

17. Defendant denies that plaintiff was forced by defendant's threats

and violence to leave the family residence on or about April 30, 1984.

Defendant denies that he contacted plaintiff with threats of violence, either

written or telephonic, until January 1988.

As and for separate, affirmative defenses to the first cause of action,

defendant alleges the following:

1. The complaint fails to state facts sufficient to constitute a cause of

action for breach of contract.

2. No contract was formed because defendant's consent was obtained by fraud.

3. No contract was formed because defendant's consent was obtained by undue influence.

4. No contract was formed because defendant's performance was unsupported by consideration.

5. No contract was formed because defendant's consent was obtained by oppression.

6. The contract is unenforceable because defendant's consent was the result of a mistake of law.

7. The contract is unenforceable because defendant's consent was the result of a mistake, not caused by the neglect of a legal duty, as to a material

fact.

8. Relief is barred under the doctrine of waiver.

9. Relief is barred under the doctrine of laches.

10. Relief is barred under the doctrine of unclean hands.

11. Relief is barred under the doctrine of estoppel.

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As and for separate, affirmative defenses to the second cause of action, defendant alleges the following:

1. The complaint fails to state facts sufficient to constitute a cause of action.

2. Relief is barred by the statute of limitations applicable to oral

contracts.

As and for separate, affirmative defenses to the third cause of action, defendant alleges the following:

1. The complaint fails to state facts sufficient to state a cause of action for fraud or deceit.

2. The action is barred under the doctrine of laches.

3. The action is barred under the doctrine of unclean hands.

As and for separate, affirmative defenses to the fifth cause of action, defendant alleges the following:

1. The complaint fails to state facts sufficient to constitute a cause of action for emotional distress.

2. The action is barred by the statute of limitations.

3. The action is barred under the doctrine of laches.

4. The action is barred under the doctrine of estoppel.

5. Plaintiff consented to the conduct complained of.

As and for separate, affirmative defenses to the sixth cause of action, defendant alleges the following:

1. The complaint fails to state facts sufficient to constitute a cause of action.

2. The action is barred by the statute of limitations applicable to accounting actions.

3. The action is barred under the doctrine of estoppel.

4. The action is barred under the doctrine of laches.

As and for separate, affirmative defenses to the seventh cause of action,

defendant alleges the following:

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1. Plaintiff waived the right to partition.

2. Defendant is entitled to an offset in an amount equal to the value of

plaintiff's interest due to plaintiff's failure to contribute any funds to the

retirement of the debt on the real property as to which plaintiff seeks

partition.

Dated June 1, 1989

/s/ Owen Mayer

Attorney for defendant Anton LaVey

Verification

I, Anton LaVey, declare:

1. I am a named defendant in the above-entitled action.

2. I have read the Verified Answer to the Verified First Amended

Complaint filed by plaintiff Diane Hegarty, and the same is true of my own

knowledge except as to those matters stated on information and belief; and

as to those matters I believe them to be true.

I declare under penalty of perjury under the laws of the State of

California that the foregoing is true and correct.

Executed on June 1, 1989 at San Francisco, California.

/s/ Anton S. LaVey

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Appendix 155: Superior Court Order

September 27, 1991

Superior Court of the State of California

City and County of San Francisco

Number 891863

Diane Hegarty, Plaintiff

v.

Anton LaVey, Defendant

Order denying defendant's motions to set aside default

and for new trial, and explanation of decision

Defendant's motions for new trial and to set aside default judgment must be denied.

1. Entry of default - Order of July 7, 1990.

The entry of default was made by the court as a result of defendant's failure to participate in reasonable discovery. The order sanctioned defendant for misconduct and not because he had neglected to answer and

appear in the action.

The motion under §473 of the Code of Civil Procedure patently lacks merit because:

a. It is not timely. The law requires that the application to set aside default must be made within six months after the order was taken. Over

eleven months elapsed before defendant took any action. This alone is sufficient to deny his application.

b. Defendant's application is not accompanied by any pleading.

Obviously defendant would have a difficult time alleging he has a

meritorious defense when his pleading has been stricken by the court for

his unmeritorious conduct.

c. There has been no excusable neglect, mistake, or surprise on the part

of anyone. A complete examination of the file, as well as all of the

documents produced in this proceeding reveal that defendant was fully

apprised of everything that occurred.

d. Defendant's attorney did not abandon him on the eve of trial.

Defendant signed a substitution of attorney on December 12, 1989.

Thereafter defendant received notices but did not hire an attorney until

August 14, 1991. Significantly, when defendant received notice of this

court's order of August 5, 1991, there apparently was no problem in finding

a competent, enthusiastic attorney who managed to have his motions on

file six days after being hired.

Furthermore there is no sworn affidavit from the former attorney, Mr.

Mayer, as required by §473 of the Code of Civil Procedure. In such affidavit

the attorney is required to attest that **he** caused the defendant's default

through inadvertence, surprise, or neglect. Mr. Own Mayer is listed in

the

1991 directory of San Francisco lawyers at 44 Montgomery Street. He is

likewise listed in the San Francisco telephone book at page 441. There can

therefore be no contention that he is unavailable.

The court specifically finds that the default did not result from the

supposed mistake, inadvertence, or surprise of Mr. Mayer.

e. Defendant's medical condition: Defendant's supposed poor health

does not qualify as an excusable neglect. He has provided no medical

records or declarations of medical doctors regarding the state of his health

for the period prior to May 12, 1990, when he refused to submit to a

deposition. In fact the medical records and declarations provided by the

defendant show that he could have been deposed during this time.

His records show that he was admitted to Children's Hospital

emergency room on May 12, 1990 and was diagnosed with **mild** congestive

heart failure; that his last EKG was in 1981; and that since that time

defendant "did relatively well, with symptoms occurring in the last week to

ten days". He attributes his high blood pressure to "white coat

hypertension" in that his pressures would be 140 systolic at home at 180 in

the doctor's office. At Children's he was prescribed reduced activity, heart

diet, and follow-up checkups. No hypertensive medications had been

prescribed for many years.

On June 22, 1990 defendant was admitted to San Francisco General

Hospital with similar symptoms and was diagnosed with congestive heart

failure, not cardiac arrest. The hospital records state that defendant "was in

his usual state of health until three weeks ago" and that "**he is resistant**

t o m o s t e f f o r t s b y p h y s i c i a n s t o i n i t i a t e m e d i c a l

therapy" (emphasis added).

Defendant has provided no other medical records, but has produced a

prescription per request of his secretary dated August 20, 1991 for

defendant to avoid "unnecessary stress".

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This court does not feel that this litigation can be avoided as an

unnecessary stress. Aside from this self-serving declaration, defendant has

provided nothing regarding his medical condition after July 3, 1990. Of

interest, however, is a declaration stating that defendant was "on location

for a video shoot sometime between November 1989 and September 1991,

and that he 'delivered a flawless performance even when stricken with the

flu'".

This court therefore finds that the defendant's health was not the cause

of his failure to attend to his legal business.

2. Intrinsic fraud or mistake which prevented defendant from participating in the court proceedings.

Defendant urges that there was some sort of "secret" agreement regarding his deposition which prevented him from participating in the court proceedings. However he admits in his declaration that he received notices after the substitution of attorneys was filed in December 1989, but that he turned over the entire responsibility of the lawsuit to Blanche Barton, his secretary. Barton states in her declaration that she had "no knowledge of deadlines"; however she corresponded with plaintiff's attorney regarding the notices of defendant's deposition and the notice of entry of default. Barton even sent $20 in payment of the $956 sanctions which defendant was apprised of in the notice of entry of default. At this point defendant had six months to move to set aside the default, and judgment on the default was not entered for another year.

Barton also states that she continued to receive mail directed to defendant in 1990 and 1991. Upon receipt of the notice of entry of judgment, she "promptly" obtained counsel.

For the first time defendant and his secretary state in their declarations problems with mailbox vandalism. In all of the documents between the

parties over the past two years, there was no mention of this problem. In

fact, if there were such problems, defendant's daughter could not

reasonably rely upon the fact that she received no correspondence from the

plaintiff's attorney in response to her letter of August 30, 1990 regarding a

conservatorship. It was certainly not plaintiff's responsibility to monitor

defendant's mailbox.

Defendant declares that he sent a letter to a judge on April 23, 1990,

but he does not say what judge or provide a copy of the letter as an exhibit.

Of particular interest is a letter dated June 6, 1990 from Barton to

plaintiff's attorney. This letter made reference to plaintiff's demands and

the subject property agreement, and proposed an alternate settlement plan.

This letter also threatens plaintiff with action by "blind zealots" of

defendant's church should she persist with her lawsuit.

Thus defendant's contention that there was intrinsic fraud which

prevented him from participating in this lawsuit plainly has no merit. He

says: "I avoided any involvement with the pending lawsuit, assuming that it

would be postponed until I was able to recover enough to submit to court

proceedings, and that if anything happened I would be treated fairly."

3. The August 5, 1991 prove-up hearing:

Notices of all proceedings were served on defendant by mail. He now asserts, however, that he should have been personally served with a statement of damages pursuant to §425.11 of the Code of Civil Procedure.

§425.11 requires such a statement of damages, before a default judgment may be taken, in a personal injury or wrongful death action. Plaintiff's action is primarily for breach of contract, specific performance, fraud and deceit, rescission, partition, declaratory relief, and emotional distress. The judgment of August 5, 1991 did not award any damages for emotional distress. Thus this court finds that the plaintiff's cause of action for emotional distress is incidental. Where an emotional distress claim is incidental to the case, it will not be considered "an action to recover damages for personal injury". (Cf. *Schwab v. Rondel Homes, Inc*., 53 Cal.3d 428, 432 (2a).)

Therefore the defendant was not entitled to personal service of a statement of damages. This is not the ordinary case where a defendant has merely failed or neglected to answer a complaint. Here the defendant not only answered, but he filed his own cross-complaint. There is therefore no reason to give him "one last clear chance" to respond inasmuch as it has

already been determined that he is not entitled to any further privileges

because of his own misconduct. Like the court of appeal in *Beeman v.*

Burling, 216 Cal.App.3d 1586, 1594, this trial court can see no reason to

require service of a statement of damages on a person who has already

appeared in the case and who has been found guilty of disregarding the

procedure of the court and the duties of a diligent, good-faith litigant.

Finally no irregularity can be found in the default or the trial

proceedings. However, even if there were something procedurally wrong

with the manner in which the August 5th judgment were entered, the

defendant has forfeited his right to appear and defend. His answer has been

stricken, and his default was entered long ago. Thus, even if the court were

to set aside the August 5th judgment, nothing beneficial to the defendant

would accrue. All the court can do is order the plaintiff to send out another

notice of time and place of trial and then proceed with the testimony all

over again. Defendant would have no right to participate in that trial. It

would be a waste of time.

4. The prayer and body of the complaint:

Although not addressed in defendant's moving papers, it appears that

the only relevant issue in this case is the fact that the prayer of plaintiff's

first amended complaint did not specifically quantify damages. (§425.10(b),

Code Civ. Proc.)

The first amended complaint did specify amounts in the body of the

complaint in the 4th, 6th, and 8th causes of action, but defendant's

demurrer was sustained as to the 4th and 8th causes of action. Defendant

subsequently answered. The court must now determine if the monetary

amount in the judgment awarded to plaintiff is limited to $300,000 as

specifically stated in the 6th cause of action.

In *Becker v. S.P.V. Construction Co.* , 27 Cal.3d 489, 494 the Supreme

Court had before it a case involving breach of a construction contract. The

defendants failed to respond to the complaint, and a default judgment was

entered. Over eight months after entry of the judgment, the defendants

moved to vacate the judgment on the ground that it exceeded the court's

jurisdiction under §580 of the Code of Civil Procedure. The motion was

granted by the trial court. The Supreme Court, in remanding the case with

instructions, pointed out that the motion was not timely under §473 of the

Code of Civil Procedure; however that a collateral attack was appropriate if

the trial court actually had no power to enter a default judgment other than

in conformity with §580. The prayer in the *Becker* case requested

compensatory damages in an amount in excess of $20,000 and punitive

damages of $100,000. The body of the complaint was for $20,000

compensatory damages. The Supreme Court concluded that the trial court

exceeded its authority by entering a judgment for $26,457 and ordered it to

modify the judgment by striking the award of damages in excess of

$20,000.

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In *Greenup v. Rodman*, 42 Cal.3d 822, 829, 830 the Supreme Court

had before it a case similar to the instant case. In *Greenup* the defendant's

answer was stricken as a sanction for discovery abuses in a dispute

involving a minority shareholder's complaint. In the prayer of the

complaint, plaintiff requested $100,000 in exemplary and punitive

damages and other damages "in a sum that exceeds the jurisdictional

requirements" of the superior court. The Court of Appeal held that the

default for discovery violations exempted the case from the limit on

damages on default judgments. The Supreme Court reversed, declaring that

a default judgment exceeding the demand must be reduced to conform to

the limitations specified in §580 of the Code of Civil Procedure.

It is to be noted, however, that the present case differs in many

respects

from the above Supreme Court decisions. In the first place plaintiff's

attorney did serve on defendant a statement of damages. Secondly the

complaint here is specific about the other relief demanded. Plaintiff wants

her share of a residence and a business, and that is exactly what this court

has ordered except for $47,000 for rents, $30,000 for attorney's fees, and

$175,000 punitive damages.

Also of interest here is the case of *Mikail v. Sauerwald*, 227 Cal.App.3d

1090. This was an action for personal injuries wherein the defendant

answered, but her answer was stricken because of discovery misdeeds. A

default judgment was entered for $250,000, but upon defendant's motion

it was reduced to $25,000. Since it was a personal injury case, the trial

court and the Court of Appeal felt that a statement of damages had to be

personally served on the defendant. The statement was in fact served on

defendant's attorney. The Supreme Court granted review in *Mikail*; on

August 8th of this year, however, it was dismissed as having improvidently

been granted pursuant to Rule 29.4 and was remanded to the Court of

Appeal. On September 5, 1991 the Court of Appeal readmitted the case to

the trial court **with instructions to reinstate the plaintiff's original**

judgment.

In light of the above discussion, there appears to be some ambiguity in

the decisional law where there is only a monetary judgment. In the present

case, however, we need not be overly concerned about the actual money,

except for the amount of the attorney's fees. The amount of punitive

damages is appropriate because it does not exceed more than three times

the actual damages. Defendant cannot in any manner content that he did

not have actual notice of what plaintiff was demanding. She filed a

complaint and an amended complaint to which defendant responded. He

was well aware of what was at stake from the outset of this litigation. He

was given notice of the prove-up hearing. Yet in spite of having two months

to obtain counsel, no one - not defendant, his personal secretary, nor his

daughter Karla - appeared for that hearing.

Accordingly this court finds that plaintiff's judgment is valid and

should not be set aside, except that there should be a hearing on the

amount of attorney's fees awarded to plaintiff's attorney.

Finally, for future reference and possible review by the Court of Appeal,

this court specifically finds that defendant's conduct has been calculated

and designed to prevent plaintiff from obtaining her rights to the jointly-

owned real and personal property. He has disobeyed a court order and has

suffered the consequences. He now seeks relief from the very court for

which he has shown contempt in the past. The August 5, 1991 judgment has

caused him to change his mind about the court system, but it does not

appear that the law requires this court to help him at his late awakening.

Order:

Defendant's motions for new trial and to set aside default and default

judgment are denied. Plaintiff on motion is entitled to an award of

reasonable attorney's fees for services performed during the litigation,

including resisting the present proceeding.

Dated: September 27, 1991

/s/ Ollie Marie-Victoire

Judge of the Superior Court

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Appendix 156: Church of Satan Articles of Incorporation

Filed in the Office of the Secretary of State of the State of California,

September 20, 1971

Edmund J. Brown, Jr., Secretary of State

Articles of Incorporation

of

Church of Satan, Inc., A Corporation Sole

First: The name of the corporation is Church of Satan, Inc., a corporation sole.

Second: The undersigned officer is duly authorized by the rules, regulations, tenets, discipline, doctrine, and protocol of the Church of Satan to take such action.

Third: The purposes for which this corporation is formed are:

a. The specific and primary purpose is to administer and manage the affairs, property, temporalities, and grottos of the Church of Satan.

b. The general purposes and powers are:

1. To sue and be sued and defend in all courts and places, in all matters and proceedings whatever.

2. To contract in the same manner and to the same extent as a natural person, for the purposes of this trust.

3. To borrow money and give promissory notes therefor, and secure the payment thereof by mortgage or other lien on property, real or personal.

4. To buy, sell, lease, mortgage, or otherwise hypothecate real and personal property in the same manner that a natural person may, without the order of any court.

5. To receive bequests and devises for its own use or in trusts to the same extent as natural persons may, subject, however, to the laws regulating the transfer of property by will.

6. To appoint attorneys in fact.

7. Generally to have and exercise all other rights and powers

now conferred or which may hereafter be conferred on such corporations

by the laws of California.

8. Notwithstanding any of the above statements of purpose

and powers, this corporation shall not, except to an insubstantial degree,

engage in any activities or exercise any powers that are not in furtherance

of the primary purpose of this corporation.

Fourth: This corporation is organized as a corporation sole pursuant to

the provisions of Part 2 of Division 2 of Title 1 of the Corporation Code of

the State of California.

Fifth: The city and county in this State where the principal office for the

transaction of the business of this corporation is located in the City and

County of San Francisco.

Sixth: The manner in which a vacancy occurring in the office of the

High Priest is required by the rules, regulations, tenets, discipline, doctrine,

and protocol of the Church of Satan to be filled is as follows:

The High Priestess shall ascend to the office of the High Priest, but

should the High Priestess be unable to serve for any reason whatsoever,

then said office shall be assumed by the Grand Master of the Temple -

Magister Templi Rex. Should the Grand Master of the Temple be unable to

serve for any reason whatsoever, then said office of the High Priest shall be

assumed by such person as shall be chosen by the Council of the Trapezoid,

which Council shall be composed of not less than nine (9) persons to be

appointed and removed by the High Priest, Anton Szandor LaVey, from

time to time, as he may deem necessary and proper in the administration

and management of the said Church of Satan.

Seventh: This corporation shall have perpetual existence and continuity

of existence, notwithstanding any vacancy in the incumbency hereof.

During the period of any such vacancy, the corporation shall have the same

capacity and right to receive and take any gift, bequest, devise, or

conveyance of property, either as grantee for its own use, or as trustee, and

to be or be made the beneficiary of a trust as though there were no vacancy.

No agency created by the corporation by a written instrument, in which

express terms provides that the agency thereby created shall not be

terminated by a vacancy in the incumbency of the corporation, is

terminated by or affected by the death of the incumbent or by any vacancy

in the incumbency, however caused.

Eighth: The property of this corporation is irrevocably dedicated to

charitable and religious purposes and no part of the net income or assets of

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this organization shall ever inure to the benefit of any director, officer, or

member thereof or to the benefit of any private persons. Upon dissolution

or winding up of the corporation, its assets, remaining after payment, or

provision for payment, of all debts and liabilities of this corporation shall be

distributed to a nonprofit fund, foundation, or corporation which is

organized and operated exclusively for charitable and religious purposes,

and which has established its tax-exempt status under Section 501(c)(3) of

the Internal Revenue Code.

If this corporation holds any assets in trust, or the corporation is

formed for charitable and religious purposes, such assets shall be disposed

of in such manner as may be directed by decree of the Superior Court of the

county in which the corporation has its principal office, to wit, within the

city and country of San Francisco, upon petition therefor by the Attorney

General or by any person concerned in the liquidation in any proceeding to

which the Attorney General is a party.

Ninth: Any judge of the Superior Court in the county in which this

corporation has its principal office shall at all times have access to the

books of this corporation.

Tenth: The corporation may establish one or more common trust funds

for the purpose of furnishing investments to it or to any duly organized

grotto as may be established from time to time by the High Priest of said

Church of Satan and/or such duly organized and existing grotto.

Eleventh:

a. The chief officer of this corporation may at any time amend these

Articles of Incorporation, changing its name, the term of its existence, its

territorial jurisdiction, or the manner of filling any vacancy in the office

hereof, and may be amended Articles of Incorporation make provision for

any act or thing for which provision is authorized in original Articles of

Incorporation of corporation sole.

b. The chief officer of this corporation shall sign and verify a statement

setting forth the provisions of the amendment and stating that it has been

duly authorized by the Church of Satan.

c. The amendment shall be submitted to the Secretary of State for filing

in his office.

d. A copy of the amendment, certified by the Secretary of State and

bearing the endorsement of the date of filing in his office, shall be filed in

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the office of the county clerk of the county in which the corporation has its

principal office, and in each county in which it holds real property.

Dated 15 April 1971

/s/ Anton Szandor LaVey

* * *

I, Anton Szandor LaVey, declare that I am the High Priest of the

Church of Satan; that I have been duly authorized by the rules, regulations,

tenets, discipline, doctrine, and protocol of said Church of Satan to organize

the foregoing corporation; that I have read and signed the foregoing

Articles of Incorporation, and know of my own knowledge that they comply

with said rules, regulations, tenets, discipline, doctrine, and protocol; and

that they are true and correct.

I declare under penalty of perjury that the foregoing is true and correct.

Executed on 15 April 1971 at the City and Country of San Francisco,

State of California.

/s/ Anton Szandor LaVey

Appendix 157: LaVey Bankruptcy

Creditors Meeting Transcript

United States Bankruptcy Court

Northern District of California

Bankruptcy Petition of Anton LaVey

Transcript of Creditors' Meeting

December 10, 1991

United States Trustee (UST): Call for the case of Anton LaVey, case #91-34251. Counsel, can you identify yourself, please?

Scott Bassin (SB): Scott Bassin, representing the debtor.

UST:

I'm sorry?

SB:

Scott Bassin.

Anton LaVey (AL): Anton LaVey.

UST:

Okay, Mr. LaVey, can you stand and raise your right hand so I can swear you in? Do you swear the testimony you are about to give is the truth under penalty of perjury and the best of your knowledge?

AL:

I do.

UST:

If you can state your full name and address for the record.

AL:

Anton Szandor LaVey, 6114 California Street, San Francisco, California.

UST:

Are you presently residing at that address?

AL:

That's correct.

UST:

Counsel, do you have an opening statement at this time?

SB:

Um, just a short one. Um, the, uh, primary creditor is Diane Hegarty. I believe she's in court here today. We're hoping to, uh, get together with her and counsel and try and, uh, work together on formulating a plan.

UST:

Mr. LaVey, you show, um, one piece of real property, that California Street in your residence, and you show a half-interest. Who is the other half-interest holder?

AL:

The other half-interest is Diane Hegarty.

UST:

Okay, and you're currently in a lawsuit?

AL:

Yes, we are.

UST:

Can you give me the circumstances of this lawsuit and the status?

AL:

Um, I imagine the best explanation would be that this lawsuit has been settled and, uh, the judgment has been awarded.

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SB:

There was a judgment awarded in this case, um, the time to appeal had not expired, um, uh, that's basically where things were when the bankruptcy was filed.

UST:

Okay, do you have intention of appealing?

AL:

Uh, no, because of defense of necessity.

SB:

We're hoping to resolve it here.

UST:

Okay. And is the California Street property, is that presently insured?

AL:

Uh, yes, it is.

UST:

Okay, we'll need proof of insurance on that property.

AL:

Yes.

UST:

And you've listed all the property that you have an interest on the schedule?

AL:

That's correct.

UST:

You have all the property. Do you have any other source of income?

AL:

Uh, none other than what's listed.

UST:

Okay, you show royalties from books that you've written. And do you collect royalties on a monthly basis on that?

AL:

Uh, biyearly.

UST:

Yearly? And you also have listed a '67 Jaguar. Whose possession is that Jaguar in?

AL:

Um, Ms. Hegarty's.

UST:

So you have no interest in that?

AL:

Not any more.

UST:

Are you current with your tax filings?

AL:

Yes.

UST:

And you show no monies owing any tax [inaudible]. Is that correct?

AL:

None.

UST:

And you are current with the mortgage payments?

AL:

Yes.

UST:

You're not in default of any of your, um -

AL:

No.

UST:

-payments? Okay. Are there any creditors wishing to ask questions of Mr. LaVey?

Jane Grieco (JG): Yes.

UST:

Please come forward. Can you quickly state your name for the record?

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JG:

Certainly: Jane Grieco. Creditor Diane Hegarty. Morning, Mr. LaVey. Uh, Mr. LaVey, you just said that you were current with your mortgage. Is it a fact that there is no mortgage on 6114 California?

AL:

That's correct. The property's paid off.

JG:

And when was it paid off?

AL:

Uh, I don't remember exactly. There are people here that would have the records.

JG:

Okay. And are you the only one who resides at 6114 California Street?

AL:

No, I'm not.

JG:

Who else resides there?

AL:

Uh, by name?

JG:

Yes.

AL:

Uh, Blanche Barton, Karla LaVey, Nancy Page, Anthony Fazzini, Kenneth Anger.

JG:

And do any of these people that you have just named pay any rent or support or maintenance toward the property at 6114 California Street?

AL:

No.

JG:

They all live there rent-free?

AL:

That's correct.

JG:

Okay. Um, does anyone else other than yourself rely on you for support?

AL:

No.

JG:

Okay. Um, Mr. LaVey, do you have a driver's license?

AL:

Yes, I do.

JG:

Do you own any cars?

AL:

No.

JG:

Do you lease a car?

AL:

No.

JG:

Do you rent a car?

AL:

No.

JG:

Do you use a car?

AL:

Occasionally.

JG:

And from where do you borrow that car?

AL:

From whoever owns the car.

JG:

Okay. Um, today did you arrive here in an automobile?

AL:

Yes, I did.

JG:

And whose car is that?

AL:

It was Karla LaVey's.

JG:

Okay, Mr. LaVey, pursuant to the lawsuit in which a judgment was rendered in August of this year, based on that lawsuit there was an agreement between you and the creditor Diane Hegarty over certain jointly-owned personal property, is that correct?

AL:

Yes, there was.

JG:

Um, I notice in your bankruptcy petition that you do not list any of that personal property. Um, what happened to that property, or why was it not listed?

AL:

I don't understand the question.

JG:

Okay.

SB:

I believe that there was property listed back in the petition. Um, if you're talking about something other than furniture and furnishings, please let us know, and we can address that more

specific.

JG:

Okay, um, may I show the witness a property agreement?

UST:

Sure. If you can just state for the record exactly what you're showing him?

JG:

Sure. Uh, I'm showing the witness a document entitled "Hegarty and LaVey Agreement", signed by both parties - signed by Diane Hegarty on April 26 of 1985 and signed by Anton LaVey on April 25, 1985; and I'd like to direct your attention to Attachment C.

UST:

First of all I want to limit the time that we're asking questions on this, since this is a -

AL:

I am familiar with the list.

UST:

But this is a piece of paper that is not filed with the court and is not ... Is this agreement on file with the court?

JG:

Yes, it is in the State Superior Court.

UST:

But with the Bankruptcy Court?

JG:

Um, it is part of our proof of claim, yes.

UST:

Oh, part of your proof of claim, okay. Uh, if you could just limit the time.

JG:

Sure. I just wanted to ask you what happened to the property that is described in Attachment C as jointly-owned personal property.

AL:

Some of the property is no longer present or in existence. Other items of the property are the property of other individuals, and, uh, some of the property isn't worth, still valid.

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JG:

Um, that property that you say is in the custody or control of other individuals. Um, who are those other individuals that have access to this property?

AL:

Well, they're numerous individuals, um, that the property has either been owned by or that it's now in the hands of. I mean we could make a list of -

JG:

Well, I'll just -

SB:

Could we see this list? Because -

JG:

Sure.

SB:

I haven't received a copy from the client, so I don't know what we're talking about.

JG:

This is it. Speaking of Section C, um, this is probably not the place to go through each of these items point by point. My only point is that when you signed this, you said that this was property owned by you and Ms. Hegarty?

AL:

That's correct. Uh, there was some discrepancy. Uh, I don't wish to open the case in this particular forum, as I believe this is not the place to discuss this.

SB:

We'll be glad to go over this list with you.

JG:

Okay, that's fine. In fact I have a few more questions. I notice that you list as a liability an amount of $291,800, and I would like to know how you arrived at that figure. It's on the Summary of Schedules page. The eighth page in.

SB:

Well, this - We did the best we could to go through the judgment that you had and understand what was what, and, uh, that was our

understanding that part of Ms. Hegarty's claim was her one-half interest in the property. So we listed, uh, what we perceived as the unsecured portion of her judgment. That may be more or less money there.

JG:

Okay, that's fine. Um, and I have just one last question. Um, Mr. LaVey, how do you propose to satisfy the judgment against you that is now held by Ms. Hegarty?

AL:

In whatever way it can be feasibly handled and amenably resolved. I do not have any specifics because I would not be here today if I were in a position of solvency to, uh, meet these claims.

JG:

Okay, that's fine. I have nothing further at this time.

UST:

Do you have a card? I have a few other questions from the U.S. Trustee's Office. Um, what is the full value of the California Street property?

SB:

We have gotten an estimate done, an appraisal by, uh, Prudential Realtors.

UST:

That's great. You can just give me an estimate.

SB:

All right. Well, they had it after, uh, deduction for repairs that would be required at $295,000.

JG:

I'm sorry, what was that figure?

SB:

$295,000.

JG:

If it's at all helpful to the court, we also have an appraisal of $420,000 for the property.

UST:

Okay. And who was the appraisal done by?

SB:

Uh, this was done by, uh, Prudential Real Estate Affiliates.

UST:

Mr. LaVey, have you transferred any personal or real property within the last year?

AL:

No.

UST:

And do you hold any, uh, property - real or personal property - for any other persons at this time of any significant value?

AL:

I wouldn't say substantial value.

UST:

And do you have interest in any of these that you're holding for anyone else?

AL:

No.

UST:

Okay. That concludes the questions. Are there any other creditors wishing to ask questions of Mr. LaVey? Okay. Um, there are reporting requirements, um, by the U.S. Trustee's Office. One of them is that we need proof of a debtor possession account, showing that you've closed your old bank accounts and opened up new debtor possession accounts, um, proof of insurance on the residence, um, any other property, and your tax returns. Other than that, those are the only two reporting requirements that you're delinquent on. Also you have to file operating reports. In view of the fact that you might not have an income, we still need to have a cash-flow statement and the questionnaire filled out and submitted every month. If you have questions on those, give us a call. We'll help you. Quarterly fees the same way. If you have a question on how to calculate how those fees are dispersed and paid, we can help you on that. But if you fail to file any one of those reporting requirements, the U.S. Trustee's Office does go for a motion to dismiss or convert the case. Okay?

AL:

I understand.

UST:

This concludes the case of Anton LaVey.

Appendix 158: Order for 6114 California Street

Bankruptcy Sale

United States Bankruptcy Court

Northern District of California

Chapter 7 Case No. 91-34251TC

In Re: Anton Szandor LaVey, Debtor

Ex Parte Application For Entry Of Order

Authorizing Sale Of Real Property

March 10, 1993 (Filed March 15, 1993)

Charles E. Sims, Chapter 7 Trustee for the estate of Anton Szandor

LaVey, shows as follows:

1. On February 5, 1993, the Trustee served his Notice of Intent to Sell

Real Property Via Private Sale. A photocopy of the Notice is attached hereto

as Exhibit “A”.

2. The Notice directed interested parties to file objections and requests

for hearing within 5 days before February 26, 1993. The Trustee’s attorneys

received no objections or requests for hearing on the proposed sale of real

property.

3. By his signature below, Steven M. Olson declares under penalty of

perjury under the laws of the State of California that the representations

contained in this application are true and correct.

WHEREFORE, Charles E. Sims, Chapter 7 Trustee for the estate of

Anton Szandor LaVey, requests that the Court enter its order authorizing

sale of real property.

DATED: March 10, 1993

GEARY, SHEA, O'DONNELL & GRATTAN

By /s/ Steven M. Olson

Steven M. Olson

ATTORNEYS FOR CHARLES E. SIMS,

CHAPTER 7 TRUSTEE FOR THE ESTATE

OF ANTON SZANDOR LAVEY

* * *

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Notice Of Intent To Sell Real Property Via Private Sale

Charles E. Sims, Chapter 7 Trustee for the estate of the above-

referenced Debtor, Anton Szandor LaVey, shows as follows:

1. The court has jurisdiction over this action pursuant to 28 U.S.C.

§§1334 and 157 and 11 U.S.C. §105. Furthermore this is a core proceeding

pursuant to 28 U.S.C. §157(b)(2)(A) and (O).

2. Among the assets in this estate is an undivided one-half co-

ownership interest in property located at 6114 California Street, San

Francisco, California (the "Property"). The other co-owner is Diane

Hegarty. Diane Hegarty has consented to the Trustee's sale of the Property

with the parties to share equally in the net sales proceeds after payment of

costs of sale (including without limitation brokers' commissions). The first

$50,000.00 attributed to the estate's interest in the property is to be

forwarded to the Debtor in satisfaction of his residential exemption in the

property.

3. The Trustee has agreed to sell the Property to Werby Realty Co.,

subject to court approval. A photocopy of the Residential Purchase

Agreement and Deposit Receipt is attached hereto as Exhibit "A" and by

this reference is incorporated herein. As is set forth in Exhibit "A", the

buyer is to pay $72,000.00 cash down and is to execute a promissory note

in favor of the sellers in the principal amount of $168,000.00, with interest

accruing on the unpaid balance at the rate of 8% per annum, monthly

$1,605.58 payments, the balance due 15 years from the date of sale, and

with an $80.28 late charge due on any monthly payment tendered more

than 10 days after the due date. The sale is set to close on or after Friday,

February 26, 1993, unless all interested parties stipulate to approve

the sale

before then, in which case the sale will close sooner if the court approves

the stipulation.

4. If any interested party objects to this sale, they are directed to file a

written request for hearing, and serve the same upon the Trustee's

attorneys within five days before February 26, 1993, the date set for the sale

to close. If no written request for hearing is timely filed and served, then the

Trustee may close the sale without an actual court hearing. If a written

request is timely filed, then the Trustee will obtain and give notice of a

court hearing.

Dated: January 27, 1993

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GEARY, SHEA, O'DONNELL & GRATTAN

By /s/ Steven M. Olson

Steven M. Olson

ATTORNEYS FOR CHARLES E. SIMS,

CHAPTER 7 TRUSTEE FOR THE ESTATE

OF ANTON SZANDOR LAVEY

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Appendix 159: LaVey Bankruptcy Closure Stipulation

United States Bankruptcy Court

Northern District of California

Chapter 7 Case No. 91-34251TC

In Re: Anton Szandor LaVey, Debtor

Stipulation Regarding Payment of Claims and Closure of Case,

and Order Thereon

May 4, 1993 (Filed May 24, 1993)

Anton Szandor LaVey having commenced a case under Chapter 11 of

the Bankruptcy Code on October 18, 1991; the case having been converted

to Chapter 7 on June 23, 1992, and Charles E. Sims having been appointed

Chapter 7 Trustee for the Debtor's estate; a bar date for filing claims having

been set in this case for December 2, 1992; Diane Hegarty having been the

only creditor to file a claim in this case and having been the only creditor

listed in the Debtor's schedules; Diane Hegarty, the Debtor, the Chapter 7

Trustee and the United States Trustee having reached an agreement

regarding the satisfaction of the sole claim against the Debtor, the payment

of administrative expenses (including the Chapter 7 Trustee's fees and

expenses and the fees and expenses of professionals employed by the

Chapter 7 Trustee) and the closure of this Chapter 7 case; the Chapter 7

Trustee and his professionals having prepared applications for payment of

fees and expense reimbursements; and this Stipulation being conditioned

on closing of the pending sale of the property located at 6114 California

Street, San Francisco, California (the “Property”); accordingly, it is

STIPULATED that the Chapter 7 Trustee’s fees shall be allowed in the

amount of $7,380.00, the maximum amount allowable under the

Bankruptcy Code based on the distribution of $240,000.00 on the sale of

the Property, and the Chapter 7 Trustee’s expense-reimbursement request

shall be allowed in the amount of $50.40; and it is further

STIPULATED that the requested fees of Geary, Shea, O’Donnell &

Grattan, counsel for the Chapter 7 Trustee, shall be allowed in the amount

of $6,219.50, and the expense-reimbursement request of Geary, Shea,

O’Donnell & Grattan shall be allowed in the amount of $68.58; and it is

further

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STIPULATED that the requested fees of Prudential California Realty

shall be allowed in the amount of $14,400.00 (6% of the $240,000 sales

price for the Property); and it is further

STIPULATED that the allowed fees and expense reimbursements of the

Chapter 7 Trustee, Geary, Shea, O’Donnell & Grattan and The Prudential

California Realty shall be paid from the first net proceeds generated

from

the sale of the Property until satisfied in full; and it is further

STIPULATED that the Chapter 7 Trustee shall pay the next $15,000.00

of proceeds from the sale of the Property to Scott I. Bassin, the Debtor's

attorney, in satisfaction of fees and expenses owing by the Debtor to Mr.

Bassin; and it is further

STIPULATED that upon full payment to Mr. Bassin in accordance with

the previous paragraph, the Chapter 7 Trustee shall assign, to Diane

Hegarty, without recourse, the balance in escrow and the estate's interest in

the secured promissory note of the buyer of the Property and the related

Deed of Trust; and it is further

STIPULATED that Diane Hegarty shall receive 10% of all annual

royalties to be received by the Debtor or the estate, commencing with the

date on which this Stipulation is fully executed, on the publications known

as *The Satanic Bible, Satanic Rituals, The Compleat Witch*, also known as

Satanic Witch, and *The Devil's Notebook*. The amount of royalties received

by the Debtor shall be determined by Internal Revenue Service Forms 1099

received for each year from his publishers for the royalties for said books.

Payments of the royalties for each year beginning with the year 1993 shall

be made by the Debtor to Diane Hegarty on or before the 31st day of March,

1994 and on the 31st day of March for each year thereafter for the year

immediately preceding; and it is further

STIPULATED that Diane Hegarty's receipt of the items described in the

preceding two paragraphs shall constitute complete satisfaction of the

claims of Diane Hegarty against the Debtor or the estate; and it is further

STIPULATED that in consideration for the foregoing, including

without limitation the agreed satisfaction of all claims in this case in

accordance with the foregoing by which the Debtor will be entitled to retain

all of his personal-property assets except the royalty interest to be

transferred to Diane Hegarty as described above, the Debtor hereby waives

his claim of any exemption in the Property; and it is further

STIPULATED that upon full payment to Mr. Bassin in accordance with

the foregoing, this case shall be closed; and it is further

STIPULATED that this Stipulation may be executed in counterparts.

Dated: 5/3, 1993

/s/ Elizabeth Benford/Jane Grieco

Elizabeth Benford/Jane Grieco

Attorneys for Diane Hegarty

Dated: May 3, 1993

/s/ Diane Hegarty

Diane Hegarty

Dated: April 23, 1993 /s/ Scott I. Bassin

Scott I. Bassin

Attorney for Anton Szandor LaVey

Dated: April 29, 1993 /s/ Anton Szandor LaVey

Anton Szandor LaVey

Dated: May 4, 1993

/s/ Charles E. Sims

Charles E. Sims

Chapter 7 Trustee for the Estate of

Anton Szandor LaVey

Dated: May 5, 1993

GEARY, SHEA, O'DONNELL & GRATTAN

/s/ Steven M. Olson

Attorneys for Charles E. Sims,

Chapter 7 Trustee for the Estate of

Anton Szandor LaVey

Dated: May 17, 1993 Subject to receipt of U.S Trustee funds

for second quarter of 1992 and final account

prior to case closing:

/s/ Jeannie Coltrane Lightsey

Jeannie Coltrane Lightsey

Attorney for the United States Trustee

IT IS SO ORDERED:

Dated: May 20, 1993 /s/ Thomas E. Carlson

Thomas E. Carlson

United States Bankruptcy Judge

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Appendix 160: LaVey Bankruptcy Closure

Supplemental Stipulation

United States Bankruptcy Court

Northern District of California

Chapter 7 Case No. 91-34251TC

In Re: Anton Szandor LaVey, Debtor

Supplemental Stipulation Regarding Payment of Claims

and Closure of Case, and Order Thereon

Filed: May 24, 1993

Anton Szandor LaVey having commenced a case under Chapter 11 of

the Bankruptcy Code on October 18, 1991; the case having been converted

to Chapter 7 on June 23, 1992, and Charles E. Sims having been appointed

Chapter 7 Trustee for the Debtor's estate; a bar date for filing claims having

been set in this case for December 2, 1992; Diane Hegarty having been the

only creditor to file a claim in this case and having been the only creditor

listed in the Debtor's schedules; Diane Hegarty, the Debtor, the Chapter 7

Trustee and the United States Trustee having reached an agreement

regarding the satisfaction of the sole claim against the Debtor, the payment

of administrative expenses (including the Chapter 7 Trustee's fees and

expenses and the fees and expenses of professionals employed by the

Chapter 7 Trustee) and the closure of this Chapter 7 case; the Chapter 7

Trustee and his professionals having prepared applications for payment of

fees and expense reimbursements; the Chapter 7 Trustee having closed the

sale of the property located at 6114 California Street, San Francisco,

California (the "Property"); the parties having entered into a Stipulation

Regarding Payment of Claims and Closure of Case, and Order Thereon; and

the parties having agreed to modify certain aspects of the Stipulation

Regarding Payment of Claims and Closure of Case, and Order Thereon

as

set forth below; accordingly, it is

STIPULATED that this case shall not be closed until the Chapter 7

Trustee has prepared and filed an estate tax return pertaining to the sale of

the Property and has requested an early determination of the tax return in

accordance with Section 505 of the Bankruptcy Code; and it is further

STIPULATED that the Chapter 7 Trustee's appointed accountants shall

be entitled to file an application for compensation for services rendered

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regarding the matters set forth in the preceding paragraph and have the

application resolved either by stipulation or hearing on notice to interested

parties; and it is further

STIPULATED that Geary, Shea, O'Donnell & Grattan, the Chapter 7

Trustee's counsel, shall have the right to file an application for allowance

and payment of additional fees and expenses in the event the compensation

counsel receives pursuant to the original stipulation is less than the total

compensation to which counsel believes it is entitled at the time the case is

ready to be closed; and it is further

STIPULATED that the Debtor's attorney, Scott I. Bassin, shall receive

the sum of Ten Thousand Dollars ($10,000.00) upon entry of the original

stipulation and shall receive the additional $5,000.00 of agreed

compensation as set forth in the original stipulation at such time as the tax

matters are completed and the case is ready to be closed; and it is further

STIPULATED that the payments and assignments to Diane Hegarty as

set forth in the original stipulation shall be made immediately after all tax

matters are resolved and all of the above-described administrative claims

are adjudicated and paid; and it is further

STIPULATED that except as modified herein, the terms and provisions

of the original Stipulation Regarding Payment of Claims and Closure of

Case, and Order Thereon, shall remain in full force and effect; and it is

further

STIPULATED that this Stipulation may be executed in counterparts;

and it is further

STIPULATED that by their signatures hereto, counsel for interested

parties, Diane Hegarty, Anton Szandor LaVey, Charles E. Sims, and the

United States Trustee warrant and represent that they are authorized to

execute the stipulation on their clients' behalf.

Dated: May 7, 1993

/s/ Elizabeth Benford

Elizabeth Benford

Attorney for Diane Hegarty

Dated: May 6, 1993

/s/ Scott I. Bassin

Scott I. Bassin

Attorney for Anton Szandor LaVey

Dated: May 11, 1993 GEARY, SHEA, O'DONNELL & GRATTAN

/s/ Steven M. Olson

Attorneys for Charles E. Sims,

Chapter 7 Trustee for the Estate

of Anton Szandor LaVey

Dated: May 17, 1993 Subject to receipt of U.S Trustee funds

for second quarter of 1992 and final

account prior to case closing:

/s/ Jeannie Coltrane Lightsey

Jeannie Coltrane Lightsey

Attorney for the United States Trustee

IT IS SO ORDERED:

Dated: May 20, 1993 /s/ Thomas E. Carlson

Thomas E. Carlson

United States Bankruptcy Judge

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Appendix 161: Review - *The Devil's Notebook*

- by Michael A. Aquino VI°

August 16, XXVIII/1993

Anton LaVey's fourth book, *The Devil's Notebook*, was published as a

paperback in 1992 by Feral House, the same "skinhead market"-oriented

company which had previously released his [auto]biography *Secret Life of a*

Satanist and the *Satanic Witch* reissue of his *Compleat Witch*. *DN*

appeared quietly on the market, was carried by only a few bookstores, and

as of this date seems to have all but disappeared from circulation.

Arguably it does not deserve such a non-reception. It consists of a

selection of Anton LaVey's essays from the *Cloven Hoof*, and without

exception these make for lively reading. Unfortunately, like Anton's other

books, *DN* suffers from the stigma on his name resulting from the *Satanic*

Bible's being accused so loudly and emphatically as the textbook for "occult

crime" in the international witch-hunt frenzy of the 1980s. As a result, most

mainstream bookstores simply don't want to court public-relations

problems by carrying LaVey books, and apparently the book-review

community shies away from even "noticing" them, much less praising them,

as well. In his introduction to *DN*, Feral House's Adam Parfrey complains

somewhat petulantly about this ostracism:

Although his books have sold over a million copies, the publishing

industry has chosen to ignore Anton LaVey. The book trade publication,

Publishers Weekly, has never reviewed a publication by or about Anton LaVey.

Aside from the occasional hysteria-inciting pieces that attempt to "expose" or

"debunk" the founder of the Church of Satan, the print and electronic media

have chosen to enforce a blackout on the true nature of his writings. Most of

the so-called "alternative" press has taken the lead of the mainstream press

not to confront the work or life of Anton LaVey, to wish him into nonexistence.

Why? In a word, fear. The mainstream fears Christian opprobrium and

ridicule. The politically correct individual fears the rapacity of his own id.

Occultnicks are threatened by LaVey's refusal to indulge their penchant for

obscurantist mumbo jumbo. 956

Parfrey's thesis - that Anton is deliberately "not noticed" because he is

too brilliant and impressive - is doubtless the excuse that every frustrated

author prefers to nurse. But in this case, as in most others, it is wide of the

mark. As intrinsically creative and colorful as Anton LaVey's personal

956 "The True Nativity- and Proof Beyond a Shadow", *Cloven Hoof* #III-3, April VI/1971.

opinions may be, the factor that once made them **important** to society was

that they came from someone who supposedly headed a large international

religious institution dedicated to promoting and defending such attitudes

and concepts. Now that he is known to be just another eccentric individual -

and the Church of Satan a long-extinct phenomenon - his opinions are as

dispensable as those of any Hyde Park orator.

For those who **have** experienced the 1966-75 Church of Satan [either

personally or through this *Church of Satan* history], of course, the *Cloven*

Hoof essays in *DN* have a measurable significance. Here they are part of the

larger picture of the Age of Satan. Within *The Church of Satan* I have

extracted from a number of Anton's *CH* essays, but have not reproduced

any in their entirety in order to respect copyright "fair use" standards. *DH*

is therefore a valuable supplement to this history, enabling one to read

several complete essays - the ones which [from a 1992 perspective, at least]

Anton considered his best.

Even so a bit of decoding is needed. The essays in *DN* are not in

chronological order, nor are they footnoted to the *Hoof* issues in which they

appeared. And of course no mention is made to the environment, within or

without the Church of Satan, in which they were written.

In this review I have sorted known essays into sequence, and assigned

them to five general time-periods. Obviously these periods overlap [except

between #2 and #3]. Under the heading for each period I have placed the

DN essays in chronological order. In front of each entry appears its number

as appearing in *DN*.

The *Cloven Hoof* was edited by Anton & Diane LaVey from its first

issue in 1969 until November 1971, when I assumed the editorship. When I

resigned from the Church of Satan in June 1975, the LaVeys again jointly

edited the newsletter until 1986, when Diane ceased connections with

Anton and the Church business after her 1984 departure from California

Street.

Diane's final collaboration with Anton was the basic draft of *DN*,

presumably the selection and revising of essays, for which she receives no

mention whatever in the book as finally published. In their 1984 agreement

Anton agreed to pay Diane 10% of any royalties from *DN*, and this was

reaffirmed in the closing court order regarding his 1991-1993 bankruptcy.

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1966-1971: The Emotional Church of Satan

At the time of its founding, and for the first few years when it remained

a local San Francisco institution, the Church took itself very literally in a

primitive, emotional context. The Devil and his Daemons were all

considered to be living, sentient entities who were duly invoked in direct-

discourse rituals. Anton wore a horned cowl in ritual, presided on a throne,

and was idolized as a semi-supernatural being to be addressed as "Your

Excellency". He was held to be the "prophet" of Satan whose birthday

should be considered "the true nativity".957 In this period his essays for the

Cloven Hoof were imperial and dramatic.

8. BY ANY OTHER NAME.

Original title: "The Shame of the New Witch Cult".

Cloven Hoof, March V/1970.

Reprinted (new title) *Cloven Hoof* #XIX-3, Third Quarter XXI/

1986.

1972-1975: The Intellectual Church of Satan

During this period the C/S branched out to become a nationwide

institution with a multitude of Grottos and a Priesthood & Regional Agent

administrative network. There was a good deal of discussion concerning

Satanism as a religion and philosophy beyond the literal images of the

Satanic Bible. The original San Francisco group ceased to meet, with Anton

LaVey now functioning as head of a far-flung organization. He was now

regarded less as a supernatural Devil and more as a sage: the founder of a

new and evolutionary school of scientific and metaphysical thought. His

own *Satanic Rituals* reinforced his image as a scholar whose perceptions of

Satanism went far beyond anti-Christian “Devil worship”. These essays

represent Anton at his most intellectual, and without the antisocial

reclusiveness that would pervade his later works. He was a brilliant thinker,

comfortable with his prominence in society, speaking to a national audience

of Church of Satan members who respected his views and invariably

engaged in lively discussions of them.

25. MUSIC FOR THE RITUAL CHAMBER.

Cloven Hoof #IV-7, September-October VII/1972.

10. RAVINGS FROM TARTARUS.

Cloven Hoof #IV-8, November-December VII/1972.

23. EROTIC CRYSTALLIZATION INERTIA.

Cloven Hoof #V-1, January-February VIII/1973.

4. ON THE IMPORTANCE OF BEING EVIL.

Cloven Hoof #V-2, March-April VIII/1973.

19. MILLION D'ARLEQUIN, VESTI LA GIUBBA, ET AL.

Cloven Hoof #V-3, May-June VIII/1973.

9. THE COMBINATION LOCK PRINCIPLE.

Original title: "The Magical Personality".

Cloven Hoof #V-4, July-August VIII/1973.

14. THE WHOOPIE CUSHION SHALL RISE AGAIN.

Cloven Hoof #VI-5, October IX/1974.

1975-1977: Anton LaVey - Post-1975 Shock

In May 1975 Anton LaVey announced a decision to sell the degrees of the Church of Satan for personal profit, and virtually the entire organization disintegrated as the Priesthood, Agents, Grottos, and active membership resigned to form the Temple of Set. Two factors are evident in the years immediately following this development: (1) Anton's shock at the

sudden, total collapse of the C/S because of his decision and (2) the

dilemma he now faced because, when confronted for his prostitution of the

C/S, he had denied the existence of Satan at all except as a dramatic

metaphor for his personal opinions. His essays now become defensive and

bitter, lashing out at a world he feels to be unfair to him.

6. THE GOODGUY BADGE.

Cloven Hoof #VII-4, July-August X/1975.

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3. A MEDICINE FOR MELANCHOLY.

Cloven Hoof #VII-6, November-December X/1975.

33. CLOTHES MAKE THE SLAVE.

Cloven Hoof #VIII-1, January-February XI/1976.

7. THE CHURCH OF SATAN, COSMIC JOY BUZZER.

Cloven Hoof #VIII-2, March-April XI/1976.

38. LAW OF THE TRAPEZOID.

Cloven Hoof #VIII-6, November-December XI/1976.

11. THE IMPORTANCE OF KEEPING A SECRET.

Original title: “The Importance of Keeping a Secret vs. the

Discovery Game”.

Cloven Hoof #IX-2, March-April XII/1977.

45. MISANTHROPIA.

Cloven Hoof #IX-3, May-June XII/1977.

1977-1985: Anton LaVey - Social Critic I

Regaining his balance, Anton also regains something of the caustic wit

for which his writings were famous. From now on, however, neither Satan

nor any other demonic being or force is ever mentioned. Nor is ceremonial

magic [as in the *Satanic Bible* & *Satanic Rituals*]. Rather the content of his

essays becomes a rambling litany of sneering contempt for social values

which particularly irritate him. Nowhere is there a good word for any

positive inventions, developments, or other social progress.

36. LET ME ENTERTAIN YOU.

Cloven Hoof #IX-4, July-August XII/1977.

Cloven Hoof #IX-5, September-October XII/1977.

41. HOW TO BECOME A WEREWOLF.

Cloven Hoof #X-1, January-February XIII/1978.

30. CONFESSIONS OF A CLOSET MISOGYNIST.

Cloven Hoof #X-5, September-October XIII/1978.

13. THE BLOW-OFF, OR, KROGER BABB, WHERE ARE YOU NOW

THAT WE NEED YOU?

Original title: “The Power of Ambiguity - The Blow-Off, or Kroger Babb, Where Are You Now That We Need You?”.

Cloven Hoof #XI-1, January-February XIV/1979.

43. THE MERITS OF ARTIFICIALITY.

Cloven Hoof #XI-2, March-April XIV/1979.

20. NONCONFORMITY: SATANISM’S GREATEST WEAPON.

Cloven Hoof #XI-5, September-October XIV/1979.

44. THE CONSTRUCTION OF ARTIFICIAL HUMAN COMPANIONS.

Original title: “Means of Construction of Artificial Human Companions”.

Cloven Hoof #XI-5, September-October XIV/1979.

15. THE THREAT OF PEACE.

Cloven Hoof #XII-5, September-October XV/1980.

18. EUSTRESS, VAMPIRES, AND VICARIOUSNESS.

Cloven Hoof #XII-5, September-October XV/1980.

Cloven Hoof #XII-6, November-December XV/1980.

16. CURSES BY THE DOZEN.

Original title: “Curses by the Dozen, or Wholesale Hexes”.

Cloven Hoof #XIII-1, 1981.

40. SUMMERTIME.

Cloven Hoof #XV-4, August XVIII/1983.

21. HOW TO BE GOD (OR THE DEVIL).

Cloven Hoof #XVIII-2, 1985.

42. TIME TO START KICKING ASS.

Cloven Hoof #XVIII-3, Autumn XX/1985.

1985-1992: Anton LaVey - Social Critic II

With the departure of Diane LaVey and her replacement by Sharon

Densley, all pretense of a functioning C/S disintegrated. After a few

intermittent, amateurishly-produced issues by Densley, the *Cloven Hoof*

finally ceased publication in 1988. Diane, who had been with Anton from

the pre-beginning days of the C/S, had been a stabilizing influence on him

and his writings. Now, in reclusion, he was surrounded only by mesmerized

sycophants like Densley. His essays of alienation continue, becoming if

anything more bizarre. Now they are unpublished, awaiting, presumably,

an airing in this *DN* book.

27. EVANGELISTS VS. THE NEW GOD.

Cloven Hoof #XX-2, XXII/1987.

31. PENTAGONAL REVISIONISM: A FIVE-POINT PROGRAM.

Cloven Hoof #XXI-2, XXIII/1988.

I have not been able to place the following DN essays to specific post-1975 *CH* issues:

5. DUCK-BILLED PLATITUDES.

12 OCCULTISM FOR THE MILLIONS.

17. HATHA TOILET SEAT MEDITATION.

22. FERNANDO DEPLANCY: AN INTIMATE GLIMPSE OF A LITTLE-KNOWN SATANIST.

24. EVOCATION.

26. HYMN OF THE SATANIC EMPIRE.

28. SOME EVIDENCE OF A NEW SATANIC AGE, PART II.

29. SWEET SLAVERY.

32. DESTRUCTIVE ORGANISMS.

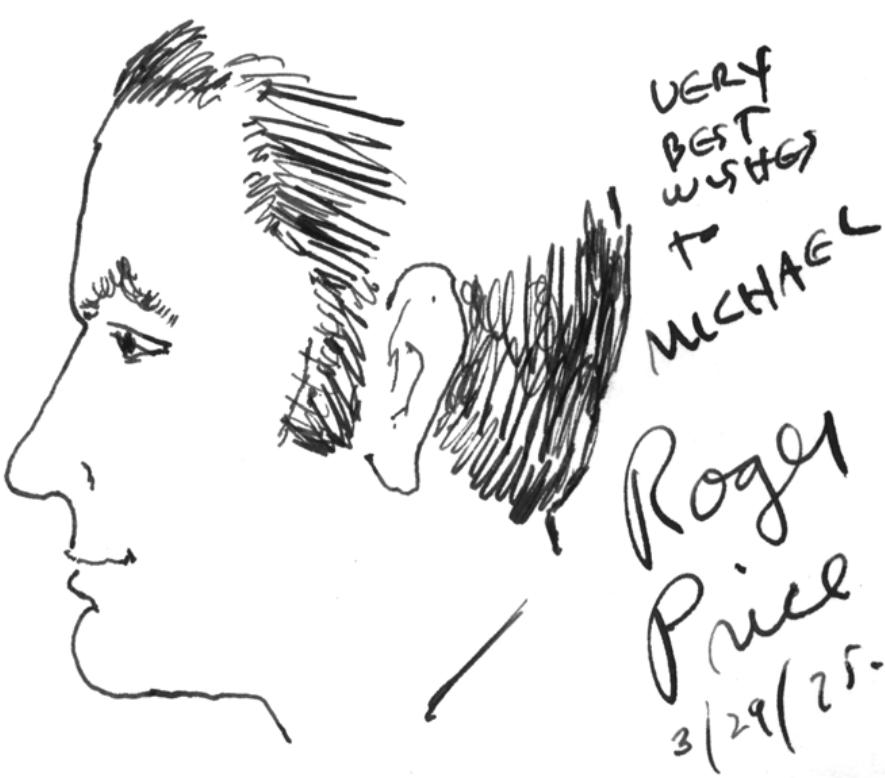
34. BABBITT'S LAST STAND.

35. GIFTED SENSITIVES.

37. INSANE RAMBLINGS.

39. TWO WRONGS MAKE A RIGHT.

46. DIABOLICA.



About the Author

Michael A. Aquino was the only member of the Church of Satan to

attain the Second Level of the Fourth Degree (Magister Templi IV°-II')

prior to 1975, and was a member of the Church's Council of Nine and Order

of the Trapezoid 1970-75. He served as Editor of the Church's *Cloven Hoof*

newsletter 1971-75.

He served as founding High Priest of the Temple of Set 1975-1996, was

Recognized as a Magus V° and Ipsissimus VI°, and was founding Grand

Master of the Temple's Order of the Trapezoid 1982-87.

In secular life he is a Lt. Colonel, Psychological Operations, U.S. Army (Ret.). He is a graduate of the Industrial College of the Armed Forces, National Defense University; Defense Intelligence College, Defense Intelligence Agency; Foreign Service Institute, Department of State; U.S. Army Special Warfare Center (Special Forces (“Green Beret”) / Psychological Operations / Civil Affairs / Foreign Area Officer); U.S. Army

Command & General Staff College; U.S. Army Intelligence School, and U.S. Army Space Institute. Decorations include the Bronze Star, Meritorious Service Medal, Air Medal, Army Commendation Medal (3 awards), Special Forces Tab, Parachutist Badge, USAF Space & Missile Badge, and the Republic of Vietnam Gallantry Cross, Psychological Warfare Medal (First Class), & Air Service Medal (Honor Grade).

Academic credentials include the B.A., M.A., and Ph.D. in Political Science from the University of California; and the M.P.A. in Public Administration from George Washington University. He has taught as Adjunct Professor of Political Science, Golden Gate University 1980-86.

In 2006, following his retirement as a U.S. government officer, he was recognized by Scotland’s Lord Lyon King of Arms as the 13th Baron of Rachane, Argyllshire.

He and his wife Lilith live in San Francisco with inevitable cats.

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